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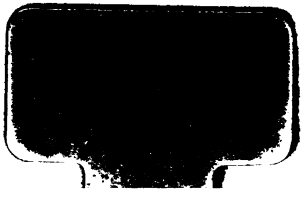


XBP/Vol. 10

# THE ENGLISH REVIEW;

OR, AN

# ABSTRACT

OF

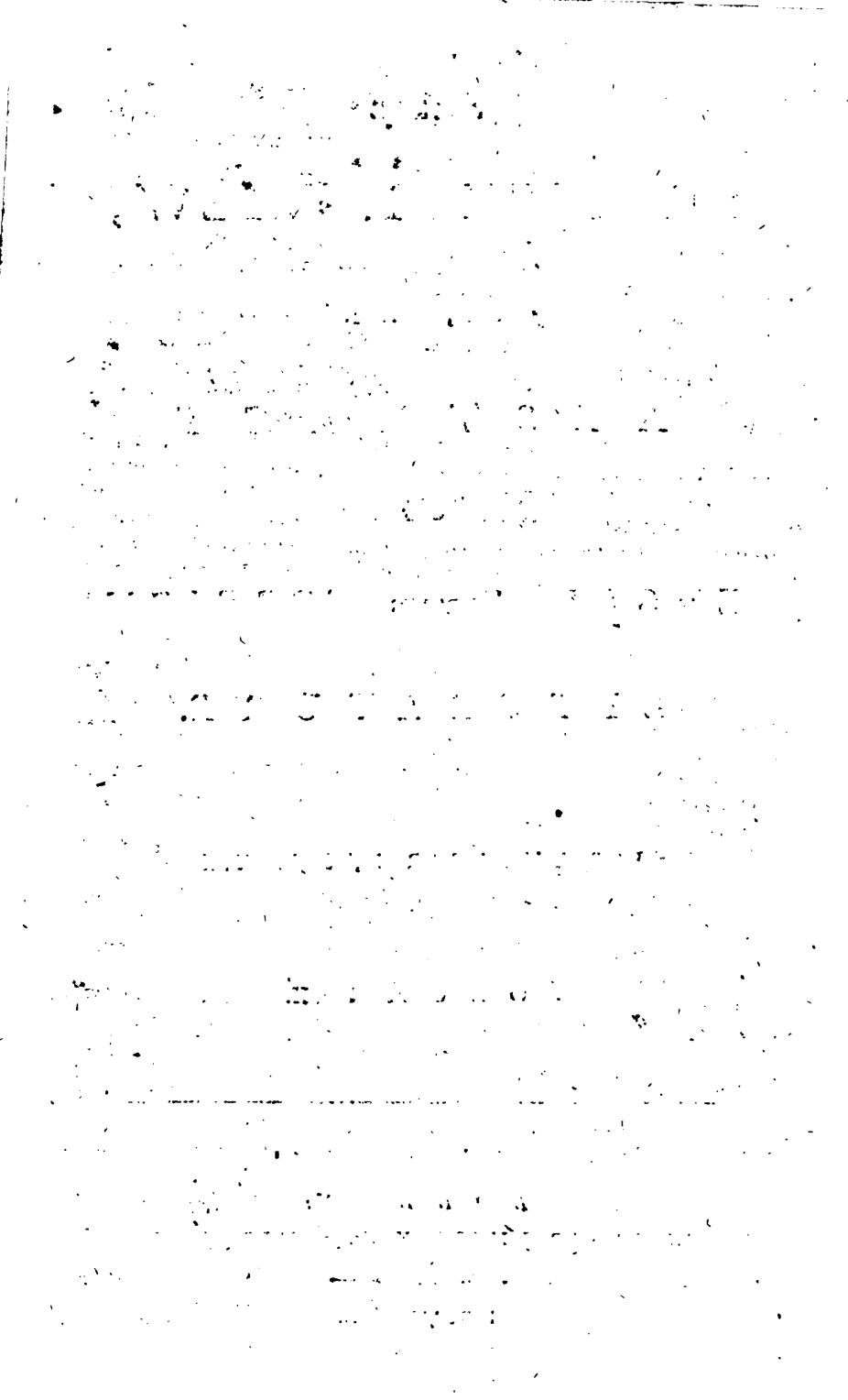
# ENGLISH AND FOREIGN LITERATURE.

FOR THE YEAR M,DCC,LXXXVII.

VOLUME X.

*LONDON:*
PRINTED FOR J. MURRAY, No. 32, FLEET-STREET.

M,DCC,LXXXVII.



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THE

# ENGLISH REVIEW,

## For JULY 1787.

ART. I. *Mary Queen of Scots vindicated. By John Whitaker, B. D. Author of the Hiſtory of Mancheſter; and Rector of Ruan-Lanyhorne, Cornwall.* 8vo. 3 vols. 18s. boards. Murray, London; Creech, Edinburgh. 1787.

WHEN, after the ſhock of domeſtic diſſenſions, or the horrors of civil war, a triumphant faction have made their way to the plenitude of power, the commonwealth at large is ſubjected by their arms, or ſubmits to their authority. Their dominion extends not only over the lives and fortunes, but over the opinions alſo, of the citizens; their influence, not confined to their cotemporaries, extends to poſterity; and the characters of thoſe who figured in public life will receive luſtre or ſhade according as they were friendly or inimical to the prevailing faction. Time only, the great revealer of ſecrets, draws the veil from the ſcene of fiction or impoſture; and that hiſtorical criticiſm which belongs to enlightened times, which weighs evidence and inveſtigates facts, reverſes the judgment of paſt ages, and reſtores truth to the records of hiſtory.

When, in conſequence of the new arrangements introduced by Servius Tullius, the conſtitution of Rome had become ariſtocratical, Tarquin, ſucceeding to the throne, made it the great object of his reign to exalt the regal power on the ruins of the ariſtocracy, and concerted projects for this purpoſe, which the oppoſition of the nobles, aided by ſome

unexpected incidents, totally defeated, and deprived him of his crown. The ariſtocratical party, ſucceeding to offices and dignities, endeavoured to blaſt the character of the dethroned monarch; the Roman hiſtorians continued and embelliſhed the theme of declamation; and twenty centuries were to elapſe before an enlightened and philoſophical judge of hiſtory * was to reſtore *the laſt of the Roman kings* to his juſt reputation of a brave warrior and an able politician.

In the ſtruggle of religious and political factions in Great-Britain, during the laſt century, the republican party prevailed; the monarch was beheaded and the ſceptre broken; and, had it not been owing to the ſubſequent reſtoration of the royal line, the mildeſt and gentleſt of Engliſh princes would have been repreſented in hiſtory as a tyrant and an oppreſſor; rebels and traitors would have been enrolled in the liſt of fame, and compared to the heroes and patriots of antiquity.

If the American rebellion had been quelled by the Britiſh forces, and the revolted colonies had ſubmitted to the mother-country, Waſhington, Adams, Hancock, and the other leaders in the conſpiracy, inſtead of furniſhing a theme of panegyric, or finding an honourable place in hiſtory, would have ranked among thoſe unfortunate conſpirators, who are only remembered to their reproach, and recorded to their infamy.

Such is the influence of parties merely political in diſpoſing of character and reputation among their friends and foes. But when religious zeal blends its frenzy with the ſpirit of faction, the effect is proportionate to the cauſe; the wildeſt ſuſpicions are recorded as ſacred truths, and the chimeras of fancy adopted as dictates of reaſon. From the combined influence of theſe *deceiving ſpirits* a queen of Scotland has been found guilty of murder, by forged letters, which would have been reprobated in any court of law; and by a tale, which would have been rejected in the nurſery, a prince of Wales was believed, for half a century, to have iſſued from a warming pan!

Theſe obſervations, which may be verified in the page of univerſal hiſtory, apply with peculiar force to the ſtory of the celebrated but unfortunate Mary Queen of Scots. The triumph of her enemies was ſo complete, after the fatal reverſe of her affairs, that no defence of her character was ſuffered to appear. 'Leſley, biſhop of Roſs, wrote a vin-

* Monteſquieu.

'dication

'dication of the honour of his injured ſovereign, but it was 'ſoon ſuppreſſed by the violence of Queen Elizabeth. At 'the ſame time, *Buchanan's Detection*, that elegant fabri-'cation of falſehood, received every recommendation that 'the royal authority could beſtow. It was preſented in 'form to Elizabeth, and carefully circulated by the induſtry 'of her miniſters, at a period when both religious and po-'litical prejudices gave ſingular force to the accuſation. 'While the reputation of Mary was aſſaulted on every ſide 'by artful addreſſes to the public, no appeal in her defence 'was ſuffered to be heard. The letters, ſonnets, and con-'tracts, were received implicitly as authentic teſtimonies of 'Mary's guilt; the public opinion became fixed without 'examination; and the calumny of the day was recorded 'in the page of hiſtory.'

'After a revolution of near two hundred years, Mr. Good-'all, keeper of the advocate's library, an acute man, con-'verſant with records, and in the habit of referring aſſer-'tions to authorities, ſtepped forward in defence of the 'injured Mary, and made vigorous attempts to wipe off the 'aſperſions of two centuries. He entered into an examin-'ation of the letters and ſonnets aſcribed to Mary, and 'proved them to be forgeries by arguments calculated to 'operate conviction on every unprejudiced mind. Yet 'ſuch was the obſtinate bigotry or credulity of the times, 'that this ingenious work made its way ſlowly into the 'world, and its merits were chiefly confined to the devoted 'partizans of Mary. The hiſtories of England by Mr. Hume, 'and of Scotland by Dr. Robertſon, the authors of which 'had adopted a ſyſtem very different from Mr. Goodall, 'gave new celebrity to this controverſy. The nation ſtood 'ſuſpended between the authority of great names and the 'prejudices of paſt ages on the one ſide, and a new name 'and new arguments on the other, when Mr. Tytler aroſe. 'He followed the ſame path which Mr. Goodall had opened. To uſe the expreſſions of Mr. Whitaker, "he generally "made uſe of his weapons; he brightened up ſome, he "ſtrengthened others; with theſe, and with his own, he "drove the enemy out of the field. Dr. Robertſon quitted "it directly. Mr. Hume, who had never replied to an ad-"verſary before, rallied, after an interval of twelve years; "but he touched upon the cauſe of Mary in a ſingle point "only.' Mr. Tytler advanced upon him again in a poſt-"ſcript to a new edition of his work; and Mr. Hume re-"tired finally with Dr. Robertſon. Mr. Tytler deſervedly "gained great honour by the conteſt; only his ſucceſs

" ſeems to have injured his maſter's reputation. The " glory was, in no ſmall meaſure, Mr. Goodall's own. Yet " ſuch is the capriciouſneſs of fame, that the laurels are " ſtill ſhading the brow of Mr. Tytler, while the original " proprietor is almoſt forgotten. It is a juſtice due to the " memories of illuſtrious maſters, not to let their names be " loſt in the ſucceeding ſplendour of their ſcholars, when " a large ſhare of that ſplendour is derived from the maſters " themſelves."

' The belief of Mary's innocence now beginning to pre-
' vail, Dr. Stuart, about four years ago, wrote a regular
' and popular hiſtory of her reign, modelled upon the au-
' thority of records, and vindicating the character of the
' queen. Fluſhed with the unexpected ſucceeſs which it
' met with, both in England and Scotland, and in the true
' ſpirit of hiſtorical gallantry, Dr. Stuart challenged Dr. Ro-
' bertſon, the preceding hiſtorian of her reign, to come for-
' ward from the retreat which he had kept ſo long, and
' either to juſtify or retract his ſlanders againſt the Scottiſh
' queen. " But the doctor," ſays Mr. Whitaker, " was
" too prudent to accept the challenge. He had gained his
" firſt honours in hiſtorical compoſition from that very hiſ-
" tory. Theſe, indeed, had withered on his head; but he
" might loſe them entirely in attempting to freſhen them.
" The nation was no longer in that high ſtate of faction in
" which it ſtood when he publiſhed firſt. And to retract
" what he had ſaid could not be expected from that mea-
" ſure of generoſity which ordinarily falls to the ſhare of
" man."

It was the peruſal of Dr. Stuart's hiſtory that induced Mr. Whitaker, the celebrated author of the Hiſtory of Manchester, to examine the evidence on which the whole controverſy is founded. The reſult was, that his inquiſitive eye diſcerned many particulars concerning the letters, ſonnets, and contracts, totally overlooked by former inquirers, which would ſerve to vindicate more fully the character of a queen to whom this kingdom owes ſo much in reparation for two centuries of unremitted obloquy.

To underſtand the important controverſy now before the public, it is requiſite that we take a view of the character of Mary, and the ſtate of parties in Scotland during her reign. The following portrait of the Scottiſh queen is drawn with a juſt and maſterly pencil:

' With ſuch a ſea of commotions, Mary may ſeem, at firſt view, to have been little qualified to contend, either from nature or from education. Young, beautiful, and accompliſhed, ſhe had already ſat upon the

the throne of France. She there became the center to a large circle. She appeared in it with a propriety that was acknowledged, and with a gracefulneſs that was applauded, by all. She was the peculiar ornament of one of the politeſt courts in Europe. But her ſoul was ſuperior even to ſuch a ſtate of admiration as this. This had charms to gratify the generality of female minds to the utmoſt extent of their wiſhes. Mary's ambition was of a more exalted kind. She wiſhed to appear as a woman of intellect, and to be conſidered as a woman of taſte. The ſtrength of her talents fitted her well for the one; the high poliſh which had been given them, calculated her eminently for the other. She therefore ſhone equally in the drawing-room and in the cloſet; in the neceſſary formalities of ſtate, and in the mental intercourſes of life. And, ſuperadded to all theſe qualities, ſhe had, what is ſcarcely ever united with them, a native firmneſs of reſolution.

'From that ſcene of admiration in France, however, ſhe was ſoon called away, by the death of her huſband, to her native kingdom in the north. She was now to paſs from a ſituation of elegance and of ſplendour, to the very reign of incivility and turbulence. There moſt of her accompliſhments would be loſt. Elegance of taſte was little known among the Scotch of that period. The graces of literature were little cultivated. Barbariſm ſeems ſcarcely to have ſmoothed the natural ruggedneſs of its brow among the generality of them. Religion was certainly dictating to all a petulant rudeneſs of ſpeech and conduct; and both were preſſing hard upon the heels of royalty. She was, unhappily too, of a different opinion from the great body of her ſubjects upon that one topic of religion which now actuated almoſt every heart, and directed almoſt every tongue, among them. This was a point on which honour could never bend, and by which, of all the poſſible motives in the world, the human mind is moſt ſtiffly ſtrung in oppoſition. Yet Mary had either moderation enough in her ſpirit, or diſcretion enough in her underſtanding, not to attempt any innovation on the prevailing faith of proteſtantiſm. She allowed her ſubjects the full and free exerciſe of their new religion. She only challenged the ſame indulgence for her own. Even this could ſcarcely be permitted to her, from the fears or from the ſcruples of the reformers. They had been long in the habit of encountering the monſter of popery. They had, therefore, worked themſelves up into a high abhorrence of its nature, and into a lively dread of its power: their paſſions were violently inflamed by that; their imaginations were perpetually haunted by this; and they could not let themſelves down to the ſober level of reaſon.

'Mary was one of thoſe characters which we meet with very ſeldom in the world; and which, whenever they appear, are applauded for their generoſity by a few, and condemned for their ſimplicity by the many. They have an eaſy affiance of ſoul which loves to repoſe confidence even when confidence is weakneſs. They thus go on, ſtill confiding, and ſtill confounded; unable to check the current of affiance that runs ſtrong in their boſoms, and ſuffering themſelves to be driven before it in their actions; and all the firſt half of their lives forms one continued tiſſue of confidences improperly placed, and of perfidies natural to be expected. Such a perſon was Mary! She once had her baſtard brother and his adherents under her feet; but too eaſily forgave them.

She once had all her other rebels under the harrows of the law; but too readily releaſed them. The former roſe in rebellion, and were defeated; the latter murdered her foreign ſecretary in her preſence, and even impriſoned her own perſon in her palace; and yet were overpowered by the management of the queen and the fidelity of her peers. And ſhe not only allowed them to return home from their baniſhment, but reſtored them to their eſtates, reſtored them to their honours, and even reſtored them to their poſts about her court. She thus enabled them to repeat their rebellions with equal power and with improved experience. In ſo doing ſhe was certainly guilty of great folly. Yet ſhe did even more than this. She afterwards took the *verbal aſſurances* of the very ſame men in rebellion; who, to be rebels at firſt, muſt have previouſly broken through the ſtrongeſt aſſurances that man can give, even their very oaths; and who, to be rebels again, muſt have violated every additional obligation of gratitude and honour. But ſhe took their words notwithſtanding. She relied upon them ſo implicitly, as to put her perſon into their hands. Then they behaved juſt as ſuch ungrateful, diſhonourable, and perjured wretches were ſure to behave; they thruſt her into a priſon; they forced her to reſign her crown; they nominally placed her ſon on the throne; and they really fixed themſelves upon it. By her affability, her dignity, and her prudence, ſhe won upon the hearts of thoſe about her. By their aid ſhe eſcaped out of priſon; ſhe eſcaped too at a critical period, when the villains that detained her in priſon were meditating their grand ſtroke of murder againſt her. Yet ſhe was ſtill the ſame in this point. Her late experience, very ſevere as it was, had not cured this original milkineſs of her mind; ſhe was ſtill credulous in the honeſty of mankind, and ſtill confident of the ſincerity of others. She raiſed an army in an inſtant: ſhe was defeated, however; and ſhe again repeated the nearly fatal ſtroke of confidence as before. She flew from the perfidies of her rebels; ſhe threw herſelf upon the perfidies of Elizabeth. She found Elizabeth even more perfidious than they; and from *this* exertion of abuſed confidence ſhe could never recover herſelf afterwards. Nor let her be too freely cenſured for all. In the preſent conſtitution of things, where the original dignity of man is in a perpetual conflict with the introduced ſpirit of meanneſs, that affection of the heart which does it moſt credit, in reality becomes its greateſt reproach in the eyes of many. A generous confidence in the virtues of others is the mark of a ſoul conſcious of the energy of virtue in itſelf, buoyed up by its own vigour within, and not yet drawn down by the attraction of earth below. Mary's was of this kind. Time, if time had been allowed her, would have forced her to learn the neceſſary wiſdom of the world. The great multitude of mankind learn it without the aid of time: they look into their own hearts, and read it there. They have no ſtubbornneſs of virtue to ſubdue; they have no forwardneſs of honour to reſtrain. Mary had: ſhe was caſt in a much ſuperior mould; and ſhe died at laſt a martyr to the ſincerity of virtue in herſelf, and to a reliance upon it in others.'

Such being the character of that princeſs, amiable and accompliſhed, but void of that "wiſdom of the world" which

ſprings from a bad heart, or a long experience of life, the ſtate of parties in Scotland and England, during her reign, was ſuch as might be expected to prove fatal to her ſecurity and repoſe. The turbulence of the Scottiſh barons, which, in former ages, had ſpent its force in open wars with England, or in family feuds among themſelves, now aſſumed another form, and appeared in the cauſe of religion. Borrowing new ſtrength from this celeſtial auxiliary, which always introduces ſomewhat of the marvellous and unbounded into human paſſions and actions, it exerted itſelf with a peculiar energy of violence, and gave riſe to the moſt turbulent commotions. The prior of St. Andrews, natural brother to Mary, was at the head of the proteſtant intereſt in Scotland. This bold and ambitious youth, at the age of ſeventeen, had entered into a correſpondence with the court of England, and engaged in a traiterous conſpiracy with Queen Elizabeth againſt his own country, his ſovereign, and the family from which he deſcended. His blood inſpired him with views of ambition, which, from his ſpurious birth, could not be gratified in a legal manner; but ſuch a genius was ſuperior to forms; and he was prepared to cut the Gordian knot of human laws when it could be attended with any advantage. When the reformation broke out in Scotland, though he had valuable livings in the church, he adopted the new opinions in all their fanatical extravagance. He became the leader of that party which was prepared to diſpute or reſiſt the authority of a popiſh princeſs; by the activity and artifice of his character he rendered the moſt cunning and ambitious of his cotemporaries ſubſervient to his own cunning and ambition; wrapt in the long cloke of puritaniſm, and aſſuming the ſanctified airs of a reformer, he attached all the popular leaders among the clergy to his intereſt; and having prepared theſe uſeful ſteps to greatneſs, he raiſed himſelf ſuperior to his ſovereign, and ſeated himſelf on her throne. Whatever opinion we may entertain of the ſincerity and zeal of ſome of the firſt reformers, the revolution of theological opinions in Scotland was not attended with any reformation of manners. Aſſaſſinations and pious frauds were employed in the cauſe of proteſtantiſm, as they had been formerly in the cauſe of popery; and the hiſtory of Mary's reign preſents a picture of barbarity, treachery, cruelty, and political profligacy, in all its forms, which we look for in vain in the annals of any other age or nation.

Such being the ſituation of affairs in Scotland, the political aſpect of England was no leſs hoſtile to the Scottiſh queen.

Elizabeth had particular grounds of animoſity againſt Mary. Henry the Second of France had proclaimed the title of Mary to the crown of England to be preferable to that of Elizabeth. Mary had even aſſumed the arms and appellation of queen of England while ſhe was the conſort of Francis; and a bull from Rome had declared Elizabeth to be the iſſue of an illegal commerce. Elizabeth was alarmed, and beheld in the Scottiſh queen a formidable competitor for her crown, ſupported by all the popiſh faction in the iſland, and ſeconded by all the popiſh powers on the continent. But this was not all the danger. In the eyes of proteſtants, as well as papiſts, Mary had a right of eventual ſucceſſion to the crown of England. If Elizabeth ſhould die without legitimate iſſue, by all the principles of the conſtitution, Mary was to fill her place. Elizabeth could not bear the thought of a ſucceſſor any more than of a rival. Hence ſhe kept the ſucceſſion undetermined to the laſt, and endangered the happineſs of two kingdoms, merely for the gratification of her humour.

Another and ſtill more powerful motive ſerved to influence the conduct of Elizabeth towards Mary. The queen of England had nothing of her ſex except the vices and follies. Not ſatisfied with her undoubted ſuperiority over Mary in a maſculine underſtanding, and in the arts of government, ſhe wiſhed alſo to triumph over her in beauty, in dancing, and in dreſs. The feminine part of her nature here prevailed over the manly; and ſhe who could box her generals upon occaſion, could not bear to be ſurpaſſed in female accompliſhments by the moſt graceful and improved princeſs of the age. Thus the queen and the woman were equally hoſtile to Mary; political and perſonal jealouſies; female ambition and female vanity prompted her to perſecute, to deceive, and at laſt to deſtroy her unfortunate rival. Such were the real cauſes of the intrigues againſt Mary, and of the diſaſters to which ſhe was expoſed in the following period of her life.

The letters ſaid to be written by Mary to Bothwell, with the ſonnets and contracts, form the chief evidence which her enemies have produced againſt her, and on the authenticity or forgery of which the whole controverſy turns. Accordingly the conſpirators themſelves were ſo ſenſible of this, that, in an act of the town-council of Edinburgh, quoted by Mr. Whitaker in his appendix, they uſe the following words: "The ſaid lords, barons, and others, can find *no* "*other way or moyen* (means) how to find or make the ſaid "ſecurity, *but* by opening and revealing the truth and

"ground

" ground of the whole matter, in as far as by divers her " privy letters, ſent to James Earl of Bothwell, it is moſt " certain that ſhe was privy, art and part, and of the actual " device and deed, of the murder of the king; nor can the " *righteouſneſs* of their *quarrel*, and the *ſecurity* of *them* and " of their poſterity, *by any other means*, be provided and " eſtabliſhed." This important and deciſive opinion, delivered by the conſpirators themſelves in a public aſſembly, brings the matter to a ſhort iſſue. If the letters be genuine, the guilt of Mary is proved: if they be forged, her innocence is vindicated. Accordingly Mr. Whitaker enters into this ſubject at great length; examines the letters with an acuteneſs and accuracy which we have ſeldom ſeen exemplified in controverſial writing, and from internal evidence (the ſtrongeſt of all) demonſtrates that they are *forgeries* beyond the poſſibility of a doubt. The reſult of his inquiry we ſhall give in his own words:

' I have thus gone over all the arguments in proof of the forgery, which I intended to lay before my reader in this volume. They are all FACTS. They are all very important facts in the hiſtory of the letters, contracts, and ſonnets; they carry their own power of conviction with them; they ſpeak with energy to every mind; and they go with an irreſiſtible deciſiveneſs, I think, to the very heart and center of the cauſe.

' I began with the conduct of Elizabeth and Murray, as acting in confederacy together. This was ſo well known in ſome of its parts, and ſtood forth to the eye ſo prominent in all, that it arreſted my attention firſt, and was therefore the beſt calculated to faſten firſt on my reader's. In the detail of this conduct, regularly as I have authenticated it, not merely by reference to the proving paſſages, but by an actual production of the paſſages themſelves, we have ſeen Murray and Elizabeth behaving in a moſt diſhonourable manner. Elizabeth particularly appears in a light that muſt ſhock her numerous admirers greatly. Yet *fiat juſtitia, ruat cælum.* The low adulations of her own age, and the conſenting flatteries of ſucceeding times, have united to throw a blaze of glory around the head of this political ſaint; to which ſhe has as little claim as many of the religious ſaints in the calendar of Rome to theirs. I admire her abilities; but I deſpiſe her principles. I admire her ſagacity of underſtanding, her comprehenſiveneſs of policy, and her vigour of reſolution; but I deteſt her habits of ſwearing, her habits of hypocriſy, her rancorous jealouſy, and her murderous malignity. Elizabeth indeed appears in her worſt light while ſhe is ſeen in her tranſactions with Mary. On this worſt part of her hiſtory have I been obliged to dwell. Nor ſhould I have done juſtice to an injured queen if I had not ſtated this part of the hiſtory in its full glare of enormity before the eye. The generality of mankind are undignified enough in their own ſpirit, to pay their reſpect to underſtanding at the expence of morality; to ennoble perſons who are only great from their powers, their ſituations, and their ſucceſs; and

to

to ſink from view the profligacy with which thoſe powers were exerted, theſe ſituations were improved, and this ſucceſs was inſured. But let not ſuch as aſpire to lead the opinions of the public be content to practiſe the vice of the vulgar. The intereſts of virtue ſhould be the object of every writer. And one ſingle grain of virtue, it ſhould be for ever conſidered, is worth more, in the eſtimate of reaſon and of God, than all the maſs of intellect that is diffuſed through the univerſe.

'But having, with the juſt ſeverity of truth, I truſt, laid open the behaviour of Elizabeth and Murray, during the conferences in England, I then proceeded to ſhew the grounds and cauſes of all this in the wretched ſtate of the forgeries themſelves. I have ſhewn the letters peculiarly, that main ſubſtance of all the forgeries, to have been changed and altered in a moſt wonderful manner. Throgmorton, who had received an account of the firſt letters from the very formers of them, could not poſſibly have recognized them again in the laſt. Like the ſhip of Athens, or the ſtockings of Sir John Cutler, they had ſcarcely one particle of their original materials left behind. Yet, like thoſe ſtockings, and that ſhip, they pretended to be ſtill the ſame; and, what was infinitely more, they pretended to be the un-darned, the unrepaired ſame, from the very beginning.

'The letters of Throgmorton's days I have ſhewn to have been merely ideal at the time, though they were realized afterwards. But a new ſet was ſoon formed upon a new principle: even this was ſuperſeded afterwards. A new principle again took poſſeſſion of the mind; and a new ſet appeared again upon the ſtage. The murder was the object of the firſt; the adultery had no ſhare in it. The adultery and the murder became joint objects of the ſecond. The murder was ſtill principal, but the adultery ſhewed itſelf of nearly equal magnitude with it. And at laſt, in the third, the adultery became principal, and the murder was only hinted at.

'Both the ſecond and the third I have alſo ſhewn to have undergone many alterations of another nature. They appeared ſubſcribed by Mary on the 4th of December 1567; they appeared *not* ſubſcribed on the 15th—20th of the ſame month. They were ſuperſcribed to Bothwell originally; yet they appeared *not* ſuperſcribed afterwards. They were all dated, both in time and place, *before* and *during* their appearance at York, but *not* after it. They were alſo *ten* in number with the parliament of Scotland, *ſix* at York, *five* at Weſtminſter on the 8th of December, *eight* afterwards, *ten* on the 7th of December, and actually *eighteen* in the months of December and January 1589, and on the 22d of January 1571.

'Nor is this all. The evidence againſt Mary was merely the *letters* at firſt. For nearly fifteen months from the aſſerted ſeizure of Mary's caſket, it had diſcloſed nothing but letters againſt her: but, being properly put to the torture, it gave up *twelve ſonnets* and *two contracts* of marriage, to impeach her reputation; and then theſe pretended to have been equally found with the letters at firſt.

'But what is moſt aſtoniſhing, amid all theſe ſucceſſive ſcenes of aſtoniſhment, is the change of the *language* in the letters. They appeared as *Scotch* before the council and the parliament of Scotland, in December

December 1567; yet Murray asserted them to be in *French*, by a message to Elizabeth in June following. But they still appeared in *Scotch* to the commissioners at York, in the ensuing month of October. And, after all, they re-appeared in *French* to the very same commissioners, only a few weeks afterward at Westminster. What is even more surprising, they appeared some of them in French and some in Scotch; the published eight in French, the published eight also in Scotch; and both pretending equally to be Mary's writing.

'All these variations sufficiently vindicate the conduct of Elizabeth and of Murray for the *policy*, though not for the *probity*, of it, in the tricks and stratagems, in the frauds and evasions, which we have seen this couple of political jugglers exhibiting before. They both knew of the forgery; they both knew of these striking signatures of it; they both knew particularly of the changes and re-changes in the language of the letters; and their knowledge will combine with their conduct, I fear, to speak in a bolder language against them both, than any which I have used.

'But, whatever is the fate of these, the innocence of Mary must now be admitted by all, I think. The witnesses against her have been tried in the examination of the letters, sonnets, and contracts. One single variation in their testimony must have been fatal to the whole: but I have found many.

'Each of these, in my opinion, forms a strong and lively ray of light to disclose the forgery to every eye. The last of them, I think, forms a ray exceedingly lively and strong; and all together they unite into such a powerful blaze, I apprehend, as lays open the whole forgery from end to end, as enables the most weak-eyed to see, and compels the most incredulous to believe.'

These various metamorphoses of the letters with regard to their subscriptions, superscriptions, dates, number, design, and the language in which they were written, are proved to the satisfaction of every unprejudiced and candid inquirer, who is capable of conviction from argument. Some of the great and leading arguments that demonstrate this forgery, we will produce to the public in the next number of our Review.

The work before us, though of the controversial kind, possesses a merit which is public and general. It delineates the character, the spirit, and the manners of the age in which Mary lived, in more faithful colours than any history of her reign. We mark the real character of the persons who figured in public life, and behold the actors behind the scene. They who wish to see human nature represented as it is, and to trace the reality of life, will meet with ample gratification in the perusal of these volumes. The ingenuity and acuteness of Mr. Whitaker in the line of controversy have been universally acknowledged; and this publication will add to his fame. To some readers it will appear that

that he delivers his deciſion on the controverted points at too early a period. But this aroſe from the force of conviction on his own mind; and he advances no poſition in the beginning that he does not prove in the end. The noble plainneſs with which he delivers his opinions, proceeds from the ſame ſource, and reſembles the *eleutheria*, the manly freedom of the ancients, rather than the timid and cautious policy of the moderns. His character, indeed, is that which Pope attributes to Longinus,

> 'A generous judge, who, faithful to his truſt,
> With warmth gives ſentence, but is always juſt.'

With that candour which is inſeparable from real literary merit, he gives full credit to all his predeceſſors in this controverſy, to Mr. Goodall, Mr. Tytler, and Dr. Stuart. At the ſame time he often finds himſelf compelled to avoid the ground which theſe former champions for Mary had occupied. From a dignified reſpect for truth he has forſaken every untenable poſt; and guarded againſt that generoſity of compaſſion, for an injured and unfortunate queen, which is apt to captivate the imagination, and impoſe on the judgement of a man of feeling and humanity. The brilliancy of thought, the beauty of illuſtration, and the vivacity of ſtyle which diſtinguiſh theſe volumes, will render them a ſource of entertainment even to thoſe readers who are not led by their ſtudies to hiſtorical controverſy.

[ *To be concluded in our next.* ]

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ART. II. *Travels through Germany; in a Series of Letters. Written in German by the Baron Rieſbeck, and tranſlated by the Rev. Mr. Maty, late Secretary to the Royal Society, and Under-Librarian to the Britiſh Muſeum.* 8vo. 3 vols. 18s. Cadell. London, 1787.

NOtwithſtanding the relative temperature of its climates, Germany has always leſs excited the curioſity of travellers than moſt other countries in Europe; and to this day the manners of the ancient Germans are better known from the elegant deſcription of Tacitus, than thoſe of the modern inhabitants from all the accounts which have hitherto been given of that ſubject. Several obvious circumſtances have contributed to produce this effect. The inacceſſible nature of the country in many parts, its vaſt extent, and the bad accommodations which might be expected in a progreſs

progreſs through it, have repreſſed the ardor of the inquiſitive; while with ſome, an averſion to the language, and with others, the difficulty of attaining it, has either prevented the attempt, or fruſtrated the ſucceſsful execution, of exploring the numerous diſtricts in this great confederacy of ſtates. Voyages of merchants along the navigable rivers, and hoſtile incurſions of armies, were, until of late years, the moſt uſual modes of foreign viſitation in Germany.

The author of theſe travels aſſumes the character of a Frenchman, but was a native of the dutchy of Wirtemberg. We meet with no other memorial of him than that he died on the 5th of February, 1786, of a fever, at Aran in Switzerland, at the age of thirty. An account of any country by a native, may be deemed a ſuſpicious authority; but, of all men, an imputation of this nature is perhaps the leaſt applicable to a German; ſince, however attached to his own particular diſtrict, he is generally as much diveſted of prejudice, with reſpect to the other provinces of the empire, as with regard to any foreign nation. In fact, we ſhould be guilty of injuſtice not to acquit the Baron Rieſbeck of partiality; for, though the deſcription may be, in ſome places, highly coloured, it appears, in general, to be dictated with candour, and to be no leſs conſpicuous for the truth and fidelity than the freedom of the author's obſervations. The letters commence in April 1780, when he reaches Stutgart, whence he makes excurſions into the different parts of Suabia. The agriculture in this circle is repreſented as far from being in an improved ſtate; and in the parts about Munich, the capital of Bavaria, it is yet more remarkably defective. In ſome places the widely ſcattered houſes are ſaid to be even more numerous than the inhabitants. It will appear, from the following account, that the dramatic part of German literature is not in a more flouriſhing condition:

'Thoſe who underſtand German perceive, even at Straſburg, that Germany has, for ſome years paſt, been ſtruck with a rage for theatrical exhibitions. The bookſellers ſhops are, from time to time, overrun with new plays and theatrical almanacks; and writings of the dramatic kind always occupy a third part in the catalogues of new books. Dramatic poetry is certainly the higheſt ſpecies of poetry, as hiſtorical painting is the higheſt ſpecies of painting; nor can any thing be more uſeful than to repreſent man, in his various characters and ſituations, with truth and juſtice. But ſuch men as appear at preſent in moſt of the German plays are rarely met with in the world; and when here and there ſuch do make their appearance, the police of the place, if

there be any police, takes the charge of them upon itſelf, and lodges them in Bedlam, or a workhouſe.

'You muſt know, my dear brother, that the characters moſt frequent on the German ſtage are frantic lovers, parricides, highwaymen, miniſters, miſtreſſes, and men of faſhion, with their pockets full of daggers and poiſon, melancholy and raving men of all ſorts, and incendiaries, and gravediggers. Perhaps you will not believe me, but I could name to you above twenty pieces, the chief characters in which are mad, and where the poet has endeavoured to exhibit his *forte* in the diſplay of folly, and diſtraction of mind. I aſſure you too, upon my honour, that that part of the German public with which I have had the honour to be acquainted hitherto, admire, and moſt violently applaud, thoſe ſcenes which ſhew the madman in his wildeſt tranſports. There are plays in which the chief character ſucceſſively murders from twelve to fifteen people; and, by way of crowning the meritorious deed, plants a dagger in his own breaſt. It is a fact, that the pieces which have moſt madmen and murderers in them, meet with the greateſt approbation; nay, ſeveral actors and actreſſes have complained to me how difficult they found it to invent new ways of dying on the ſtage. It muſt be difficult; for there are ſcenes in which the principal performers muſt remain for half an hour in the laſt agonies, uttering broken words, and under continued convulſions; and it is certainly no eaſy taſk to ſuſtain ſuch a death with propriety. I have often ſeen no leſs than five people at once dying on the German ſtage, one ringing out his knell with his feet, another with his arms, a third with his belly, and a fourth with his head, whilſt the pit ſeemed agonizing with joy, eſpecially if the ſport laſted, and clapped every convulſive movement.

'The next in rank on the German ſtage, after the madmen and murderers, are drunkards, ſoldiers, and watchmen. Theſe characters correſpond too much with the national humour not to be welcome to the audience. But why the phlegmatic Germans, who are troubled with ſo few violent paſſions, and delight ſo little in deſperate tranſactions, and tragical events, ſhould take ſuch pleaſure in the dagger and bowl, is not at firſt ſo eaſily accounted for. Let us ſee what is to be ſaid for the audience and the poets.

'On the part of the public, it may ariſe from ignorance of life and manners. The different claſſes of people do not mingle ſo much in the German towns as they do in France. To every thing which belongs to nobility, or which has the name of nobility, or is in any way attached to the court, the German in middle life can have no acceſs. His knowledge of life, and taſte for ſocial pleaſures, is much more confined than that of our people; nor does he, like the inhabitants of a moderately large French town, enter into the innumerable incidents and accidents of common life. This want of intereſt in uſual virtues and vices, this inſenſibility to the little events of ordinary life, oblige the German to look for ſtrong emotions and caricatures to entertain him on the ſtage; whereas the Frenchman is contented with a piece of a much finer wrought plot, and willingly ſees the people he lives and is acquainted with repreſented on the ſtage.

The

The Saxon dramas are not ſo monſtrous and extravagant as thoſe which are exhibited in the weſtern and ſouthern parts of Germany, becauſe a more enlightened morality, and a freer intercourſe than there is here, obtains in that part of the country; and conſequently the picture of a ſcene in common life is more ſtriking than it can be here. In general, the majority, in this part of the country, conſiſts more of *mob* than in France; and the mob, you know, are notorious for running to ſee an execution or a funeral.'

The picture drawn of the Bavarians may ſeem to partake of the caricature, but is not deſtitute of foundation. The baron informs us, that one of the principal ladies whom he was acquainted with in this diſtrict, kept a hall full of cats, and two or three maids to attend them. She paſſed the half of her time with theſe animals, often ſerved them herſelf with coffee and ſugar, and dreſſed them, according to her fancy, differently every day. We ourſelves have known a ſimilar inſtance, which makes this anecdote not incredible. Exceſſive indolence and debauchery are the prevailing traits in the character of the Bavarians. The ſubſequent extract affords a curious ſpecimen of the manners of this country:

'I happened to ſtroll into a dark, black country beer-houſe, filled with clouds of tobacco, and on entering was almoſt ſtunned with the noiſe of the drinkers. By degrees, however, my eyes penetrated through the thick vapours, when I diſcovered the prieſt of the place in the middle of fifteen or twenty drunken fellows. His black coat was juſt as much bedaubed as the frocks of his flock, and, like the reſt of them, he had cards in his left hand, which he ſtruck ſo forcibly on the dirty table that the whole chamber trembled. At firſt, I was ſhocked at the violent abuſe they gave each other, and thought they were quarrelling, but ſoon found that all the blackguard appellations which ſhocked me were only modes of friendly ſalutation among them. Every one of them had now drank his ſix or eight pots of beer, and they deſired the landlord to give each a dram of brandy, by way, they ſaid, of locking the ſtomach. But now their good humour departed, and I preſently ſaw, in all their looks and geſtures, the moſt ſerious preparation for a fray. This at length broke out. At firſt the prieſt took vain pains to ſuppreſs it. He ſwore and roared at laſt as much as the reſt. Now one ſeized a pot and threw it at his adverſary's head, another clenched his fiſt, a third pulled the legs from a ſtool to knock his enemy on the head. Every thing, in ſhort, ſeemed to ſpeak blood and death; when, on the ringing of the bell for evening prayer, "Ave Maria, ye ——!" cried the prieſt, and down dropped their arms, they pulled off their bonnets, folded their hands, and repeated their Ave Marias. It put me in mind of the adventure in Don Quixote, where peace is ſuddenly reſtored in the great fray, on account of the helmet of Mambrino, and the aſs's collar, by the recollection of what paſſed in the Agramantine camp. As ſoon, however, as prayers were over, they were

were all ſeized again with their former fury, which was the more violent from the momentary interruption it had met with. Pots and glaſſes began to fly. I obſerved the curate creep under the table for ſecurity; and I withdrew into the landlord's bedchamber.

'The ſame ſcenes occur in the inland towns among the citizens, officers, clergymen, and ſtudents. They all ſalute each other with abuſive language; all vie in hard drinking; and cloſe to every church, which are ſcarce leſs than 28,700, there is regularly a beer-houſe and a brothel. A ſtudent at the univerſity of Ingoldſtadt muſt carry a thick cudgel, and wear a neat cut hat; he muſt be able to drink from eight to ten quarts of beer at a ſitting, and be always ready to fight, right or wrong, with the officers of the garriſon that is quartered there. You may ſuppoſe that this does not tend to raiſe the reputation of the univerſity, which is, indeed, but thinly viſited, though the profeſſors are able men, and do their duty, although a proclamation came out, ſome years ſince, to forbid any Bavarian from ſtudying out of the country.'

In the account of the diet of Ratiſbon the baron appears to have formed an accurate opinion of the political ſtate of the empire. He obſerves that the imperial court has a great influence in all the three colleges. That the three eccleſiaſtical electors have been almoſt conſtantly creatures of the emperor, who ſpares neither gold, threats, nor promiſes, to inſpire the canons of Mentz, Treves, and Cologne, in the choice of a new archbiſhop. The emperor has the ſame weight in the prince's college. The chapter of Luttoch is the only one, in modern times, which has dared to withſtand the emperor's influence in the election of the ſovereign. The author farther obſerves, that, beſides theſe means of gaining influence, it has always been the maxim of the imperial court to raiſe the members of the hereditary dominion, who poſſeſſed the ſmalleſt fief in the empire, to the dignity of princes, in order to inſure them a ſeat and a vote in the diet. Many others of the old houſes, on account of the ſituation of their property, alſo adhere to the emperor, who, from one cauſe or other, may be conſidered as ſecure of half the votes in the proſecution of any favourite object. In the college of towns, he rules almoſt without control; for, as theſe are almoſt all ſurrounded by powerful princes, they require the particular protection of the court of Vienna to prevent their being totally cruſhed. Yet, powerful as the emperor's influence may be under ſuch circumſtances, ſtill the ſtates find means to counteract the ſtream, and interrupt the force of its current.

During the author's reſidence at Vienna he ſeems to have been particularly attentive to diſcover the effects of the regulations made by the late empreſs queen for enforcing morality

morality among her ſubjects. By her direction a court was inſtituted, called a Special Commiſſion of Chaſtity; the ſpies belonging to which tribunal were authoriſed to enter houſes, and break into bedchambers, in the night. Through the mercenary views of thoſe men, this privilege was, for ſome time, greatly abuſed; but the evil is, in ſome degree, corrected by the interpoſition of the emperor. It is the opinion at Vienna, that the beſt way of preventing fornication and child-murder, and of increaſing population, is to compel a man who has a child ſworn to him to marry the woman immediately. In the judgment of this author, however, theſe marriages by compulſion are attended with pernicious conſequences, both to ſociety and to the ſtate. He does not know whether they prevent fornication, but he affirms that they much increaſe adultery. It is indeed aſtoniſhing, ſays the traveller, how indifferent the married people of this place are to each other. This is likewiſe the caſe at Paris; but there it ariſes from the manners, and not from the government, as at Vienna.

From the account of this intelligent and obſerving traveller, Germany is every day making great advances in cultivation. At preſent the firſt of its princes contend with each other who ſhall make the beſt improvements in the adminiſtration of juſtice, in education, and police; and who ſhall do moſt for the promotion of induſtry and commerce, with as much eagerneſs as they formerly contended who ſhould be foremoſt in pomp and idle magnificence. This great revolution the author aſcribes chiefly to the late king of Pruſſia, who taught his neighbours that uſeful leſſon in politics, that the real intereſts of princes and thoſe of their ſubjects are the ſame.

We ſhall conclude our review of this article with the author's general account of the Germans, whoſe character he has juſtly delineated.

'The peculiar turn of the Germans ſeems to be for philoſophy; they are diſtinguiſhed from all the nations in Europe for cool and juſt judgments, united with extreme induſtry; they were the firſt who threw a light on mathematics and general phyſics; next they darted through theology, then hiſtory, and finally legiſlation, with the ſame philoſophical ſpirit. They will do well to leave to other nations the prize of wit, for which they will always contend in vain.

'If Germany could make itſelf one great people; if it was united under one governor; if the preſent intereſts of a ſingle prince were not often in oppoſition to the good of the whole; if all the members were ſo well compacted into one body that the ſuperfluous ſap of the one could circulate and invigorate the reſt; what much greater ſteps

towards cultivation would the empire then make! But then Germany would give laws to all Europe. How powerful, as things even now are, are the two houſes of Auſtria and Brandenburg, the greatneſs of whoſe ſtrength conſiſts in their German poſſeſſions, and who yet neither poſſeſs the half, nor even the beſt parts of the country. Conceive this country in ſuch a ſituation as that no burthenſome exciſe ſhould oppreſs the internal commerce of the different provinces; no cuſtoms ſhould prohibit exports all over the world; in ſuch a ſituation as that the immenſe ſums that it gives for outlandiſh commodities, which itſelf can furniſh, ſhould be ſpared—or that it could become a naval power, for which it has ſuch ports, and ſuch plenty of proviſions, that it could itſelf employ the numerous colonies it ſends out to the reſt of Europe: conceive this—what country in the world could then cope with Germany?

'The character of men depends, for the moſt part, on their government. The character of the Germans has, in general, as little brilliancy in it as the conſtitution of the empire; they have none of the national pride and patriotiſm by which the Britons, Spaniards, and our own countrymen, are diſtinguiſhed, fond as their poets have been, for ſome time paſt, of aſcribing theſe qualities to them. Their pride and patriotic ſentiments only extend to the part of Germany in which they are born; to the reſt of their countrymen they are as ſtrange as to any ſtrangers; nay, in ſeveral parts of Germany they are much fonder of ſtrangers than they are of their own countrymen. It is the ſenſe of weakneſs of the leſſer powers of Germany which damps their national pride; it is only becauſe Germany cannot uſe its power altogether, and that other nations feel their ſtrength, that it has been deſpiſed by the inhabitants of other countries, who yet have nothing to boaſt above it, ſave a faſter bond of union among themſelves, or a ridiculous pride. We ſeldom judge of men from their inner worth, ſo much as from the external appearance they make in the world. We eſtimate the Ruſſians, Engliſh, &c. according to the idea we have taken up of the whole nation; and though the individual may happen to be, as he often is, ten times more barbarous than a German, we give him credit for the fame and worth of his illuſtrious countrymen.

'Though the character of the Germans be not ſo brilliant as that of other nations, ſtill it is not deſtitute of its peculiar excellencies. The German is the man of the world. He lives under every ſky, and conquers every natural obſtacle to his happineſs. His induſtry is inexhauſtible. Poland, Hungary, Ruſſia, the Engliſh and Dutch colonies, are much indebted to German emigrants. Even the firſt ſtates in Europe owe to Germany great part of their knowledge. Rectitude is alſo an almoſt univerſal characteriſtic of the people of this country; nor are the manners of the peaſants, and thoſe of the inhabitants of the leſſer cities, by any means ſo corrupt as thoſe of France and other countries; it is owing to this that, notwithſtanding the great emigrations, the country is ſtill ſo well peopled. To conclude, frugality on the ſide of the proteſtants, and frankneſs and goodheartedneſs on the ſide of the catholics, are brilliant national characteriſtics.'

Theſe

Theſe Travels afford proof that the Baron Rieſbeck was a man of ſentiment and obſervation. The tranſlation is not executed with elegance, and, in ſome places, not with ſufficient delicacy; but the ſenſe of the author is rendered in terms which are perſpicuous; and the work compriſes much information relative to the preſent ſtate of Germany.

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ART. III. *An Eſſay upon Tune* *. *Being an Attempt to free the Scale of Muſic, and the Tune of Inſtruments, from Imperfection. Illuſtrated with Plates.* 8vo. 10s. boards. Elliot, Edinburgh; Cadell, London. 1781.

MUSIC is one of thoſe ſciences which does not riſe towards perfection by any gradual progreſs: it remains for ages in the ſame ſtate, and all at once mounts to improvement. Chance, however, does not reign here more than elſewhere; but the theory of muſic, dark and abſtract, buried in mathematics, hardly finds a perſon once in a century diſpoſed to look into its ſtate; much leſs to attempt to reform it.

The ancients knew nothing of harmony: they had no motive to ſtudy it; for their muſic being joined to verſe, had it been accompanied with harmonics, poetry would have been drowned, and the very laws of the ſtate counteracted. Hence were they profoundly unacquainted with muſic in parts; and no event in nature or art could have filled a Greek philoſopher with more aſtoniſhment than to have ſeated him in a modern concert. The invention of harmony began to open in the eleventh century, and became at laſt the moſt brilliant diſcovery yet made in any ſcience or art.

Rules of compoſition in harmony have been now long eſtabliſhed in modern Europe; but it is only of late that inquiries have been made into the principle on which theſe rules are founded. We owe theſe inquiries chiefly to the French nation. From experiments made by Merſennus and Sauveur upon ſounding bodies, about two centuries ago, but which had been turned to no uſe, M. Rameau, in theſe days has attempted to demonſtrate the principle of harmony. Beſides the principal ſound, there being in theſe experiments an accompaniment of the upper harmonics yielded by nature and diſtinctly heard by the ear, the great theoriſt

* This eſſay appeared before the commencement of our Journal; but, as it poſſeſſes uncommon merit, and is but little known to the public, we hope a review of it, even at this time, will be acceptable.

erected here his phyſical principle, deriving the treble from the fundamental baſs, a harmony from melody. In Italy, the celebrated Tartini took a different route, although leading to the ſame end; and made obſervations which, till his day, ſeem to have eſcaped all mankind. While two bodies were ſounding, he diſtinguiſhed a *third ſound*, different from both, and engendered betwixt them. This third ſound he found to be the baſs to the other two; and hence another phyſical principle of harmony. From his experiments he was led to make derivations oppoſite to thoſe of Rameau, deducing the baſs from the treble, and melody from harmony.

We applaud the labours of the ingenious. We give admiration to Rameau and Tartini. The ſyſtem of the one is elegant, and of the other profound; but we have doubts as to the value of both. We ſee a concurrence betwixt phyſics and harmony; but in place of the demonſtration of a principle, we have only the illuſtration of a rule. We have ſtill to continue the ſearch; and probably at laſt ſhall find the principle of harmony in the ear of man, not in the reſonance of a ſounding body.

But there is another point in modern muſic of far greater moment, which ſtill remains to be inveſtigated, and which hitherto has exhauſted the labours of theoriſts in vain. While we admire the fabric of modern muſic, there is one evil which it has always carried with it, and which lodges in its vitals. The compoſer when he writes, and the performer when he plays on his inſtrument, cannot avoid diſcord *. A note being written on paper, or tuned on a chord or wire, becoming hence fixed, has been underſtood neceſſarily to fix the pitch of certain other notes in agreement with itſelf, however often theſe may be found at war with one another. All the ingenuity of compoſers has been exerted to leſſen or to palliate this diſcord. The general remedy has been to diminiſh the error by ſpreading it. For example: if in a number of notes, one of them be found *greatly* out of tune to certain particular notes, though in tune to ſome others, the muſician has attempted to divide the error, by putting each note a *little* out of tune, that the ear, in place of one great ſhock, might receive only a number of little ones. This has been ſtiled *temperament*: and to deviſe the beſt ſcheme of temperament has been the Ulyſſes's

* The muſical reader need hardly be told that inconcinnous diſcord is here meant.

bow,

bow, in which every theoriſt in muſic has been trying his ſtrength theſe ſeven hundred years.

We are arrived at the particular work which lies before us. The author engages in the enterpriſe we have mentioned, but lays down the bow to try other weapons. His object is perfect tune itſelf. It need not be noticed, that he ſets aſide the ſemitonic ſcale, and every ſyſtem of temperament whatever. He ſets out to inveſtigate the diatonic ſcale of muſic, and trace its laws by ſtrict experiment. He admits no note but what is genuine, and obtains the ſanction of the ear; that is, of nature. In this proceſs he finds that nature points particularly at the *ſecond* of the ſcale, and, inſtead of being fixed, intimates that it ſhould be changeable, becoming alternately *line greater* and *line leſſer* to the key-note. By this operation every falſe interval is baniſhed from the internal parts. He examines the tune of the violin and organ, and regulates their notes, in modulating through all their uſual keys, without admitting, in any caſe, falſe tune; and concludes with pointing out the tract to farther diſcovery.

But we add a more particular account, though ſhort, referring the muſical reader to the work itſelf.

The writer divides his eſſay into two parts. The firſt treats of the tune of the fiddle. In an introductory chapter he explains the diatonic ſcale; ſhews in what reſpects that ſcale has been thought unfit to afford the variety required in muſical entertainment; and gives an account of the attempts to reduce the ſcale, firſt into half notes, but found to be impracticable from ſurd quantities in the diviſion; ſecondly, into commas, but which proved unable to divide any of the three diatonic elements, without leaving a remainder. The matter being left hopeleſs in theſe different views, even in reſpect of bare poſſibility, he deſpairs not, however, he ſays, to give rules eaſy to be followed, directing towards perfect tune upon the violin, and actually reaching it on other inſtruments. There follows a general examination of the tune of the fiddle, and experiments upon the manner of ſtopping it; after which, a particular examination of regulated ſcales, and a regulation of tune in general. The ſcales are not carried higher than the pitch of D upon the *full ſhift*; becauſe, theſe being underſtood, performers will of themſelves know how to proceed: but, at the ſame time, he adds, that performance upon the higher ſhifts ſerves chiefly to diſplay dexterity, often at the expence of muſical ſentiment. He points out the benefit of the regulated ſcales: upon actually comparing paſſages of the greateſt maſters,

Tartini, Corelli, and Giardini, he finds that even although they were executed with the utmoſt accuracy, they muſt, notwithſtanding, be out of tune by comma; and he conceives that our being pleaſed at all, in ſuch caſes, is owing to a ſecret effort of the mind, ſupplying the defect.

Part ſecond treats of the tune of the organ. Tuning ſcales are given, and the general plan of an organ, capable of true diatonic tune in all its keys. The falſe intervals are corrected by making the ſecond of the ſcale occaſionally tone leſſer to the key note, inſtead of tone greater. Reaſon and experiment, ſays he, leaving the matter in equilibrio, it cannot be doubted that nature has meant the ſecond to be changeable. He explains the diverging nature of tune, conſidered by Mr. Huygens to be unaccountable; and he examines Mr. Harriſon's doctrine of the analogy betwixt muſical ratios and thoſe of a circle.

The author concludes with an appendix, containing hints for practical improvements. He inquires into what may be properly called *the* ſyſtem of tuneful ſounds; and finds that the ſyſtem of twenty-four keys, to which, out of complaiſance to received ſyſtem, he had limited his preſent regulation, might be continued ad infinitum; and has no title to be conſidered as the ſyſtem more than any other. But he adds that this ſyſtem ſeems much more than ſufficient to yield all the variety compoſers had hitherto aimed at; and propoſes in its place a ſimple ſyſtem of ſix keys, as being all that are requiſite in chaſte compoſition. This ſyſtem, however, requires no leſs than eighteen degrees of muſic; while the other, conſiſting of twenty-four keys, is only in fact furniſhed with twelve degrees.

'Thus,' ſays he, p. 274, 'it would appear that any note being given as a principal key-note, whether in the major or minor mode, a compoſer may from it, with all propriety, modulate into five different new keys, and no more; which keys are comprehended in the ſignature to which the principal key belongs, and the ſignatures which immediately precede and ſucceed it; and that the limits of modulation can be extended no farther, without becoming (in the words of the ingenious Mr. Malcolm) *unnatural* and *inconſiſtent*. From the views hitherto taken, it would appear that theſe limits need not be extended; becauſe within them lies all the variety that the diatonic ſcale can afford. For the ſame reaſon too, it would ſeem that all true tuneful compoſition may be executed upon an organ conſtructed with three ſignatures only, through all its modulations; for, by tranſpoſition, any piece of muſic, wherever its principal key is placed, may be removed to any other key of the ſame mode; and if its modulations or changes of keys extend no further than theſe limits, an organ whoſe tune comprehends no more than the degrees proper to three

three connected ſignatures, muſt be fit for executing all ſuch compoſition in true tune.'—' So that an inſtrument furniſhed with three full ſignatures in perfect tune, will require no more than eighteen different degrees of tune to each octave; or, including the key-note repeated in octave, the number of notes required will be in all nineteen; and theſe will be fit to afford a modulation through ſix different keys, all in perfect tune.'

' This ſeems to point out the way to obtain the inſtrument in true tune in its moſt ſimple form; and alſo gives latitude for extending it indefinitely; for twenty one degrees of tune will give eight keys, twenty-four ten keys, and ſo on; adding three degrees for each additional ſignature, each ſignature comprehending a major and a minor key, till the inſtrument becomes as comprehenſive as may be required.—

The author at laſt concludes thus:

' It ſeems clear,' p. 288, ' that all our capital inſtruments are very ſuſceptible of reformation, with little encroachment upon the ſimplicity of their preſent conſtruction; nay, that all the varieties of tune required from each finger-key of the organ, in its moſt extenſive form, may be commodiouſly produced from one ſingle pipe placed to each finger-key. And it is not to be doubted but that ingenious men may be excited, by proper encouragement, in ſome future period, to exert their abilities for reforming the preſent, or contriving new inſtruments, agreeable to natural and true tune, now that it is preſumed an opening has been made towards the knowledge of its laws.'

' But it is very queſtionable, whether the ears of the preſent generation will ever be gratified with the effect. The world, not unwiſely, jealous of pretences to diſcovery, examines with caution, and ſlowly yields aſſent. It is therefore very uncertain whether it would be prudent for any one now living to riſk his labour with a view to reap the reward. The apprehenſion of this muſt naturally damp the ardour of the ingenious, eſpecially if they reflect on the late deciſion upon literary property, ſet up againſt the exertions of ingenuity in general.'

' From a review of the general ſubject of this work, reflexions of moment might be added, were they not foreign to its deſign. The danger of precipitate judgment might be remarked. Many things have appeared to philoſophers contradictory in ſcience and in nature. Criticiſms of various ſeverity have been made. The wiſdom even of Providence in its wider adminiſtrations of the world, from circumſtances apparently unaccountable, has been arraigned, or altogether denied. There is no ſubject more fit to exemplify the raſhneſs of ſuch philoſophy, than the preſent; becauſe there is no ſubject which has been conſidered by men of the greateſt talents, in all ages, to betray ſuch inconſiſtency as the laws of tune. No demonſtrations have been held more concluſive than thoſe which prove that utter and complicated impoſſibilities forbid the reconcilement of the principles of muſic: and yet, after the ſpring has been fortunately touched, how

ſpontaneouſly do they unfold themſelves! how ſimply and rationally beautiful!'

The object of this work, however executed, is noble; it is to introduce purity and chaſtity into an art, of all others, the moſt ſplendid and charming. The attempt is to baniſh thoſe jarring, impure, and tempered ſounds with which inſtrumental muſic is loaded; and to limit that extravagance of keys, which proceeds only from falſe taſte, from luxury, and innovation.

The Eſſay bears the marks of labour, of ingenuity, and of years: and perhaps it will, in return, require all theſe of the critic before he can decide upon its merits. In ſuch circumſtances, we will not give judgment. We recommend the performance to thoſe who love candour, and who patronize ingenuity.

We may venture to foretel that obſtacles may ariſe, independent of beauty or of blemiſh, of truth or of error. Performers will not return to ſchool. The Eſſay turns their world upſide down; and they will reſent it. The author muſt poſſibly look forward to a new generation. The fate of the book, moſt probably, will be decided on the continent, where almoſt every man of letters is ſkilled in the theory of muſic; and where ſo many theoriſts have, in leſs important points, lately gathered fame.

The ſtyle is ſuited to a ſubject of ſcience; plain, in general correct, and, upon occaſions, animated. We are tempted to believe that the production comes from the other ſide of the Tweed: we meet the *ſhall* and *will*, the *ſibboleth* of Scotland, uſed indiſcriminately the one for the other.

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ART. IV. *Joſeph and Benjamin; a Converſation. Tranſlated from a French Manuſcript.* Small 8vo. 3s. ſewed. Murray. London, 1787.

WE are informed, in an advertiſement, that this converſation between Dr. Franklin and the Emperor of Germany is tranſlated from a French Manuſcript. The accident by which the confidential converſation of theſe profound politicians has found its way into world, in leſs than two years, is to be concealed from the public till "the heads "of ſome perſons concerned ſhall be laid low." Waiting with humble ſubmiſſion for the diſcovery of this ſecret, we ſhall only obſerve at preſent, that a dialogue between two ſuch great men, whether real or imagined, forms a very proper vehicle of political ſpeculation. The converſation between

between the philoſopher and the monarch turns chiefly on the politics of Britain and France. It was natural for the emperor to direct the conference to theſe ſubjects; and as the doctor had reſided at the Engliſh and French courts, and had many tranſactions with them, he was well qualified to give him information with regard to their views. The chief object of this dialogue is to hold out to the public the alarming progreſs of French politics. "The court of Eng-"land," ſays our author, "has ſeldom any ſchemes upon its "neighbours, and has nothing to fear from its views being "made known; but it is not ſo with France, which always "has had, and always will have, deſigns upon the liberty "or the importance of other nations. The particular plans "which France has laid to aggrandize herſelf at the ex-"pence of other nations, have been changed; but that one "principle of raiſing herſelf at the expence of others, has "been adhered to as invariably by the French court, as "nature adheres to the laws of attraction and gravitation." This obſervation, which is founded on truth, our author illuſtrates in the conduct of France during the American war; but imputes many things to policy and previous deſign, which aroſe from circumſtances, and were produced by the occaſion. But the moſt curious illuſtration of this doctrine is Dr. Franklin's diſcovery of "THE POLITICAL BIBLE" of France, preſerved in the Sanctum Sanctorum, with all due care and ſecrecy, and which may properly be called "The DOOMSDAY-BOOK of Europe."

'A book is kept in one of the moſt ſecret parts of a royal building in Paris, in which book each nation in Europe has a place aſſigned for itſelf; ſomething in the manner of a merchant's ledger. France is firſt, Spain next, then England, Holland, the German empire, Pruſſia, Ruſſia, Portugal, Sweden, and Denmark. Theſe are all the nations on the liſt; and, to the beſt of my recollection, that is the order in which they follow. Perhaps, if the book were to be arranged now, the order might be a little different; but it is a very conſiderable number of years (though I do not know how many) ſince it was begun. There are a number of excellent maps kept in the ſame apartment, to which they have a reference; and every circumſtance that affects, in any degree, the political importance of either of theſe nations, is regiſtered under the proper head as ſoon as it is known, and with as much accuracy as poſſible. The circumſtances upon which the importance of each country depends, are minutely deſcribed; and, in another part of the ſame book, is the plan of the French monarch; that is to ſay, the outlines of a plan by which France may be raiſed above her neighbours. This book may, I think, be called the POLITICAL BIBLE of France; and it is preſerved in the Sanctum Sanctorum, with all due care and ſecrecy. The people concerned in the compilation are men of the firſt rank and fortune; and it is death,

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as well as confiſcation of property and degradation of family, ever to mention the exiſtence of this work. The king of France, I have been told, has often ſpent three hours at a time conſulting this oracle; and though he has not, I believe, ever actually projected any important meaſures himſelf, yet he has become ſo much maſter of the ſubject, as to be able to judge of the expediency, and enter with proper intereſt into the undertaking of his court.

'Different plans have been laid, and this book has been uſed as the foundation of them all. I think it was in the year 1768 that the final plan was adjuſted, though it meets with alterations, and has received ſome additions ſince that time.

'The plan formed in the year I mention, was nearly thus: to make England and Holland the firſt objects of attack; and, to prevent too great a complication of views, it was reſolved to gain their points with theſe two nations before any other part of the general plan ſhould be attempted.

'On conſulting the book, the importance of England was found to ariſe from its great manufacturing and commercial excellence at home, from America, the Weſt-India iſlands, and the poſſeſſions in Aſia, which at that time were but recently acquired.

'The weak ſides of the Engliſh nation were put on the oppoſite ſide of a page, and ſtood thus: the government, though free, and favourable to the internal acquiſition of wealth, ſo clogged by the cabals of party, that it is incapable of making any bold exertions; and that, from its nature, this defect was daily increaſing. The national debt, being borrowed on perpetuities, muſt always increaſe, unleſs a powerful exertion is made to throw it off, or to pay it off. The latter of theſe is an effort too great to be accompliſhed under ſo heavy a load of taxes as are already exiſting; and the former is a mode that will not be taken, while there remains a power in government of raiſing a ſingle ſixpence more. As the nation depends on credit, it muſt uſe no undue freedoms with its creditors. This, though a ſtow, brings a *certain* deſtruction. The colonies in America, not very well affected to government, are too extenſive to be long retained in ſubjection. The diſtance of the poſſeſſions in India, their extent, and, above all, the rebellious diſpoſition of the Eaſtern princes, will make it eaſy when the time is ripe to ſupport a rebellion. The nature of the Engliſh court was alſo conſidered as a great foundation for hope. The temporary views of the miniſters, and their ſhort-ſighted policy, with good reaſon, afforded hope to an aſpiring, a far-ſighted, and a deſigning rival. With ſuch advantages, and ſuch defects, did the Engliſh nation appear to the court of Verſailles; and it was reſolved to level the ſhafts of their ambition at the moſt vulnerable parts. The diſcontents in America, which were not altogether unknown, promiſed to afford the moſt ſpeedy, if not the moſt effectual, blow to the greatneſs of England. It was determined that, if the flames of rebellion could once be lighted up in America, they ſhould never be extinguiſhed but with the power of the Britiſh empire on that continent. France was determined to encourage the diſcontents to foment, and then to abet, a rebellion; and ſhe obtained a ſecret promiſe from Spain to aſſiſt; while the expence with which it would

would incumber the trade of England, would give a double blow to its proſperity; and ſo ſanguine (M. V—— told me) were their hopes at one time, that it was actually ſuppoſed they might bring *ruin* upon that flouriſhing iſland before the end of the war. How far, and how well, the ſchemes of France ſucceeded, we all know: that latter event has not indeed by any means taken place, but the others have. For my own part it gives me infinite pleaſure to perceive that Britain is not yet likely to ſink, either under the increaſe of debt, or the loſs of territory.'

We have ſome doubts concerning the *authenticity* of this *French bible*, and are inclined to believe that it is *apocryphal*. Our author ſeems as zealous to inculcate a jealouſy of French politics, as good proteſtants have been, for a hundred years, to propagate the terror of popery. There are many juſt reflections and ingenious hints in this performance; but, upon the whole, it holds more of the imagination than the judgement, and contains more theory than inveſtigation. From the provincial phraſes which frequently occur, it appears to be the compoſition of a North Briton.

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ART. V. *The Lounger. A Periodical Paper, publiſhed at Edinburgh in the Years* 1785 *and* 1786. 3 vols. 12mo. 12s. ſtitched. Creech, Edinburgh; Cadell, London. 1787.

THIS elegant and entertaining miſcellany proceeds from the ſame ſchool which produced the Mirror, about five years ago. The merit of the latter work has been appreciated in England, and procured it a name and rank in the annals of literature, as a proper companion to the Spectator of Addiſon. Volumes of this kind, that are the daily viſitants of the parlour, not the ſeldom-conſulted oracles of the library, by blending inſtruction with amuſement, and the uſeful with the agreeable, have a powerful influence on the public taſte and the public manners. It was the boaſt of Socrates that "he brought philoſophy down from heaven "to earth;" from airy ſpeculations, and metaphyſical theories, to thoſe intereſting deductions and uſeful diſcoveries that form the code of private life. This praiſe pertains to Addiſon, the inventor of this ſpecies of writing, in the higheſt degree. He was the firſt philoſopher of the elegant and faſhionable world; and contributed more than any of his cotemporaries to enlighten the minds, refine the taſte, and reform the manners, of his countrymen. At the time when he appeared, the depravity and corruption of the Engliſh,

Engliſh, both in morals and in taſte, had become extreme. After the reſtoration of Charles the Second, the ſolemnity and gloom of the covenanters, the cant, low cunning, and hypocriſy, which had been the graces at the court of Cromwell, became the objects of ridicule, and a different ſet of manners ſucceeded. The long faſt which the nation had kept, was ſucceeded by a day of riot, and licentiouſneſs became triumphant. The monarch himſelf favoured this propenſity of his people to diſſipation; debauchery became the mark of a loyal ſubject; and a gentleman was known by his vices. A man of wit and pleaſure was the perfect character of thoſe days; decency was diſregarded as a menial quality; and common rules were ſuppoſed to be made for the common people. At laſt virtue was fairly put out of countenance, and turned into deriſion. Vice and villainy were applauded on the theatre. The debaucher of women, the betrayer of men, the perfidious, the diſhonourable, was the hero in comedy; the innocent and unfortunate were the objects of ridicule. Dramatic poets paint nature, and hold the mirror to the times. The world ſaw its own image, and ſmiled. The ladies crowded to plays that repreſented them all as courtezans or hypocrites; and gentlemen ſat ſpectators of the drama that repreſented the whole ſpecies as dupes or deſigning knaves. Were it not for the irreſiſtible evidence of the works themſelves, we could hardly bring ourſelves to the belief that the comedies of Dryden, Etherege, Wycherly, and Congreve, were ever acted in the preſence of human beings. No wonder that the zeal of good men flamed againſt the theatre, when ſuch a ſhock was given to decency, and ſuch an inſult committed on virtue. At that period Addiſon appeared. He is one of the few moderns who have ſuſtained the dignity of genius, and ſupported the character of an author. He did not meditate to raiſe himſelf by ſacrificing to the times; he ſtudied not to pleaſe, but to improve; not to indulge the humour, but to reſtore the character, and refine the taſte of England. He ſucceeded. No diſcourſe is more calculated to make a powerful and agreeable impreſſion than the eloquence of Addiſon. Genius and taſte, reflection and feeling, go hand in hand in his writings. Unlike the cold declamations of a cloiſtered monk on the vanity of human life, his addreſs to mankind is the voice of man, warm from the heart, and pointing to action. Very different from the trite topics and common places, which have paſſed from pedant to pedant ſince the days of Seneca, the morality of Addiſon is the reflection of a philoſopher who converſed with men of the

world, and drew from the life. The manners he deſcribes, and the characters he draws, are not a ſatyrical exhibition of individuals, like the old Greek comedy; nor a mere perſonification of virtues and vices, like the early comedy of England; nor the random ſtrokes and portraits of poſſibility, which we find in the writings of later authors, who drew human nature without having lived in the world; his morality is taken from real life; delineates the image of the times, and preſents the true colours of nature.

As the corrupted part of mankind in his time were wits, or pretenders to wit, he addreſſed them in their own ſtyle. He wrote to the world like a man of the world; and expoſed the follies of the gay and witty with gaiety and wit. He employed, in the defence of religion and virtue, the weapons by which they had been attacked for half a century. He ſet the ſtrong battery of the enemies to decency, ridicule, againſt themſelves, and turned the laugh of the world on the ſide of innocence and virtue.

> So ſpake the cherub, and his grave rebuke
> Severe in youthful beauty, added grace
> Invincible. Abaſhed the wicked ſtood,
> And felt how awful goodneſs was, and ſaw
> Virtue in her ſhape, how lovely.

Before the period of Addiſon the taſte of his countrymen was as corrupted as their morals. Former authors had frequently exhibited genius in its rudeneſs; it was reſerved to him to ſhew it in its refinement. The delicacy of his own imagination led him to the beautiful; and his native good taſte was improved by an intimate acquaintance with the ancients. Elegance in one language produces itſelf in another. From the pure fountains of antiquity he drew the claſſic ſpirit; from Greece and Rome he tranſplanted good taſte into England. He was the firſt good critic that his country produced. He expoſed the irregularities of the Engliſh drama; exorciſed the fiends and furies from tragedy, and baniſhed murder and bloodſhed from the ſtage. As he refined tragedy, he purified comedy. He detected the falſe pretenders to wit and humour, tore the obſcene garb from the comic muſe, and expelled the Goths and Vandals of the age. As a critic he gave the law; as an author he ſet the example. Formed on the great models of antiquity, an attic elegance ſpreads through his works. Nothing artificial or affected, laboured or ſtrained, appears in his productions. The *naive* and the natural characterize his manner; his genius goes on in a gliding ſtream: his muſe has the flowing robe

robe and the fine movement of the celeſtials *. In other authors there is a reſearch of ornament, an ambition to ſhine, a labour to pleaſe. They explore nature and art for a latent beauty, and ranſack heaven and earth for the new and the ſurpriſing. The ornaments of Addiſon are not ſought for; they come of their own accord. He ſcatters no flowers but ſuch as he finds in his way. He has no occaſion to derange the ſtream of his fancy; it flows ſpontaneouſly on claſſic ground.

He ſeldom aſſumes the academic gown, or appears in the character of a man of ſcience. He poſſeſſed not, indeed, the bold philoſophic mind that graſps a ſyſtem by intuition, and comprehends a whole ſcience in a few plain laws; but his eſſays on the pleaſures of the imagination are reſpectable proofs of his philoſophic powers: he was the Columbus who diſcovered that ideal world which ſubſequent adventurers have embelliſhed and enlarged.

We hope we ſhall be excuſed for this digreſſion on the character and genius of Addiſon, as he was the Homer in this walk of literature, and as his excellencies and beauties, imitated by ſucceeding writers, have, in ſome meaſure, ſunk his name, and leſſened his reputation, in England. On this occaſion too, it may be proper to pronounce his eulogium, as the authors of the Mirror and the Lounger have formed themſelves in the Addiſonian ſchool, and approach nearer to the original model of the Spectator than many of its imitators. When we mention a compariſon, we confine it to the ſerious or ſentimental papers. There is a delicate comic humour, a chaſtiſed gaiety and a *naiveté* in Addiſon which has never been imitated. As the prieſt of the chaſte and elegant Thalia, he is like Melchizedec, without anceſtor or ſucceſſor, without progenitors or deſcendants.

The papers in this collection bear, in general, a near reſemblance to thoſe in the Mirror. There is a mixture of moral eſſay, of criticiſm, and of comic painting, that forms an agreeable miſcellany, though the predominant papers are thoſe of the grave and ſentimental caſt. In eſſays of this nature, that appeal to the fancy as well as the heart, and in melancholy tales that abound with poetical painting, and expreſs the more elegant feelings, the Mirror and the Lounger, eminently excel. This, however, ſo far from extending, will probably circumſcribe their reputation.

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* Vera inceſſu patuit dea. *Virg.*

Common

Common ſenſe is a much more general gift of heaven than an elegant mind. All men have made obſervations on life; and common maxims of this kind expreſſed in elegant or dignified language, give back to the reader the image of his mind, embelliſhed and adorned; but natural inſenſibility, as well as the buſtling occupations of the world, confine the reliſh of the more elegant and ſentimental pleaſures to a narrow but a choſen circle.

As a ſpecimen of the Lounger, we ſhall preſent the reader with the forty-eighth paper, which contains *the ſentiment and the moral of time.*

'The Lounger having now "rounded one revolving year," may conſider himſelf as an acquaintance of ſome ſtanding with his readers, and, at this period of gratulations, may venture to pay them the compliments of the ſeaſon with the freedom of intimacy and the cordiality of friendſhip. In the life of a periodical eſſayiſt a twelvemonth is a conſiderable age. That part of the world in which his ſubject lies he has then had an opportunity of viewing in all its different ſituations; he has ſeen it in the hurry of buſineſs, in the heyday of amuſement, in the quiet of the country; and he now attends it in its courſe of Chriſtmas feſtivity and holiday merriment.

'Yet I know not how it is, that, amidſt the gratulations and feſtivity of this returning ſeaſon, I am ſometimes diſpoſed to hear the one, and partake the other, with a certain ſerioufneſs of mind not well ſuited to the vacancy of the time; to look on the jollity around me with an eye of thought, and to impreſs in my imagination a tone of melancholy on the voices that wiſh me many happy years.

'As men advance in life, the great diviſions of time may indeed furniſh matter for ſerious reflection, as he who counts the money he has ſpent, naturally thinks of how much a ſmaller ſum he has left behind. Yet, for my own part, it is leſs from anxiety about what remains of time, than from the remembrance of that which is gone, that I am led into this "mood of penſiveneſs." In my hours of thoughtful indolence, I am not apt to conjure up phantoms of the future; it is with a milder ſort of melancholy that I ſometimes indulge in recalling the ſhades of the paſt. To this perhaps the Lounger's manner and habits of life naturally incline him. To him leiſure gives frequent occaſion to review his time, and to compare his thoughts. By the Lounger a few ideas, natural and congenial to his mind, are traced through all their connexions; while the man of profeſſional induſtry and active purſuit has many that preſs upon him in ſucceſſion, and are quickly diſmiſſed. He who lives in a crowd gains an extenſive acquaintance, but little intimacy; the man who poſſeſſes but few friends, enjoys them much, and thinks of them often.

'Time mellows ideas as it mellows wine. Things in themſelves indifferent acquire a certain tenderneſs in recollection: and the ſcenes of our youth, though remarkable neither for elegance or feeling, riſe up

up to our memory dignified at the ſame time and endeared. As countrymen in a diſtant land acknowledge one another as friends, ſo objects, to which when preſent we gave but little attention, are nouriſhed in diſtant remembrance with a cordial regard. If in their own nature of a tender kind, the ties which they had on the heart are drawn ſtill cloſer, and we recal them with an enthuſiaſm of feeling which the ſame objects of the immediate time are unable to excite. The ghoſts of our departed affections are ſeen through that ſoftening medium, which, though it dims their brightneſs, does not impair their attraction; like the ſhade of Dido appearing to Æneas,

> " Agnovitque per umbram
> Obſcuram, qualem primo qui ſurgere menſe
> Aut videt, aut vidiſſe putat per nubila lunam;
> Demiſit lacrymas, dulcique affatus amore eſt."

The hum of a little tune to which in our infancy we have often liſtened; the courſe of a brook which in our childhood we have frequently traced; the ruins of an ancient building, which we remember almoſt entire; theſe remembrances ſweep over the mind with an enchanting power of tenderneſs and melancholy, at whoſe bidding the pleaſures, the buſineſs, the ambition of the preſent moment, fade and diſappear.

'Our finer feelings are generally not more grateful to the fancy than moral to the mind. Of this tender power which remembrance has over us, ſeveral uſes might be made; this divinity of memory, did we worſhip it aright, might lend its aid to our happineſs as well as to our virtue.

'An amiable and ingenious philoſopher has remarked, that, in *caſtle-building*, no man is a villain *. In like manner it may perhaps be pronounced, that every man is virtuous in recollection; he reſts with peculiar ſatisfaction on the remembrance of ſuch actions as are moſt congenial to the better parts of his nature, on ſuch pleaſures as were innocent, on ſuch deſigns as were laudable. It were well if, amidſt the ardour of purſuit, or the hopes of gratification, we ſometimes conſidered that the preſent will be future, as well as that the future will be preſent; that we anticipated reflection as well as enjoyment. Not only in thoſe greater and more important concerns, which are what Shakeſpeare calls "ſtuff o' the conſcience," but in the leſſer and more trivial offices of life, we ſhould be more apt to conduct ourſelves aright, did we think that we were one day to read the drama in which we now perform; and that of ourſelves, and the other perſonages of the ſcene, we were to judge with a critical ſeverity.

'This indulgence of memory, this review of time, would blunt the angry and diſcordant paſſions that often prey on our own quiet, as well as on the peace of others. Scarce any man is ſo hard of heart as to feel himſelf an enemy over the grave of his foe; and the remembrance of conteſts, however juſt, with thoſe who are now no more,

* Dr. Reid, in his "Eſſays on the intellectual Powers of Man."

comes

comes acroſs an ingenuous mind with a ſort of ſelf-accuſation. The progreſs of time, though it may not have ſwept our adverſaries from the earth, will probably have placed both them and us in circumſtances ſuch as to allay, if not to extinguiſh, our reſentment. Proſperity to us, or misfortunes to them, may have ſoothed our anger into quiet, or ſoftened it to pity. The leſſons of time may have taught us, what wiſdom or prudence once preached to us in vain, that the object of our contention was not worth the ſtruggle of the conteſt, that we miſtook the value of the prize, or did injuſtice to the motives of our competitors; or perhaps we have altered thoſe ſentiments in which we were formerly ſo warm, and forſaken thoſe tenets we were once ſo poſitive to maintain. The hand of time, imperceptible in its touch, ſteals the colour from our opinions; and, like thoſe who look on faded pictures, we wonder at having formerly been ſtruck with their force.

'Though it is wiſely ordered by Providence that we ſhould not pauſe in the purſuits of life to think of its ſhortneſs, or undervalue every attainment from the uncertainty of its duration when attained; yet ſuch a conſideration may fairly enough mitigate a blameable eagerneſs in the chace, or a blameable depreſſion from its diſappointment. I was very well pleaſed with the philoſophy of an old ſoldier, whom I once met with in the environs of London, leaning on a crutch, and rather accepting than ſoliciting the aid of the charitable. He told me, not without ſome importunity on my part, the hardſhips and the dangers he had encountered; the number of his campaigns, the obſtinacy of his engagements, the length of his ſieges; "yet I failed in getting Chelſea," ſaid he, "becauſe I was rendered incapable of the ſervice in conſequence of a rheumatiſm contracted in a winter encampment; and, more than all that, becauſe my wife, ſomehow or other, had diſobliged my commanding officer. But I forget and forgive, as the ſaying is; and, thanks to ſuch as your honour, I can make ſhift to live. It is true, I have ſeen others get halberts, ay, and commiſſions too, that were not better men than myſelf;—but that don't ſignify: *it will be all the ſame an hundred years hence.*" Without all the happy ſtoiciſm of the ſoldier, we may often ſooth the pangs of envy, and the pinings of diſcontent, by the conſideration of that period when they ſhall ceaſe to diſquiet; when time ſhall have unplumed the pageantry of grandeur, narrowed the domains of wealth, and withered the arm of power.

'Nor will this philoſophy of time convey a leſs important leſſon to the ſucceſsful than to the unfortunate. It will moderate the luxurious indulgence of the rich, and reſtrain the wanton or uſeleſs exertions of the powerful. Every one who can look back on a moderately long life, will remember a ſucceſſion of envied poſſeſſors of wealth and influence, whoſe luxury a thouſand flatterers were wiſhing to ſhare, whoſe favour a crowd of dependents were ſtriving to obtain. Let thoſe who occupy their place, attend to the effects of that wealth enjoyed, of thoſe favours beſtowed. Let them caſt up the ſum of pleaſure which was produced by the one, of gratitude or ſelf-ſatisfaction procured by the other. If there are any whom elevation has made

giddy, or power rendered inſolent, let them think how long that elevation can endure, how far that power can extend; let them conſider in how ſhort a ſpace the influence of their predeceſſors has ceaſed to be felt, how ſoon their appointments have made room for the appointments of others; how few of their dependents and favourites ſurvive; and of thoſe few how very ſmall a part acknowledge their benefactor. If ſome of the actions of ſuch eminent perſons there are which the world ſtill remembers with approbation, and individuals own with gratitude, they are probably ſuch as, in this review of the paſt, it will be uſeful for their ſucceſſors to obſerve and to imitate. Thoſe have obtained a victory over time, which is the nobleſt excitement and animation to virtue; that honeſt fame, of which the conſciouſneſs gives its higheſt enjoyment to the preſent, which the future can neither reproach nor overcome.'

In this collection the reader of taſte will diſtinguiſh the ſtories of Albert and Father Nicholas, which indeed are written in Mr. Mackenzie's beſt manner. We ſometimes meet with doubtful or exceptionable phraſes, ſuch as, "moral *to* the mind"—"the agreeable *are* the qualities"—"*cut* no unreſpectable *figure*," &c. but little inaccuracies are inſeparable from literary compoſitions.

[ *To be concluded in our next.* ]

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ART. VI. *Sir Matthew Decker's Eſſay on the Cauſes of the Decline of Foreign Trade; its Effects on the Value of Land; and the Means to reſtore both. Printed in the Year* 1740. *In which the Impolicy of High Duties, the Neceſſity of Free Ports, and French Commerce, are impartially conſidered.* 8vo. 2s. 6d. ſewed. Debrett. London, 1787.

SIR Matthew Decker's Eſſay was originally publiſhed long before the commencement of any literary journal in this country; and therefore a particular examination of it, at preſent, would be foreign to our purpoſe. It is ſufficient to obſerve, that the author was accurately acquainted both with the theory and practice of commerce, as well as taxation; and that many of the economical improvements adopted by the Britiſh government ſince his time, are founded on ideas which his extenſive knowledge and reflection had enabled him to ſuggeſt. What ſeems to have been the motive to this republication of Sir Matthew Decker's eſſay is, the opinion he entertained of the great advantages which might be derived to Britain and Ireland from an enlarged commerce with France. His ſentiments on this ſubject are ſupported by unqueſtionable principles of policy; and are entitled

entitled to the greater regard, that they were dictated by commercial penetration alone, without any intereſted view towards the meaſures of the miniſters of thoſe times, or their opponents. As a ſpecimen of Sir Matthew Decker's mode of argument we preſent our readers with the following ſhort extract:

'As the general intereſt of the nation, with reſpect to our trade, ſeems to have hitherto been little underſtood, let us examine this French trade a little farther.

'Our great dealings with this French ſhop formerly, were occaſioned by its cheapneſs (an excellent cauſe), and its being near us occaſioned cheap carriage (better and better!); and though the French had a great balance againſt us, yet other nations had the leſs; but party-prejudice running high againſt the French king's ambitious deſigns in King Charles the Second and King William the Third's time, and this balance being conſidered abſtractedly, without any view to our general trade, an inconſiderate zeal hurried our anceſtors into the vain ſcheme of diſtreſſing the French king by prohibitions and high cuſtoms on his goods; not conſidering the hurt we ſhould thereby do ourſelves, and without ever effectually putting in motion thoſe means that were practicable to eaſe our own trade, ſo that we only diſperſed, during our laſt wars, our trade to dearer nations; we bought dearer German and Dutch linens, dearer Italian and Dutch ſilks, paper, &c. as if it were better to pay thoſe nations 15 or 18d. for what the French would ſell for 1s. diſtreſſing our people by dear prices, and thereby draining us of our money the faſter; for ſuch large quantities of cheap French goods as were conſumed here, being prohibited, made the demand greater for the Dutch, German, and Italian, dearer goods, giving them at the ſame time a monopoly againſt ourſelves, which made them raiſe their prices on us ſtill higher. One would be apt to think that our forefathers had a mind to drive all the money out of the nation. For God's ſake! let us have wit in our anger, and not pay dear prices to pretended friends when enemies will ſell us cheaper—let us befriend ourſelves a little by ſaving our money, which is the life of trade, and the ſinews of war—let us keep this power in our own hands to command weight and reſpect from our neighbours, not ſquander it away to them, and be forced to court the aſſiſtance of thoſe we give power to, and ſometimes even court in vain. So much for times of war.

'But in times of peace the ſmuggling trade goes on eaſier, high duties are temptations that promote it; miniſters of ſtate may be bribed to browbeat or diſcharge officers for doing their duty: goods that in a free-trade coſt but 100l. being charged with fifty *per cent.* duty, a ſmuggler will ſell for 120 or 125l. for the riſk muſt be paid for though the duties are ſaved: ſo that even the ſmuggling-trade coſts us more than a free-trade, and may perhaps be one of the reaſons that the exchange with France is ſo much againſt us. Whereas, had our country been made a free-port in King Charles the Second's time, and all taxes laid on the conſumers of luxuries, the French themſelves, during their laſt wars with England, would

have fled from miſery at home to a country that, by its freedom from taxes and eaſe in trade, ſeems to invite the eſtabliſhment of all manufactures; our balance to France could not have ariſen to that deſtructive height it has been at, nor had the French ever made the figure in trade they now do.

'The courſes of the exchanges are facts notorious to people converſant in trade; upon thoſe facts I reſt my arguments, in anſwer to the above objection; by which it appears plainly that a free-port trade would leſſen the balance againſt us, even with France.'

The eventual operation of a commerce between Great-Britain and France being at length put to the teſt of experiment, one effect at leaſt, ſhould the intercourſe not meet with interruption, muſt reſult from the expedient; which is, that an opportunity will be afforded of aſcertaining with certainty the juſtneſs or error of thoſe arguments and ſpeculative principles which have been ſo warmly combated by the oppoſite parties on this important and intereſting ſubject.

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ART. VII. *An Excurſion from Paris to Fontainbleau. To which is added, an Adventure in the Champs Eliſees, near Paris; alſo an intereſting Account of the unfortunate Diſaſter which befel Monſieur Pilatre de Rozier at Boulogne; with a Tranſlation of the elegant Eulogium upon him by the Marquis de Maſonfort; with Abſtracts from the Regiſters of the Parliament of Paris, containing a Year's Liſt of Criminals ſentenced at Paris, with the Nature of their Crimes and Puniſhments. Tranſlated from the French, by a Gentleman, late of Bath.* 8vo. 5s. boards. Becket. London, 1786.

THIS author, finding it perhaps difficult to furniſh a volume on one ſubject, has had recourſe to variety; but we wiſh that, in his ſelection, he had been a little more attentive to what might prove intereſting to his readers. The firſt diſh he produces (we may be allowed to uſe this metaphor, for a feaſt he certainly intended) is not indeed of the niceſt compoſition, nor has any reliſh of attic ſalt; but it is abundantly ſeaſoned with Iriſh humour, and affords a very promiſing ſpecimen of the writer's abilities in ludicrous dialogue. We ſhall, without any introduction, preſent a part of it to our readers.

'We had been debating the previous queſtion about ten minutes, when my ſervant O'Callaghan entered the chamber; he advanced towards me more in the movement of a jig than that of any other time or motion, and his eyes ſparkled with joy. "Sir," ſaid he rubbing his hands, and then with a flouriſh of one of them, "it is *all ſettled*;

*ſettled*; I have managed it, by St. Patrick; they were going to proceed to force you out of the houſe, Sir; *but I have ſettled it*; I have arranged it.

"Pray, O'Callaghan," ſaid I, "what do you mean, explain yourſelf; how have you ſettled it?"—"Oh, Sir, the luckieſt thought, the happieſt contrivance, that ever entered into the heart or brain of man! Why, Sir, you muſt know that the old Maitreſſe de l'Auberge is one of the moſt ſuperſtitious wicked old beldames in the world; I am ſure ſhe has not her equal in all the county of Tipperary; ſhe told me that ſhe hated the Engliſh becauſe they were heretics; and that you, and even I too, Sir, would certainly go to the devil, becauſe we were Engliſh heretics. That is a d——d lie," ſaid I, "Madame; for neither I or my maſter are Engliſhmen or heretics; we are both as ſtaunch catholics as any in Ireland; and as to family, there is not a better family than *mine* in the county of Tipperary, or elſe I ſhould not have had the honour of ſerving his lordſhip. What!" ſaid the old woman, "is your maſter a lord? Ay, by G—d is he," ſaid I, "and the firſt peer in Ireland too."—"You are a very pretty fellow," ſaid I, interrupting him, "to make me a Roman Catholic, an Iriſhman, and a lord, without my leave."

"I beg your honour's pardon," replied he, making a low bow, "there was no time to be loſt; there was an immediate neceſſity for theſe borrowed honours when your more eſſential honour was at ſtake, and *my own* in great danger."—"I do not underſtand you," ſaid I, "O'Callaghan; how was my honour at ſtake, and your own in danger? explain yourſelf."—"Why thus, Sir," ſaid the honeſt fellow: "they threatened to turn you out of the houſe, which would have been a great diſgrace to your honour; and, if they had attempted it, my own honour would probably have been in danger by an unſucceſsful attack on them; for as long as I had a drop of blood left in theſe veins, they ſhould not have carried their point; ſo I thought it a great deal better to tell ſome good round lies at once, than to come to extremities; for you know, Sir, it is very dangerous to kill Frenchmen in their own country. I and your honour would have been racked alive upon a little fore-wheel of a coach juſt as I ſaw the four men, laſt Tueſday was ſevennight, in the place De Greve."

"Hold, hold," ſaid I, "O'Callaghan; there was no ſuch danger. I know you meant well: but I wiſh you had not"—"*told ſuch lies*," ſaid he, eagerly interrupting me; "now, if I did not love your honour, and had not the moſt tender regard for your reputation, I'll be d——d if I would tell a lie to ſave your honour's ſoul alive: But, Sir, I hope you will not be angry; this is not all; I ſtill went a little farther; I ſaid that you was an intimate friend of the Duc de Fitz James; and that you had a brother in his regiment: and, moreover, that your honour was ſo pious a catholic, that you had compoſed a *little form of prayer* for the regiment: this laſt clincher had the fineſt effect imaginable upon your *honour's affairs*; the old thief of the houſe inſtantly clapped her hands together with the greateſt joy; thank heaven! thank the Lord of Hoſts! ſaid ſhe, that I have got ſuch a good man under my roof, who makes forms of prayers! Oh,

what an unhappy miſtake I have made! How ſorry I am that I have behaved with ſo much diſreſpect to his lordſhip! Run to him directly, and tell him I repent, and will come and beg his pardon."

'There was ſomething ſo truly ridiculous in all this, and in the relation of it by O'Callaghan, together with his attitudes and geſtures, and in the ſtrong ſelf-approbation which marked his good-humoured and animated countenance, that there was no poſſibility of reſiſting riſibility; in vain did I ſeveral times attempt to be ſerious in telling him that he had carried the joke too far in taking ſo much liberty with me; but as often I relaxed into laughter. If he had only made me a ſimple Iriſh lord, it might have paſſed, and I might have gained *ſome* reſpect; but making me an enthuſiaſtic Roman Catholic nobleman, who wrote prayers for the Iriſh brigade, was rather too much, and was leaving me to act a very hard part.'

The deſcription of Fontainbleau is drawn with a degree of exactneſs which may afford ſome gratification to curioſity. This town is ſituated in the middle of the foreſt in the Iſle of France, and is conſpicuous for having in it the celebrated hunting chateau of the kings of France. This vaſt palace is built in a valley, and the plan of it almoſt triangular. It is divided into five courts, each of which contains immenſe buildings. The king's bedchamber is a ſuperb and elegant apartment, of about forty feet ſquare. The royal bed is of green ſatin, embroidered and trimmed with gold fringe. It is ſo high that his majeſty is obliged to mount it by ſome ſteps, which are covered with green ſatin. The bed is ſo broad that four perſons might lie in it with great eaſe. But we ſhall quit the palace to give a general deſcription of the foreſt.

'The foreſt, which is upwards of thirty-two thouſand arpens, ſtands upon a great inequality of ground, which but adds to the majeſty of the ſcene. In many places the rough tops of rocks juſt peep above the lofty ſpreading oaks, whilſt in others you diſcover the tall pine-trees nodding their bended tops over ſome craggy cliſt. The long line of ſteep and broken rocks from which we viewed, added the ſight of the venerable caſtle, once the abode of many famous kings, whoſe eventuous hiſtories at once fill the mind with a mixture of pleaſing and melancholy reflections.

'The multitude of game ſeen on every ſide of the foreſt, renders it a moſt complete and delightful ſcene. From the altitudes of theſe rocks we found the air ſo many degrees colder than it was below, that we were glad to deſcend. During our deſcent from the rocks towards the foreſt, it was ſurpriſing to ſee the immenſity of game which ſprang on all ſides of us; ſcarce a ſtep that we took but we put up the gold, the ſilver, and the common pheaſants, the red-legged and the common partridge. The hares were in ſuch plenty that my ſervant twice put his foot upon them. The number of every ſpecies of game was almoſt incredible; and, without hyperbole, I believe

there

there was not the leaſt neceſſity for a fuſee or dogs to kill a conſiderable number of them in a very ſhort time. I am convinced that a pole, with a piece of lead ſlung to the end of it, would anſwer the end; and this I aſſert becauſe they frequently ſprang ſo near me, that I could, I am certain, have knocked them down ſometimes even with a common walking-ſtick; and this I have ſeen done more than once; but let it be obſerved, that this was in a *thick bruſh wood*, and where the aſtoniſhing numbers were but very rarely diſturbed by the haunts of men or dogs.'

For the hiſtory of Mademoiſelle Longvillie, we muſt refer our readers to the work. The account of the unfortunate diſaſter which befel Pilatre de Rozier is ſufficiently known to the public. His eulogium, by the Marquis de Maiſonfort, we doubt not, is juſtly merited; and we regret that ſo liberal and enterpriſing a young man ſhould have fallen a ſacrifice to temerity in the vain proſecution of ſcience. With reſpect to the laſt article in the volume, namely, the liſt of criminals ſentenced at Paris, the author ſeems to have added it in conformity to the practice of the ancient Egyptians, who, at the concluſion of their feaſts, introduced the figure of a dead perſon. But, as we differ from that people in the principles of philoſophy, we cannot approve the taſte which would revive ſuch a practice, either in reality or alluſion.

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ART. VIII. *The Epiſtolary Correſpondence of Sir Richard Steele. Volume the Firſt. Containing Letters to his Second Wife, Mrs. Mary Scurlock, and her two Daughters; now firſt printed from the Originals, which are depoſited in the Britiſh Muſeum. Illuſtrated with Literary and Hiſtorical Anecdotes By John Nichols.* 8vo. 2 vols. boards. 10s. Robſon. London, 1787.

THE character of Sir Richard Steele, as a man of letters, is well-known to the world, and deſervedly held in great eſteem. At an early period of life he diſcovered a ſtrong genius for dramatic compoſition, of which he has left behind him ſome monuments ſufficient to perpetuate his name in the department of the muſes. His political tracts, which were numerous, were among the moſt animated productions of the time; but that for which he will ever be chiefly diſtinguiſhed is, the conſpicuous part he bore in ſeveral of the moſt celebrated works in the Engliſh language. To his immortal honour, he may be juſtly regarded as the parent of the Tatler and Guardian; and ſome of the beſt papers in

the Spectator are likewiſe the produce of his pen. In what concerns the life and character of ſuch an author, the world will always be intereſted; and it is therefore with pleaſure that we behold the publication of theſe two volumes of Epiſtolary Correſpondence. We are informed that the materials of which it conſiſts fell, after his death, into the poſſeſſion of his eldeſt daughter, Elizabeth baroneſs Trevor, by whom they were given, in the year 1781, to Mr. Thomas, grandſon of Mrs. Aynſton, a natural daughter of Sir Richard Steele's, and on whom he beſtowed a very genteel and liberal education.

This Correſpondence begins in the year 1707, with a letter to Miſs Scurlock, ſtyled, according to the cuſtom of the time, *Miſtreſs* Scurlock, and who ſoon after became Mrs. Steele, the ſecond wife of her huſband. The following are two of thoſe which he writes to her in the character of a lover:

'MADAM, Aug. 14, 1707.

'I came to your houſe this night to wait on you; but you have commanded me to expect the happineſs of ſeeing you at another time of more leiſure. I am now under your own roof while I write; and that imaginary ſatisfaction of being ſo near you, though not in your preſence, has in it ſomething that touches me with ſo tender ideas, that it is impoſſible for me to deſcribe their force. All great paſſion makes us dumb; and the higheſt happineſs, as well as higheſt grief, ſeizes us too violently to be expreſſed by our words.

'You are ſo good as to let me know I ſhall have the honour of ſeeing you when I next come here. I will live upon that expectation, and meditate on your perfections till that happy hour. The vaineſt woman upon earth never ſaw in her glaſs half the attractions which I view in you. Your air, your ſhape, your every glance, motion, and geſture, have ſuch peculiar graces, that you poſſeſs my whole ſoul; and I know no life but in the hopes of your approbation. I know not what to ſay, but that I love you with the ſincereſt paſſion that ever entered the heart of man. I will make it the buſineſs of my life to find out means of convincing you that I prefer you to all that is pleaſing upon earth. I am, Madam,

'Your moſt obedient, moſt faithful, humble ſervant,

'RICH. STEELE.'

'MADAM, Lord Sunderland's Office, 1707.

'WITH what language ſhall I addreſs my lovely fair to acquaint her with the ſentiments of an heart ſhe delights to torture? I have not a minute's quiet out of your ſight; and, when I am with you, you uſe me with ſo much diſtance, that I am ſtill in a ſtate of abſence, heightened with a view of the charms which I am denied to approach. In a word, you muſt give me either a fan, a maſk, or a glove, you have

have wore, or I cannot live; otherwiſe you muſt expect I will kiſs your hand: or, when I next ſit by you, ſteal your handkerchief. You yourſelf are too great a bounty to be received at once; therefore I muſt be prepared by degrees, leſt the mighty gift diſtract me with joy. Dear Mrs. Scurlock, I am tired with calling you by that name; therefore ſay the day in which you will take that of, Madam,

'Your moſt obedient, moſt devoted humble ſervant,

'RICH. STEELE.'

The courtſhip of this elegant and ingenious writer commenced on the 9th of Auguſt 1707; and on the 7th of October we find him aſſume the deſignation of huſband. From a letter written, during this interval, to Mrs. Scurlock, the mother of his future wife, we meet with the following account of his circumſtances at that time:

Lord Sunderland's Office, Whitehall,
Sept. 3, 1707.

'MADAM,

'THE young lady, your daughter, told me ſhe had a letter from you of 22d inſtant, wherein you gave her the higheſt marks of your affection, and anxiety for her welfare, in relation to me. The main proſpect, on theſe occaſions, is that of fortune; therefore I ſhall very candidly give you an account of myſelf as to that particular. My late wife had ſo extreme a value for me, that ſhe, by fine, conveyed to me her whole eſtate, ſituate in Barbadoes, which, with the ſtock and ſlaves (proper ſecurities being given for the payment of the rent), is let for eight hundred and fifty pounds *per annum*, at half yearly payments; that is to ſay, 425l. each firſt of May, and 425l. each firſt of December. This eſtate came to her incumbered with a debt of 3000l. by legacies and debts of her brother, whoſe executrix ſhe was, as well as heireſs. I muſt confeſs it has not been in my power to leſſen the incumbrance, by reaſon of chargeable ſickneſſes, and not having at that time any employment of profit. But at preſent, and ever ſince May laſt, I have been appointed, by the ſecretaries of ſtate, to write the Gazette, with a ſalary of 300l. a year, paying a tax of 45l. I am alſo gentleman-waiter to his royal highneſs the prince, with a ſalary of 100l. a year, not ſubject to taxes,

| | £. | s. | d. |
|---|---|---|---|
| Thus my whole income is at preſent *per annum* - | 1250 | 0 | 0 |
| Deduct the intereſt of 3000l. - - - | 180 | 0 | 0 |
| Taxes for my employment - - - - | 45 | 0 | 0 |
| | 225 | 0 | 0 |
| Remains after theſe deductions - - | 1025 | 0 | 0 |

This is, Madam, the preſent ſtate of my affairs: and, though this income is ſo large, I have not taken any regard to lay up any thing further than juſt what pays the intereſt abovementioned. If I may be

ſo

so happy to obtain your favour, so as we may live together with singleness of mind, I shall readily go into such measures as shall be thought most adviseable for our mutual interest; and, if it is thought fit, will sell what I have in the Plantations. Your daughter acquaints me there is a demand of 1400l. upon your estate, the annual income of which is better than 400l. *per annum.* You have now the whole view of both our circumstances before you; and you see there is foundation for our living in an handsome manner, provided we can be of one mind; without which I could not propose to myself any happiness or blessing, were my circumstances ever so plentiful. I am at a present juncture in my affairs, and my friends are in great power, so that it would be highly necessary for us to be in the figure of life which we shall think convenient to appear in, as soon as may be, that I may prosecute my expectations in a busy way, while the wind is for me, with just consideration that about a court it will not always blow one way. Your coming to town is mightily to be wished. I promise myself the pleasures of an industrious and virtuous life, in studying to do things agreeable to you. But I will not enlarge into professions. I assure you, I shall always contend with you who shall lay the greater obligations on the other; and I can form to myself no greater satisfaction than having one day your permission to subscribe myself, Madam,

'Your most obedient son, and most humble servant,

'RICH. STEELE.'

Mr. Steele's marriage, which completed his happiness, seems rather to have increased than diminished the ardour of his passion. Every day produces some written declaration of his love; and there are several instances of his repeating it two or three times. The billet-doux is sometimes dated from the secretary of state's office in Whitehall, where he then had an employment; sometimes from a coffee-house, where he had gone to transact business; or from other places. They are always full of the most tender sentiments and affection; and sometimes accompanied with a guinea, a guinea and a half, or two guineas, to keep her pocket. It is impossible to read those short, but numerous compositions, without being obliged to acknowledge him one of the tenderest husbands that ever lived. We insert the following as specimens:

May 19, 1708,

'DEAR PRUE, Lord Sunderland's Office, Eleven o'clock.

'I desire of you to get the coach and yourself ready as soon as you can conveniently, and call for me here, from whence we will go and spend some time together in the fresh air in free conference. Let my best periwig be put in the coach-box, and my new shoes; for it is a comfort to be well dressed in agreeable company. You are vital life to

'Your obliged, affectionate husband, and humble servant,

'RICH. STEELE.'

'My

May 24, 1708.

'MY DEAR PRUE, St. James's, Gentleman-uſher's Table.

'I cannot dine at home, but am in haſte to ſpeak with one about buſineſs of moment. Dear Prue, be chearful, for I am in purſuit of what will be good news to you. I am,

'Your moſt affectionate, obliged huſband,

'RICH. STEELE.'

'Think of going with me in the afternoon.'

'DEAR PRUE, Lord Sunderland's Office, May 24, 1708.

'I beg the favour of you to put my nightgown, ſlippers, a clean ſhirt, and cravat, into the coach-box, and make my apology to my mother for ſtaying out to-night. We ſhall be back to-morrow evening. To-morrow ſhall be ſpent in free conference between you and me at Mrs. Bradſhaw's. Give ſtrict orders to Mrs. Watts about her care and attendance on my mother. I am taking pains in removing into my new office. I am,

'Your moſt obedient huſband,

'RICH. STEELE.'

'I love the country moſt mightily, indeed I do; ſo you ſay, ſo I think. Who are you? I am true. I am .....*'

'DEAR PRUE, June 5, 1708.

'WHAT you would have me do I know not. All that my fortune will compaſs you ſhall always enjoy, and have nobody near you that you do not like, except I am myſelf diſapproved by you for being devotedly

'Your obedient huſband,

'RICH. STEELE.'

'I ſhall not come home till night.'

'DEAR PRUE, June 7, 1708.

'I incloſe to you a guinea for your pocket. I dine with Lord Halifax.

'I wiſh I knew how to court you into good humour; for two or three quarrels more will diſpatch me quite. If you have any love for me, believe I am always purſuing our mutual good. Pray conſider that all my little fortune is to [be] ſettled this month; and that I have inadvertently made myſelf liable to impatient people, who take all advantages. If you have [not] patience, I ſhall tranſact my buſineſs raſhly, and loſe a very great ſum to quicken the time of your being rid of all people you do not like.

'Yours ever,

'RICH. STEELE.'

* So the original.

'DEAR.

'DEAR PRUE, June 11, 1708.

'I cannot dine with you to-day, but ſhall, I hope, be able to wait upon you at five o'clock, or a little after.

'Your moſt obedient huſband,

'RICH. STEELE."

'DEAR WIFE, Aug. 11, 1708.

'I have ordered Richard to take your directions, whether you will have the chariot with two or four horſes to ſet you and your friend down at your houſe at Hampton-Court. Watts is gone over the water, and ſays ſhe has your commands to follow in the ſtage-coach. I ſhall make it the buſineſs of my life to make you eaſy and happy. Conſult your cool thoughts, and you will know that it is the glory of a woman to be her huſband's friend and companion, and not his ſovereign director. I am, with truth, ſincerity, and tenderneſs,

'Ever your faithful huſband,

'RICH. STEELE.'

'Pray let the gardener put the place in order.'

'MADAM, Aug. 12, 1708.

'I have your letter, wherein you let me know that the little diſpute we have had is far from being a trouble to you; nevertheleſs, I aſſure you, any diſturbance between us is the greateſt affliction to me imaginable. You talk of the judgment of the world; I ſhall never govern my actions by it, but by the rules of morality and right reaſon. I love you better than the light of my eyes, or the life-blood in my heart; but, when I have let you know that, you are alſo to underſtand, that neither my ſight ſhall be ſo far inchanted, or my affection ſo much maſter of me, as to make me forget our common intereſt. To attend my buſineſs as I ought, and improve my fortune, it is neceſſary that my time and my will ſhould be under no direction but my own. Pray give my moſt humble ſervice to Mrs Binns. I write all this rather to explain my own thoughts to you than anſwer your letter diſtinctly. I incloſe it to you, that, upon ſecond thoughts, you may ſee the diſreſpectful manner in which you treat

'Your affectionate, faithful huſband,

'RICH. STEELE.'

'MADAM, Aug. 13, 1708.

'I hope this will find you in good health, as I am at this preſent writing, thanks be to God for it

'I have not only rebelled againſt you, but all the reſt of my governors, from yourſelf, whom I acknowledge to have the right of partneriſhip, to the loweſt perſon who had to do with me. I have a very juſt ſenſe of your merit, and think, when I have put you into the proper methods which you ought to follow, I ſhall be the happieſt man living in being

'Your moſt affectionate huſband, and humble ſervant,

'RICH. STEELE.'

DEAR

'DEAR PRUE, Aug. 13, 1708,
Four in the afternoon.

'I ſend you ſome tea, which I doubt not but you will find is very good. I am,

'Your very affectionate huſband, and moſt humble ſervant,

'RICH. STEELE.'

'This is my ſecond letter to-day.'

In the courſe of this correſpondence our ſympathy is often excited by the circumſtances of the amiable author, who, amidſt his literary purſuits, and the exerciſe of the ſocial virtues, had not ſufficiently attended to the prudential management of his private fortune. His conduct likewiſe in public life, in which, however, he ſeems to have been invariably governed by principle, contributed not a little to his conſtant embarraſſment.

The ſecond volume contains letters to and from his friends and patrons; reſpecting which, ſo far as his own are concerned, it is unneceſſary to obſerve, that they abound with every indication of ſentiment, generoſity, principle, and ſpirit, ſo conſpicuous through the whole of the author's writings.

This Epiſtolary Correſpondence is one of the few poſthumous publications in which the induſtry of the collector has not been carried beyond the bounds of diſcretion. It exhibits the character of Sir Richard Steele in the moſt amiable and intereſting points of view, as a huſband, a father, a friend, and a member of ſociety.

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ART. IX. *Principles of Anatomy and Phyſiology. By John Aitken, M. D. Fellow of the Royal College of Surgeons, Member of the Royal Medical, Phyſical, and Antiquarian Societies, one of the Surgeons of the Royal Infirmary, Lecturer on Anatomy, Surgery, and Midwifery, and Honorary Preſident of the Chirurgo-Obſtetrical Society of Edinburgh. For the Uſe of Students.* 2 vols. 8vo. 10s. boards. Murray. London, 1786.

THE utility of all anatomical ſyſtems depends on two points of great importance. One is, that they ſhall contain a full and perſpicuous verbal deſcription of the various parts of the human body; and the other, that they be accompanied with plates, without which the deſcription can never be accurately comprehended. Theſe two advantages are indiſpenſable towards obtaining a perfect knowledge

ledge of this ſcience. But, for a competent proficiency, and ſuch as may, in general, be ſufficient for the purpoſes of medical, and even of chirurgical practice, a ſyſtem, of a moderate ſize, and judiciouſly compiled, is doubtleſs the moſt convenient and uſeful, eſpecially if furniſhed with engravings. It has been the deſign of Dr. Aitken to adopt this ſcale in the preſent work; and we think he has done it ſucceſsfully. His manner of treating the ſubject will be beſt illuſtrated by a ſpecimen: the following is taken from the oſteology, and comprises his account of the teeth:

'It has been mentioned, that there are ordinarily ſixteen teeth fixed in the ſockets of each jaw: deviations, as to number, are very rare.

'The chewing or maſticating of the more ſolid parts of our food is the obvious uſe of the teeth; and to this deſtination they are, in every circumſtance, moſt wiſely adapted.

'There are always two, ſometimes three, ſets of teeth that appear in ſucceſſion; the firſt called *milk*, the others *adult* teeth.

'The ſecond ſet, being the moſt perfect and permanent, may be firſt taken notice of.

'Each tooth has common circumſtances.

'1. A *body*. That part which is apparent, or without the ſocket.

'2. A *root*, or *fang* (radix). This is lodged in the ſocket.

'3. A *contraction*, or *neck* (cervix). This is the limit between the body and fang.

'4. An *enamel* (cortex), or white cruſt on the body; this is thickeſt on that part which touches the correſponding tooth or teeth when the mouth is ſhut. It gradually becomes thinner towards the neck, where it ends.

'5. A *cavity*, or *ſinus*, in the body; this lodges the veſſels and nerves.

'6. A *hole*, or *canal*, from the point of the fang to the cavity, tranſmitting the veſſels and nerves.

'According to figure, &c. the teeth are divided uſually into three claſſes.

'1. *Cutting*, or *inciſive* (inciſores), conſiſting of eight, four in the anterior part of each jaw. Becauſe ſhaped ſomewhat like chiſels, they are well adapted to *cut* or *divide*, their proper office. The upper ones are the largeſt: when well formed and arranged, they are highly ornamental.

'2. *Canine* (canini), containing four, two in each jaw, one placed on each ſide of the inciſors. Their name is impoſed from a ſmall reſemblance to the tuſks, or tearing teeth, of the carnivorous animals, eſpecially the dog. From ſituation they are called *angular*; and thoſe of the upper jaw, *eye-teeth* (occulares).

'3. *Grinders* (molares), comprehending twenty, or five on each ſide of each jaw. The hindmoſt, on account of late appearance (about the twenty-fourth year), are termed *teeth of wiſdom* (dentes ſapientiæ).

'The

'The inciſors have each a ſharp edge, the canine a point, the grinders two or more points or eminences.

'The inciſors, the canine, and the anterior or ſmall grinders, are *ſingle-fanged*; the remaining grinders of the lower jaw have each two fangs, and thoſe of the upper three; a fact deſerving much attention from the ſurgeon, as it is highly conſequential in the operations of drawing and tranſplanting.

'The twenty ſingle-fanged teeth are drawn with the leaſt difficulty, the canine ones, on account of their longer fangs, perhaps, excepted.

'Tranſplanting is confined to the ſingle-fanged ones; the others, for obvious reaſons, rendering it difficult or impracticable.

'The ſubſtance of the teeth, the enamel excepted, is of the ordinary oſſeous nature, only peculiarly ſolid and compact. Between it and the ſocket the common perioſteum is interpoſed, and a communication of veſſels takes place. Diſeaſe of this membrane, or the oſſeous part of the ſocket, or both, affects the firmneſs of the teeth, ſo that they often become looſe, and fall out in conſequence.

'Inflammation of the communicating and adjacent veſſels and parts gives gum-boil (parulis), and toothach (odontalgia).

'The enamel partakes perhaps of the nature of an earthy cryſtallization; at any rate it is not vaſcular, or capable of growth after it is complete. It is exceedingly compact for ſuſtaining great and frequent friction with impunity, and for protecting the oſſeous part of the teeth.

'It is of great conſequence to preſerve this ſingular ſubſtance from ſuch cauſes as deſtroy it, as the loſs is irreparable, and the anterior parts become expoſed and decayed, till at laſt the cavity is opened, and the air and other things allowed to hurt the nerves and veſſels, and produce toothach. When this happens, the tooth is ſaid to be carious or rotten.

'The enamel is injured or deſtroyed by violence, by all kinds of ſalt, eſpecially acids (becauſe it is of an alkaline nature), and by the remains of the food entangled between the teeth, and become putrid.

'Cleaning the teeth properly and carefully, independently of its elegance, is highly important. This ought to be done chiefly by mechanical means, ſuch as waſhing, rubbing with a cloth, bruſh, &c.

'The common quackiſh dentifrices and waſhes are, for the moſt part, deſtructive and pernicious, becauſe they contain ſalt.

'The drawing of a tooth conſiſts in deſtroying the veſſels and nerves, by which it is a part of the general ſyſtem. This ought ſurely to be done with as little harm to the ſockets and adjoining parts as poſſible. A proper direction has a great effect; and, of all others, the perpendicular one is obviouſly the beſt: deviations from it ought to be as ſmall as poſſible.

'Tranſplanting of teeth is a very ornamental piece of ſurgery. Its ſucceſs depends on a real concretion taking place between the tranſplanted, or ſcion-tooth, and the membrane of the ſocket: hence this membrane ought to be as little violated in clearing the ſocket as may be, and the ſcion-tooth as much of the ſize and ſhape of the diſplaced one as poſſible.

'It

'It is neceſſary that the ſcion-tooth be freſh, or alive. This is an indiſpenſable circumſtance. A dead or dry tooth is a foreign body, incapable of the wanted connexion; on the contrary, it produces ſuppurative inflammation, with much diſtreſs.

'The reaſon why a tooth from one ſyſtem may thus be aſſociated with, or ingrafted into another, more readily than the more ſoft parts, is its firm texture preſerving the vital arrangement, which theſe, when the circulation of the fluids is interrupted, ſo readily loſe.'

The reader will perceive, from this extract, that Dr. Aitken ſometimes introduces practical obſervations not neceſſarily connected with the object of anatomical deſcription; but as theſe deſultory remarks are always ſhort, and generally uſeful, they deſerve to be conſidered as a recommendation, rather than a blemiſh, to the work.

If, in any part of theſe volumes, a full explanation of the ſubject has been ſacrificed to the convenience of a portable ſize, it is in the article of phyſiology, where the author has induſtriouſly reſtricted himſelf to great conciſeneſs; but, though brief, he is perſpicuous; and we find him cautious of adopting any theory not clearly eſtabliſhed. His account of animal heat may confirm the juſtneſs of this character.

'Animals in general poſſeſs a temperature ſuperior to that of the ſurrounding atmoſphere, which is called animal heat.

'The large animals, whoſe blood is red, have a temperature equal to ninety-ſix degrees of Farenheit's thermometer, with little variation; which is conſiderably above the ordinary ſtate of the atmoſphere.

'The ſource of animal heat is a ſubject of much phyſiological diſpute. While one phyſiologiſt aſcribes it to friction of the fluids on their veſſels, another contends that it is phlogiſton evolved from the fluids by vaſcular action.

'As to the firſt opinion, facts are wanting to ſhew that a friction can take place between fluids and ſolids capable to produce heat; and the ſecond is exceedingly doubtful, as nothing fixed, with regard to phlogiſton, is yet determined by the chemiſts.

'Many reaſons may be alledged to make it probable that animal heat is derived from the air in the lungs, or from the atmoſphere, perhaps in conſequence of a chemical action between the blood and the air. Thus it is contended that the blood gives out phlogiſton, which unites with air ſo as to expel its fire, and that this is attracted by the blood, in conſequence of ſuperior affinity; or, in other words, a double elective attraction is continually going on, connected with reſpiration, or any analogous action in animals.

'It muſt be admitted that this theory is exceedingly beautiful, and a good deal ſupported by the conſideration of the mutual action of elementary bodies on one another, ſo generally obſervable. Much information, however, is as yet wanted on this point.

'Whatever be the cauſe of animal heat, one circumſtance is moſt certain, viz. that it is very generally proportioned to vaſcular action;

action; hence its increaſe during exertion, and many diſeaſes, ſuch as fever.

'It has lately been obſerved that nature has endowed animals with the power of reſiſting heat; as it appears that life can be ſupported in a temperature of the air conſiderably beyond the boiling point. Perhaps evaporation is much concerned in this remarkable phenomena, on which the preſervation of life may often depend.'

By the united aid of verbal and ichnographical deſcription, this work will prove particularly uſeful to ſtudents, for whom it is chiefly intended. It affords a decent compendium of anatomy illuſtrated, and this at a very moderate expence.

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ART. X. ΑΝΑΛΕΚΤΑ ΕΛΛΗΝΙΚΑ ΗΣΣΟΝΑ *ſive Collectanea Græca Minora: cum Notis Philologicis atque Parvo Lexico, ad uſum Tironum accommodata.* Small 8vo. 5s. Bell and Dickſon, Edinburgh; Murray, London. 1787.

A Former volume of Collectanea Græca, in a larger ſize, was lately publiſhed by the ſame author, who, though not named in the work, is generally known to be Mr. Dalziel, profeſſor of Greek in the univerſity of Edinburgh. It is the opinion of this learned gentleman, and from our own experience we entirely accede to his ſentiment, that the common method of furniſhing youth with Latin tranſlations of Greek authors is in reality the moſt effectual mean of retarding their progreſs in that language. After a thorough acquaintance with the grammar, the beſt method of acquiring a knowledge of the Greek tongue is, to attempt the explanation of the original authors without any other aſſiſtance than that of the dictionary. The books firſt read ought doubtleſs to be of the eaſieſt kind; and, though properly ſelected, the taſk will prove difficult, until many parts of ſpeech, and particularly the tenſes of verbs, ſhall become familiar by uſe. We will venture to affirm that, by ten lines expounded in this manner, a learner will attain a more intimate acquaintance with the language than by a hundred lines when interpreted with the aid of a tranſlation.

We not only approve of the principle adopted by Mr. Dalziel in theſe Collectanea, but of the particular means which he purſues for facilitating the progreſs of ſtudents. In the volume now before us, which is intended to precede the one formerly publiſhed, he begins with extracts from Æſop's Fables, as the moſt ſuitable for thoſe who are as yet acquainted only with the grammar. Theſe are followed by

extracts from Facetiæ Hieroclis, Palæphatus de Incredibilibus Hiſtoriis, Luciani Dialogi, Plutarchi Apophthegmata, and Xenophon de Cyri Inſtitutione. A ſecond part ſucceeds, conſiſting of poetical ſelections from Anacreon, Bion, Moſchus, and Tyrtæus. To the various ſelections is prefixed a ſhort account of the reſpective authors from whom they are extracted, with the different editions of their works. But what renders theſe Collectanea particularly valuable is, that the Profeſſor has ſubjoined annotations illuſtrating the more obſcure paſſages, as well as the conſtruction of the language in general, and arranged in a diſtinct manner, according to numerical references. At the end is a dictionary, explaining in Latin the ſenſe of every word which occurs in the foregoing extracts. In a word, the whole of this little volume is happily calculated for the convenience and improvement of ſtudents who are beginning the Greek language; and we cannot forbear from expreſſing a wiſh that ſo judicious a method of inſtruction may be univerſally adopted.

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ART. XI. *Gulielmi Bellendeni Magiſtri Supplicum Libellorum Auguſti Regis Magnæ Britanniæ, &c. De Statu Libri tres. Editio Secunda longe Emendatior.* 8vo. 12s. boards. Apud Deighton. Londini, 1787.

WILLIAM Bellenden, or Ballanden, or, as the Scots of the preſent age write, Ballantine, was a native of Scotland. He was endowed by nature with ſuch powers of mind, and cultivated his natural genius with ſuch induſtry and ſucceſs, that his learned editor applies to him what was ſaid of Buchannan, "he was not a Scot, but the light of "Scotland." This ſaying in the Greek language, in which the editor gives it, has a degree of point, and is what we commonly call a pun; "Ὁ Σκότος ἦν, ἀλλὰ Φόως Σκοτίης:" the word Σκοτία in Greek ſignifying darkneſs. The editor has reaſon to conjecture that his author was deſcended of an ancient family; but has not been able to collect any particulars of his life, more than that, in 1602, he was profeſſor of *humanity*, a term which was uſed, as on the continent and in Scotland at this day, to ſignify the ſtudy of the Roman literature at Paris; and that he was in high favour with James the Firſt of England, who appointed him to the office of "Magiſter Supplicum Libellorum; or, Maſter of the Pleas or Petitions to his Majeſty." His royal patron having enabled him to live in eaſy circumſtances at Paris, Bellenden compoſed the three books now preſented to the public; the

the firſt was printed once, the ſecond twice, under the author's inſpection. To theſe books, which, before their preſent publication, were ſcarce, the editor has prefixed two Latin poems of very diſtinguiſhed merit, by Bellenden. The one entitled "Caroli Primi et Henrici Mariæ, Regis et Reginæ Magnæ Britanniæ, &c. Epithalamium;" the ſecond, "In Auguſtiſſimas Nuptias Caroli Primi et Henricæ Mariæ, Regis et Reginæ Magnæ Britanniæ, &c. et in celeberrimam Legationem extraordinariam, eâ de Cauſâ digniſſimè obitam abelluſtriſſimis Dominis, Domino D. Jacobo de Hay, Comte de Carlile, Equite celſiſſimi Ordinis Periſcelidis, &c. Atque a Domino D. Henrico le Riche, Comte de Holland, Pretorianis præfecto, &c. Panegyricum Carmen et Elogia."

Beſides theſe two books there is a third, as our editor informs us, written by Bellendenus, held in high eſtimation by the learned, entitled, "De Tribus Luminibus Romanorum;" of this the editor gives an account, and is led, by a natural gradation, to mark a juſt proficiency in Greek and Roman literature which once diſtinguiſhed the Scotch. The decline of literature in Scotland he rightly aſcribes to the civil fury of the times, which drove the fineſt and moſt cultivated geniuſes into foreign countries; and, with the orations of the famous Chrichton, buried in impenetrable darkneſs the writings of other men of exalted capacity and refined attainments. From this topic the editor is led to celebrate the ardour for philoſophy and literature which diſtinguiſhes North Britain at the preſent moment.

The editor, who profeſſes an high admiration of the exquiſite taſte and profound learning of the celebrated Dr. Middleton, nevertheleſs acknowledges that, in ſpite of all prepoſſeſſions in his favour, he has been obliged to aſſent to an opinion commonly received, though on what grounds he knew not, that this celebrated writer, in his life of Cicero, had borrowed very largely from Bellendenus. He not only uſes his matter, but adopts his arrangement, without acknowledging to whom he is ſo much obliged.

The firſt of theſe books of Bellendenus, now publiſhed the ſecond time, is dedicated by the author to Charles Prince of Scotland and Wales, but by the editor to Mr. Burke, and is entitled, "De Statu priſci Orbis in Religione, Re Politica, et Literis," treats of the ſtate of the world before the flood, and of the learning and inſtitutions of the Perſians and Egyptians; of the origin of ſtates, and their different forms of government; and refutes the Grecian ſtories that are incompatible with the true religion. In the

ſecond and third books, which are dedicated by Bellendenur to Henry Prince of Scotland and Wales, and by the editos of this edition to Lord North and Mr. Fox, we find the opinions of Cicero, delivered in his own words, on ſubjects of the higheſt importance: the duties of prince and people; maxims for the conduct of life; and the principles of political economy. The ſtyle of Bellendenus is pure and claſſical, formed chiefly upon that of Cicero; though he admits ſuch phraſes from other writers as are beſt adapted to his purpoſe. The editor has brought to light ſeveral curious particulars relative to the poſthumous book of Bellendenus, *De tribus Luminibus Romanorum*; namely, Cicero, Seneca, and the Elder Pliny. It is probably in alluſion to theſe three luminaries of the Romans that our editor dedicates the three books now publiſhed reſpectively to Mr. Burke, Lord North, and Mr. Fox, whom he calls the three luminaries of England. The reſpective dedications to theſe diſtinguiſhed orators and ſtateſmen are written in that laconic, elegant, and pictureſque manner which becomes inſcriptions; and accompanied with engraved portraits of the three illuſtrious men, to whom they are addreſſed. Of theſe dedications, that which appears to us to be the moſt happy, is the addreſs to Lord North. Having inſcribed theſe treatiſes and collections, relating to civil polity, and the foundations of civil polity in the nature of mankind, whether in their individual or ſocial ſtate, to theſe political characters, the editor is led, in his preface, to celebrate and defend their reſpective talents and virtues. Hence he is alſo led to remark on the characters and views of the moſt diſtinguiſhed among their political friends and adverſaries. The editor's preface, which extends to ſeventy-ſix pages, and which contains a very free and bold ſurvey of our public men and meaſures, will no doubt be thought by many to be the moſt intereſting part of this publication. The author of this eccentric compoſition appears, like the genius of former times, arrayed in ſimple majeſty, and armed with Grecian ſubtlety and Roman vigour. Things trite and familiar derive from theſe circumſtances a novelty of appearance: what is grave ſeems ſtill more important; and what is abſurd ſtill more ridiculous. This advantage, however, is gained by the author, that, in the venerable garb of antiquity, the aſſociations and prejudices annexed to certain Engliſh phraſes and terms fall off; and he appears to deliver his ſentiments with greater candour than if he had written in a language in which the hackneyed phraſeology of party is unavoidable.

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He deſcribes the characters of his patrons with elegance and preciſion. Speaking of Mr. Burke, he ſays, "the man "who has a lively reliſh of the beauties of Mr. Burke, may "be aſſured that he has made no ſmall progreſs in litera-"ture." His character of Lord North, as a ſpeaker, as a politician, and as a man, appears to us to be the moſt perfect, although the pictures he gives of Burke and Fox are excellent. A natural acuteneſs of underſtanding cultivated by art, gravity qualified by facetiouſneſs and humour, a happy memory, a ſtyle that obſerves an eaſy and juſt medium between ſtudied ornament on the one hand and ſlovenlineſs on the other, diſcernment, when it is proper to ſpeak and when to be ſilent, forbearance under the harmleſs attacks of petulance and diſappointment, conſtancy in friendſhip, placability of mind, forgiveneſs of injuries and even of ingratitude; theſe are certainly among the grand traits of Lord North's character; and if a few ſtrokes had been thrown in concerning his indolence, which too often led to timid and temporiſing meaſures, the portrait would have been ſtill better finiſhed.

Mr. Fox ſeems to preſent to his panegyriſt a wider field than either Mr. Burke or Lord North, both for admiration and apology. As an orator he holds the firſt rank among his cotemporaries, and excels in all the different kinds of ſpeaking. There is, as our author obſerves, this property in Mr. Fox, that he is not over ſolicitous about the ſelection of words, well knowing that there is no word which has not, ſomewhere or other, peculiar grace and energy. To the ſame purpoſe our author, apologizing for his own ſtyle, ſays very juſtly, that, "in writing Latin, there is room for "words of all kinds, provided they convey the meaning of "the author with clearneſs and preciſion." Nor ought we, in forming an eſtimate of any ſtyle, to have reſpect merely to ſingle words and phraſes, but to the general colour and complexion of the whole compoſition. And here we ſhall take an opportunity of obſerving that our author, who is eminently converſant with the writers of all ages, unites uniformity with variety of ſtyle; and, on the whole, produces ſomething highly pleaſing and energetic.

The ſtrictures of this very reſpectable writer on faſtidiouſneſs of ſtyle, in an age when it is carried to the utmoſt exceſs, and when, on the ſtrength of this, ſome writers arrogate to themſelves great merit, and ſometimes even that of originality, are very ſeaſonable; and from an author who can compaſs the whole extent of phraſeology, they come

with peculiar grace and propriety. But to return to Mr. Fox, whoſe example in ſpeaking confirms theſe obſervations.

Mr. Fox varies, ſays the author, his ſtyle with equal promptitude and propriety, according to his ſubject; on which he beſtows that intereſt and animation which naturally ariſe on the apprehenſion of real and new objects. He avoids foreign and novel expreſſions, adhering to the ſimplicity and purity of the Engliſh idiom. Though he ſtops not to go out of the direct road in queſt of the flowers of rhetoric, yet, being ſenſible that the mind and heart are not to be moved by the thunder of eloquence alone, he diſdains not the impaſſioned inverſion and prolonged period. An acquaintance with life and buſineſs enables him to explore matters of fact. He knows where his argument is ſtrong, and where it is weak; on what to expatiate, and what to palliate. What ſeems disjointed and looſe he unites in one luminous focus. If, in his exordium, he uſes no vehemence, yet he takes full poſſeſſion of the undivided attention of his audience, whom he leads through all the mazes of eloquence. If he meets with oppoſition impoſſible to be ſurmounted, he neither quits the field, nor throws down the ſhield; but, ſtanding on the defenſive, wherever he finds the ſtrongeſt ground, he caſts his eyes around in order to diſcover the fitteſt time for renewing the conteſt. But it is in the point of refuting the arguments of his adverſaries that he bends his whole force, and points all his javelins and arrows. And his genius appears in its full ſplendour when he anticipates objections; when he deſcribes the manners, the ſentiments, the converſation of different claſſes and ſocieties of men; when he appeals to examples; when he denounces danger; when he demonſtrates the pernicious conſequences of crooked policy, and the happy effects of honourable conduct; when he boldly ventures on hazardous ground, and pours forth the energy of his ſoul in wiſhes, prayers, and execrations. But what is above all other qualities characteriſtic of Mr. Fox, as it was formerly of Demoſthenes, while he freely expatiates over the wideſt fields of reaſoning, he places the ſame object in different lights, addreſſing in this manner the different ſentiments and views of individual men. With the art, and the nerves too, of Demoſthenes he unites the rapidity of Pericles, ruſhing down, on grand and important occaſions, like a mountain torrent, overturning by its force, all oppoſition.

We have given a miniature picture of that elegant portrait, which, in the Præfatio to Bellendenus, is drawn of our moſt diſtinguiſhed orator. And it may be thought by ſome

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that it excels our author's character of Lord North; but the traits in Fox's character are ſo various and ſtrongly marked, that a picture may be more eaſily made of him than of this nobleman, whoſe features, though as diſtinct, are neither ſo much varied, nor ſo eaſily diſcerned. To paint Lord North requires a nicer pencil than to give the outlines of Mr. Fox, which ſtamp themſelves on the mind of every beholder.

The editor of Bellendenus proceeds to vindicate Mr. Fox from the aſperſions of his enemies. On this ſubject, with equal philoſophy and addreſs, he interweaves an excuſe with the very recital of the accuſation. * If the ardour of this youth carried the whole force of his mind, in one current, to whatever object happened for the time to engage his purſuit, whether letters, politics, ſociety, or play; is not ſuch ardour the uſual, perhaps the neceſſary, concomitant of vigour of comprehenſion and ſincerity of mind? The fineſt geniuſes have been noted for ſingularities and exceſſes. The huſks and chaff ſhould be ſuffered to remain for a time, on account of the grain with which they grow up; though in the nature and progreſs of things they are at laſt ſeparated. On the whole, what our author affirms will be allowed, that Mr. Fox poſſeſſes eminent talents both for counſel and action; and accordingly he applies to him that line of Homer,

"Μυθων τε ῥητηρ, μμεναι, πρηκτηρα τε ἔργων."

The editor proceeds to take a view of the men and meaſures that have ſucceeded to the adminiſtration of affairs, to thoſe whoſe praiſes he celebrates. Here he changes his tone from panegyric to ſatyr, which, however, is rather of that kind which excites ſmart in the patient, and ſmiles in the ſpectator, than the throes and contortions which are occaſioned by malignant and moroſe ſatyriſts. The apt application of Greek and Latin phraſes to the vices, follies, and weakneſſes of certain men who make a great figure, is happy, and comes from the hand of a maſter.

The men whoſe characters he attempts to moderate in their own eſteem, or to expoſe to public contempt and deriſion, are evidently Mr. Pitt, Lord Thurlow, the Duke of Richmond, Lord Lanſdown, Mr. Wilkes (for he, we preſume, is the character deſigned by Clodius), and Mr. Dundas, on whom he pours the whole torrent of his ſatyrical powers, not unmixed with a greater degree of aſperity than we find in his ſtrictures on the others.

* See the preface, pages xiv. and xv.

This writer pays due respect to Mr. Grenville, as a young man distinguished among his cotemporaries by his industry and learning, by prudence, and circumspection. He ranks him next to Mr. Pitt, but far inferior to Mr. Sheridan, on whom he bestows high praise, as an orator of the first class. He speaks of the philanthropy and popularity of the late Marquis of Rockingham, under the name of Lælius. If he bestows not any praise on the Duke of Portland, he converts his very silence into the finest compliment. In allusion to the check that was given to a sophist who affected to celebrate the praise of Hercules, he says, "Τὶς γὰρ αὐλοψέγει."

The force and elegance of his frequent Greek quotations will apologize for their introduction. They do not appear as patches on a garment, but as interwoven in the texture, and essential to it.

If we have devoted *plus æqua parte* of our Journal to our author's learned preface, the subject of it is highly interesting, the mode of treating it is new and singular, and in our periodical criticisms we could not slightly pass over the production of so accomplished a critic.

We have only farther to add, that we offer our opinion on this publication not by any means either as vindicating or condemning the principles of its politics, but only as the whole is a composition of art, and a repository of literature.

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ART. XII. *Supplement to the Letters written by the late Right Honourable Philip Dormer Stanhope, Earl of Chesterfield, to his Son, Philip Stanhope, Esq. late Envoy Extraordinary at the Court of Dresden.* 4to. 5s. sewed. Dodsley. London, 1787.

THE late Earl of Chesterfield's Letters to his son, formerly published, have been more generally the subject of remark than perhaps any other production, either ancient or modern, of the kind. The ease and elegance with which they are written, the classical taste of the noble author, and the great knowledge of the world for which they are particularly remarkable, have been universally celebrated. But amidst all the beauty of composition, and the richness of sentiment, it must be acknowledged that some of them have been rendered the vehicle of principles pernicious to the interests of morality. For our own part, it was always our opinion that those exceptionable passages were never really intended by his lordship as absolute incitements to

libertinism, but meant only as a counterpoise to the rusticity of Mr. Stanhope's manners, and the natural insensibility of his temper; and we have the pleasure to find that the Supplement now before us tends to confirm this idea.

It appears from the preface that these additional letters were transmitted to Mrs. E. Stanhope by Sir William Forbes, whose father inherited them from the late Sir Andrew Mitchell. How they came into Sir Andrew's possession is not known; but it is conjectured that they were left with him at Berlin by the late Mr. Philip Stanhope. These letters consist chiefly of such as were written to Mr. Stanhope in his juvenile years; but there are some of a more recent date. In general, they relate to his progress in learning; concerning which his lordship appears to have been extremely solicitous; exciting him to assiduity by the most persuasive arguments, and condescending to act himself as an assistant preceptor. Some of the letters written in this capacity are on geographical subjects, and others form an epitome of modern, particularly of English, history. Some have been written in French, but, for the convenience of readers, are now accompanied with a translation.

Though Mr. Stanhope was a very young boy at the time when these letters commence, Lord Chesterfield has not been neglectful of impressing upon his mind the dictates of probity and virtue, as well as those of learning and good breeding. In proof of this fact we have selected the following examples:

"Poursuivons à cette heure le caractere d'un honnête "homme. Il n'y a rien de plus essentiel à un honnête homme, "que de dire toujours la vérité, et de tenir toujours scrupu- "leusement sa parole. Comme de l'autre coté il n'y a rien "de plus infame, ni de plus déshonorant, que le mensonge, et "de manquer à sa parole *. At present, let us continue to "define the character of a man of probity. To such a one "nothing is more essential than always to speak truth, and "to be strictly observant of his promise. On the other hand, "nothing is more infamous and dishonourable than to tell "lies, and break our word."

"One should do well for the sake of doing well; and vir- "tue is its own reward; that is, the consciousness of having "done right makes one happy enough, even without any "other reward. Consciousness means that real and inward "judgment that every man forms of his own actions. For "example: one says, I am not conscious of any guilt; that "is, my heart does not tell me that I am guilty; I feel my-

* Letter III.

"self

" self innocent: or, I am conscious that I deserve to be pu-
" nished; that is, I feel that I have committed the fault for
" which I am to be punished. It comes from the Latin, *con-*
" *scire* and *conscius.* Horace says,

*Nil conscire sibi, nullâ pallescere culpâ:*

" which means, to have nothing to reproach one's self with,
" and not to turn pale with the remorse of guilt. He says too,

*Mens conscia recti:*

" that is, a mind conscious of having done right; the greatest
" pleasure and happiness that any man can have *."

A letter employed on the subject of learning and behaviour concludes thus: " I say nothing to you now as to honour,
" virtue, truth, and all moral duties, which are to be strictly
" observed at all ages, and at all times; because I am sure
" you are convinced of the indispensable necessity of prac-
" tising them all; and of the infamy, as well as the guilt, of
" neglecting or acting contrary to any of them. May you
" excel in them all, that you may be beloved by every body
" as much as you are hitherto by your, &c. †."

" I am very sorry to hear from London that you have got
" a rush, which I suppose proceeds from an immense quantity
" of bad fruit you have eaten; however, it is well for you
" that the distemper discharges itself in this way; and you
" will be the better for it afterwards. But pray let all fruit,
" for some time, be forbidden fruit to you; and let no West-
" minster Eve, with either stall or basket, tempt you to taste.
" Health, in my mind, deserves more attention than life;
" and yet one would think that few people knew the value
" of it, by their way of living. Fruit is yet the only irre-
" gularity your age exposes you to; and you see the conse-
" quences of it; but they are not to compare to the ill con-
" sequences which attend the irregularities of manhood.
" Wine and women give incurable distempers. Fevers, the
" gout, the stone, the pox, are the necessary consequences of
" debauchery: and can rational creatures then wilfully bring
" such misfortunes upon themselves? I am sure you never
" will. *Mens sana in corpore sano*, is the truest description I
" know of human happiness; I think you have them both
" at present; take care to keep them: it is in your power to
" do it ‡."

" I ask nothing of you but what is entirely in your own
" power; to be an honest, a learned, and a well-bred man. As
" for the first, I cannot, I will not doubt it: I think you know

* Letter XII. † Letter XVII. ‡ Letter XXIX.

already

"already the infamy, the horrors, and the misfortunes that "always attend a dishoneſt and dishonourable man *."

It is impoſſible to read theſe extracts without acquitting Lord Chesterfield, in the ampleſt manner, of deliberately endeavouring to corrupt the morals of his ſon. The truth is, that he began to ſow the ſeeds of virtue in his mind as ſoon as it was ſuſceptible of moral inſtruction; and he ſeems to have purſued this favourite object with a degree of aſſiduity which has ſeldom been equalled, and hardly ever ſurpaſſed, by any parent. If the ſucceſs of his labour proved extremely inadequate to his efforts, in reſpect of good breeding and affability, it was entirely owing to the uncommon poverty of the ſoil, which no human culture could improve to a ſtate of perfection.

We inſert the following extract, on the art of pleaſing, from the thirty-ſixth letter, an account of the character it exhibits of the dukes of Ormond and Marlborough.

'After all this, perhaps you will ſay that it is impoſſible to pleaſe every body: I grant it: but it does not follow that one ſhould not therefore endeavour to pleaſe as many as one can. Nay, I will go farther, and admit that it is impoſſible for any man not to have ſome enemies. But this truth, from long experience, I aſſert, that he who has the moſt friends and the feweſt enemies, is the ſtrongeſt; will riſe the higheſt with the leaſt envy; and fall, if he does fall, the gentleſt, and the moſt pitied. This is ſurely an object worth purſuing. Purſue it according to the rules I have here given you. I will add one obſervation more, and two examples to enforce it; and then, as the parſons ſay, conclude.

'There is no one creature ſo obſcure, ſo low, or ſo poor, who may not, by the ſtrange and unaccountable changes and viciſſitudes of human affairs, ſomehow or other, and ſome time or other, become an uſeful friend, or a troubleſome enemy, to the greateſt and the richeſt. The late Duke of Ormond was almoſt the weakeſt, but, at the ſame time the beſt bred and moſt popular man in this kingdom. His education in courts and camps, joined to an eaſy, gentle nature, had given him that habitual affability, thoſe engaging manners, and thoſe mechanical attentions, that almoſt ſupplied the place of every talent he wanted; and he wanted almoſt every one. They procured him the love of all men, without the eſteem of any. He was impeached after the death of Queen Anne, only becauſe that, having been engaged in the ſame meaſures with thoſe who were neceſſarily to be impeached, his impeachment, for form's ſake, became neceſſary. But he was impeached without acrimony, and without the leaſt intention that he ſhould ſuffer, notwithſtanding the party violence of thoſe times. The queſtion for his impeachment, in the Houſe of Commons, was carried by many fewer votes than any other queſtion of impeachment; and Earl Stanhope, then Mr. Stanhope, and ſecretary of ſtate, who impeached him,

* Letter XXXIV.

very

very soon after negociated and concluded his accommodation with the late king; to whom he was to have been presented the next day. But the late bishop of Rochester, Atterbury, who thought that the Jacobite cause might suffer by losing the Duke of Ormond, went in all haste, and prevailed with the poor weak man to run away, assuring him that he was only to be gulled into a disgraceful submission, and not to be pardoned in consequence of it. When his subsequent attainder passed, it excited mobs and disturbances in town. He had not a personal enemy in the world, and had a thousand friends. All this was singly owing to his natural desire of pleasing, and to the mechanical means that his education, not his parts, had given him of doing it.——The other instance is of the late Duke of Marlborough, who studied the art of pleasing, because he well knew the importance of it: he enjoyed it and used it more than ever man did. He gained whoever he had a mind to gain; and he had a mind to gain every body, because he knew that every body was more or less worth gaining. Though his power, as minister and general, made him many political and party enemies, it did not make him one personal one; and the very people who would gladly have displaced, disgraced, and perhaps attainted the Duke of Marlborough, at the same time personally loved Mr. Churchill, even though his private character was blemished by sordid avarice, the most unamiable of all vices. He had wound up and turned his whole machine to please and engage. He had an inimitable sweetness and gentleness in his countenance, a tenderness in his manner of speaking, a graceful dignity in every motion, and an universal and minute attention to the least things that could possibly please the least person. This was all art in him; art, of which he well knew and enjoyed the advantages; for no man had ever more interior ambition, pride, and avarice, than he had.

'Though you have more than most people of your age, you have yet very little experience and knowledge of the world; now I wish to inoculate mine upon you, and thereby prevent both the dangers and the marks of youth and inexperience. If you receive the matter kindly, and observe my prescriptions scrupulously, you will secure the future advantages of time, and join them to the present inestimable ones of one-and-twenty.

'I most earnestly recommend one thing more to you, during your present stay at Paris: I own it is not the most agreeable; but I affirm it to be the most useful thing in the world to one of your age; and therefore I do hope that you will force and constrain yourself to do it; I mean, to converse frequently, or rather to be in company frequently, with both men and women much your superiors in age and rank. I am very sensible that, at your age, *vous y entrez pour peu de chose, et même souvent pour rien, et que vous y passerez même quelques mauvais quart-d'heures*; but no matter; you will be a solid gainer by it: you will see, hear, and learn the turn and manners of those people; you will gain premature experience by it; and it will give you a habit of engaging and respectful attentions. Versailles, as much as possible, though probably unentertaining; the palais-royal, however dull; foreign ministers of the first rank, frequently: and women, though old, who are respectable and respected for their rank or parts; such as

Madame

Madame de Puiſieux, Madame de Nivernois, Madame d'Aiguillon, Madame Geoffrain, &c. This *ſujettion*, if it be one to you, will coſt you but very little in theſe three or four months that you are to paſs at Paris, and will bring you in a great deal; nor will it, nor ought it, to hinder you from being in more entertaining company great part of the day. - *Vous pouvez, ſi vous le voulez, tirer un grand parti de ces quatre mois.* May God make you do ſo, and bleſs you! Adieu.

All the letters in this Supplement are written in the agreeable manner of their elegant author; and though the greater part of them be addreſſed to a youth under the age of puberty, yet, from the good ſenſe with which they abound, they will afford pleaſure to readers in the more advanced ſtages of life.

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## Art. XIII. *Foreign Literary Intelligence.*

WE have received freſh accounts and confirmation of that literary ardour, that patient and laborious induſtry, which characteriſe the German nations. Of this turn for aſſiduous and unwearied application the world in general makes a falſe eſtimate when it fixes on it the epithets of *dull* and *plodding*, without reflecting on the ingenious and uſeful diſcoveries to which ſuch unremitted and conſtant reſearches have often led, and naturally tend to lead. For it is to be obſerved, that although internal alertneſs and application of mind may weave the fineſt and moſt aerial metaphyſical textures, it is an attention to facts, and an acquaintance with ſubſtantial and individual natures alone, that produce uſeful diſcoveries, and promote the advancement of real knowledge. In the indolent climates of the northern regions of Africa, and the ſouthern of Aſia, we have examples, both ancient and modern, of all the efforts of abſtraction of which the human mind appears to be capable; and many, nay the whole of thoſe metaphyſical ſubtleties which have lately made ſo great a figure in the wranglings of modern ſophiſts, are to be found in the writings of the ancient Greeks and their commentators, and even in thoſe of Origen and others of the Chriſtian fathers. It is the property of genius to invent, and of art to improve. The Chineſe, from a long ſeries of experiments handed down from generation to generation, in a government which, though it has been ſtormed, has never been ſubverted, are in poſſeſſion of all the inventions of Europe; printing, magnetiſm, gunpowder, &c. But the great difference between ourſelves and the Chineſe is, that inventions in China are not carried beyond their original perfection; whereas in Europe they are improved and puſhed forward, and are as the

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ſeeds of future crops, which produce in their turn new harveſts. The mind mixes and compounds the ſcanty ſtock of its ideas in vain if it does not increaſe their ſtore, and give them ſubſtance and preciſion, by arreſting their flight into the mere world of ſpirits, and confining them within the precincts of real life and nature. We have more to expect from the patient, and often cold reſearches of the Germans, than from the quick and ardent conceptions, the *celeres motus animi*, that are peculiar to the inhabitants of the warmer climates. That invention is an effort of genius, and art of induſtry and labour, is one of thoſe errors which might be called vulgar, if it were not entertained by ſo many of the learned as well as unlearned. That it is an error, a moment's reflection is ſufficient to evince, and experience places beyond the poſſibility of doubt.

The Germans apply themſelves not only to the hiſtory of the empire, but to that of the different ſtates in Germany, the different principalities, provinces, and towns. Hiſtories have been written, or are now writing, of governments and diſtricts, which, though they make no great figure in the hiſtory or ſcale of nations, will probably bring to light many facts and particulars which, by multiplying the ſubjects of compariſon, will multiply alſo the reſources of knowledge. Among theſe, a hiſtory of the principality of Oſnaburg is diſtinguiſhed by the elegance of its compoſition, as well as the enlarged and philoſophical views that have guided the author in the ſelection of thoſe particulars that enter into his narrative. There has been lately publiſhed, in the German tongue, a hiſtory of the republic, or confederacy, of the Swiſs Cantons, by a native of Switzerland, in a ſtyle that diſplays the various energy of the Teutonic language in a moſt ſtriking manner, and which ſeems to emulate the ſublimity of the natural ſcenes which it deſcribes. In this hiſtory the author mixes a great deal of natural with civil and political knowledge. The nature and the arrangement of the mineral ſtrata, the theory of the earth, are the important and profound ſubjects which, above all others, engage the attention and the inquiries of men of letters and ſpeculation in Germany at the preſent moment.

Among the princes of Germany who patronize the arts and ſciences, the Duke of Saxe-Weimar is diſtinguiſhed by the politeneſs of his manners, as well as his liberality. In Saxony, and particularly in the neighbourhood of Saxe-Weimar, there are more illuſtrious names in the republic of ſcience and letters than in all Germany beſides. Among the bountiful patrons of genius and literary application we are alſo to rank the preſent King of Pruſſia.

Mr. Goetha, the celebrated author of Werter, at the expence of the Duke of Saxe-Weimar, has undertaken a tour into Italy, for the purpoſe of making obſervations on various ſubjects; and particularly for aſcertaining a very curious fact, the exiſtence of a genuine tribe of the old Romans, in a valley or diſtrict of the kingdom of Naples. They live in villages or cantonments, being occupied chiefly with the cares of paſturage and agriculture, and in ſuch rude manufactures as the rural life requires. Language, nervous conſtruction of body, contour of viſage, ſhape and ſtature, ſpirit and manners, and tradition; theſe are the various ſources from which the ingenious traveller is to aſcertain the fact which it is his object to eſtabliſh. His obſervations and reflections will no doubt afford very pleaſing and ingenious entertainment to the learned world, and particularly to the lovers of antiquities.

From Germany let us juſt ſtep aſide, on the one hand to Denmark, and on the other to Holland; countries nearly allied to Germany by local ſituation, by origin, manners, language, and political connexion. On the flouriſhing ſtate, and auſpicious proſpects of literature in Denmark, we have already touched in a former number of our publication; but, on a theme ſo fertile, ſo pleaſing, and ſo much connected with our plan, it is not improper, and we truſt it will not be unacceptable to our readers, to enter into further particulars. The eſtimation in which letters are held in Denmark may be imagined from theſe circumſtances, that many of the profeſſors in the univerſity of Copenhagen enjoy civil offices; that the principal officers of ſtate are men who are inclined of themſelves, and have it in charge from government, to be vigilant for the intereſts of literature and ſcience; and that the royal family never fail to beſtow marks of honour on men eminent for their talents and learning. His Daniſh majeſty has given orders for publiſhing, at the royal expence,

1. A collection of ancient Daniſh writers, whereof ſix volumes are already finiſhed; but the work will conſiſt of four volumes more, under the care of Peter Frederic Suhm, lord of his majeſty's bedchamber.

2. A collection of Daniſh coins and medals; two hundred plates of which are already engraved. This work is conducted by the moſt learned men to be found in Denmark, among whom are the names of Adam, Muller, Rolle, and Spengler.

3. Flora Danica; or, a deſcription of plants growing in his majeſty's dominions; continued by profeſſor Vahl.

4. Oeuvre de Conquillages; begun by Regenfus, and continued by Mr. Spengler.

5. Daniſh monuments, within and without Denmark; the drawings of which are taken on the ſpot by Mr. Abildgaard.

This

This royal liberality is faithfully imitated by his royal highneſs prince Frederic, brother to his majeſty, who has been at the expence, 1ſt. Of publiſhing Snorro Stubeſon's Hiſtory of Norway, written in the Icelandic dialect, and now accompanied with Latin and Daniſh tranſlations. Three volumes of this work are already finiſhed; the whole to conſiſt of five.

2. Of erecting monuments in Jagerſprius, a villa belonging to his royal highneſs. The garden is adorned with ſtatues ſacred to the memory of men who have deſerved well of their countries united under the Daniſh crown, viz. Denmark, Norway, Iceland, and the dukedoms. Among theſe we find Snorro Sturleſon, Peter Schumaker, afterwards Count of Griffenfeldt, and Magnus Heyneſſon. The firſt of theſe illuſtrious men fell a ſacrifice to the rage of tyrants, exaſperated by the ſteadineſs with which he adhered, in oppoſition to their arbitrary views, to the principles of true patriotiſm. The ſecond, loaded at one time with honours by every prince of Europe, and raiſed to the higheſt dignity by his own ſovereign, experienced at laſt perſecution by numerous and formidable enemies, was accuſed in the laſt century, and deprived of every honour but the conſciouſneſs of his own integrity, and a mind deſtined by heaven to be an ornament to human nature. The third was executed by the orders of Lord Walkendorf, high chancellor of Denmark, through the intrigues of the Daniſh miniſtry in the minority of Chriſtian IV. under the regency of the queen Elizabeth. The cauſe of their hatred of this great and good man was, that he endeavoured to reſtrain piratical expeditions at ſea, which the miniſtry encouraged becauſe they ſhared in the plunder. The ſtatues in the gardens of Jagerſprius are executed by Widevelt; and the deſcriptions by Owen Malling, one of the fineſt geniuſes of Denmark.

The plan of thus calling in the aid of ſtatuary to perpetuate the memory of great and good men, and to correct the raſh deciſions of temporary rage and faction, was laid by Owe Lord Haegh Guldberg, to whom the Daniſh muſes owe eternal obligations for the reform of the univerſity, his univerſal hiſtory, and ſeveral other works which diſplay equal taſte and learning.

[ *To be continued occaſionally.* ]

MONTHLY

# MONTHLY CATALOGUE

## [*For* JULY 1787.]

### MISCELLANEOUS.

ART. 14. *An hasty Sketch of a Tour through Part of the Austrian Netherlands, and great Part of Holland, made in the Year* 1785. *With an Account of the Internal Policy, Government, &c. of the Cities of Brussels and Amsterdam. By an English Gentleman.* 8vo. 5s. boards. Faulder. London, 1787.

THIS volume is introduced to the public under such circumstances as ought to disarm criticism of its rigour, if not of almost its impartiality. We are informed that the Sketch was written with the view of supporting an unhappy mother, reduced by unforeseen misfortunes from a life of affluence and elegance to that of want and misery; aggravated by the additional distress of beholding four helpless children looking up to her for that support which she has not the means of affording. We sincerely sympathize with such distress, and wish that we had the means of relieving it. The price of our own single copy would be a poor alleviation; but we doubt not that many of our readers will pay attention to a case which has so great a claim to humanity. In the mean time, it affords us satisfaction to find that we can commend with justice, where we could not censure without remorse. Though the work aims not at embellishment, it contains a description, far from inadequate, of the districts mentioned in the title-page, sometimes with anecdotes interspersed. We insert the account of Bruges as an example:

'You find an irregular, old, ill built town; the streets narrow and dirty; and the houses, to appearance, nearly allied to poverty and wretchedness; yet, wretched as it now appears to be, Charles the Second, during his exile, contrived to spend several very happy months here; and I shall always look with a kind of grateful veneration on a place which afforded him a pleasant and safe asylum, at a period when the power and threats of Cromwell had awed most of the potentates of Europe into an insensibility to his misfortunes, which disgraced them, not only as sovereigns, but as men.

'Bruges possesses, at this moment, as good a foreign trade as most cities in Flanders. It is the see of a bishop. The markets are extremely well supplied, and the people appear cheerful and happy. It was formerly famous for the herring trade, which was first cultivated by the inhabitants of this place. Flemish is the language generally spoken here; and, except at the inns, you will hardly find any who can speak French. I would recommend all travellers to the Hotel de Commerce, which is much the best inn at Bruges, and the accommodations by no means either bad or extravagant. Here, as all the way from Ostend to Brussels, you sit in your bedchamber, which is generally very large and commodious. The wines, in most parts of

the Netherlands, are not very good. The *Vin du Rhin* is generally the beſt; till you get as far as Bruſſels the *Vin de Bourgogne* is but indifferent; for the former you generally pay three or four eſcalins a bottle, for the latter five. The price, however, varies at different places. At Bruges they gave us a hot ſupper of two courſes, for which we paid four ſkelins each. From Bruges (after having walked round the town, for curioſities there are none to ſee) I took again the track-ſcoot for Ghent, and went with my baggage in a fiacre to it, for which, as before, I paid three ſkelins. When you get to the ſide of the canal, you will ſee an impudent fellow, who will (though you ſtand in no need of his aſſiſtance) help your ſervants to convey the baggage from the fiacre to the track-ſcoot; and after he has done it will demand a ſkelin for troubling you. If you give him a plaket, it will be more than he deſerves; as, if you were to reward him according to his merit, you would undoubtedly give him for his impudence *un coup de pied*. The company in the ſcoots are not always of the very beſt; but to a man who travels to ſee the manners and cuſtoms of the people, as alſo the different curioſities in the places through which he paſſes, a track ſcoot is by no means either an unpleaſant or ineligible mode of conveyance. You dine on board (as it is paſt nine o'clock before you ſet off) and pay each fifteen ſols for a very good dinner. For your paſſage you pay ſixteen ſols, and for trunks as before. The diſtance from Bruges to Ghent is twenty-four miles and upwards; and you do not reach it till near four in the afternoon. On each ſide as you go the banks of the river are covered with the thickeſt verdure; a row of tall trees decorate the tops, and the fields, which be cloſe to them, are well cultivated, and looked cheerful: all the way we went I could not help reflecting on the peculiar advantages this country enjoys over every other in point of commerce, lying in the center of Europe, interſected by rivers, formed in a moſt particular manner for inland navigation; poſſeſſing likewiſe harbours and ports moſt conveniently ſituated for foreign commerce. All the Netherlands were formerly under the government of the houſe of Burgundy; in the ſixteenth century it paſſed to that of Auſtria, by the marriage of Mary, daughter of Charles the Bold, to Maximilian, ſon of Frederic the Third.

'The inhabitants of the Netherlands have been always famous for an earneſt preſervation of their particular rights and privileges. One would have imagined that the ſudden tranſfer of power from the Burgundian to the Auſtrian line would have (if it had not created any ferment or oppoſition) introduced ſome alteration in the manners and cuſtoms of the country, ſo apt are we to ape the cuſtoms and faſhions of our ſuperiors: no ſuch thing was, however, the caſe; not the moſt ſimple tranſfer of ſtock from one individual to another could create leſs buſtle than this moſt important tranſfer of ſovereignty from one houſe to another. The Flemings had always preſerved, with the moſt jealous attention, thoſe moſt invaluable rights and privileges which they poſſeſſed above moſt other nations in Europe. The ſtates were in reality always ſovereigns, while they permitted a prince to wear the cypher of royalty. There cannot be a greater inſtance of the power, as well as independency, of the Flemings, than their ſeizing Maximilian

Maximilian, who came into Bruges with a number of attendants, and confining him in the caſtle; nor would they releaſe him till he had taken an oath to preſerve inviolate the laws and cuſtoms of the ſtates.

'When the track-ſcoot reaches Ghent, you ſee, as at Bruges, ſeveral fiacres ready to convey your baggage, and the price ſimilar.'

The work will be particularly uſeful to thoſe who intend making a tour through the Auſtrian Netherlands and Holland.

ART. 15. *An Hiſtorical Narrative of the Diſcovery of New Holland and New South Wales. Containing an Account of the Inhabitants, Soil, Animals, and other Productions of thoſe Countries; and including a particular Deſcription of Botany Bay. Illuſtrated with a Chart of New Holland, New South Wales, Botany Bay, and the new diſcovered Iſlands in the North and South Pacific Ocean, from* 30 *Degrees North to* 50 *Degrees South Latitude, and from* 90 *to* 225 *Degrees Longitude, Eaſt, from the Meridian of Greenwich.* 4to. 1s. 6d. Fielding. London, 1787.

When the plan of tranſporting felons to Botany Bay was lately adopted by government, the ſtate and produce of that country became popular topics of converſation; and a particular account of it was compiled to gratify the curioſity of the public. The preſent Narrative is written with the ſame intention; but whether the avidity for ſuch information be now abated, we leave to be determined by the publiſhers of thoſe temporary productions, as the moſt competent judges.

ART. 16. *The Britiſh Merchant, for* 1787. *Addreſſed to the Chamber of Manufacturers. Part I. on the Commercial Policy of any Treaty with France; and in particular of the preſent Treaty. With an Appendix, containing the French Tariffs of Duties inwards in* 1664 *and* 1669; *and a Table of the Alterations in our own Duties affected by the Seventh Article of the preſent Treaty.* 8vo. 2s. Debrett. London, 1787.

Before the concluſion of the treaty with France there was room for ſuggeſting to the conſideration of the public every argument which might caſt any light on the probable effects of that meaſure; but now, when the treaty has commenced, any farther proſecution of the ſubject would be both unneceſſary and uſeleſs. Time alone will evince the real operation of this celebrated compact; and, according as it ſhall be aſcertained, by experience, to be advantageous or prejudicial to the nation, the future renewal or rejection of it may then be reſpectively adopted.

ART. 17. *Reflections upon the Land-Tax of France.* 8vo. 1s. London, 1787.

The reſult of this author's reflections is, that, in order to remedy the great deficiencies in the public revenues of France, the king ought to reſolve on the eſtabliſhment of an invariable land-tax. He deſcribes this reſource as productive of many public advantages; but the diſſolution of the aſſembly of Notables, by whom he expected this political meaſure to have been adopted, has, for the preſent at leaſt, interrupted the proſpect with which his imagination had flattered him.

ART. 18. *A brief Account of the Hoſpital of St. Elizabeth, annexed to the Imperial Monaſtery of St. Maximin, of the Benedictines, in the Electorate of Treves. Tranſlated from the Latin, with Notes and Miſcellaneous Obſervations.* 8vo. 6s. ſewed. Dilly. London, 1787.

The Hoſpital of Elizabeth is accounted the moſt ancient in Germany, and ſecond to none in valuable endowments. It may be an object of ſerious attention to the religious of that country, but we cannot ſee how its fate ſhould prove in any degree intereſting to a Britiſh reader. The tranſlation of the narrative, therefore, though accompanied with numerous notes, and ſome plates, appears to us to be a very unpromiſing undertaking.

ART. 19. *The Hiſtory of Tobit: a Poem; with other Poems on various Subjects. By Jane Timbury.* 8vo. 2s. 6d. Jameſon. London, 1787.

Beſides the Hiſtory of Tobit, verſified, this little poetical collection contains the following productions, viz, Verſes on the Death of Mr. Churchill; The Temple of Honour, a Dream; an Epilogue; an Epitaph on General Wolfe; Reflections in a Churchyard; Verſes to Damon, &c. It appears from ſome of theſe productions, written at an early age, and from the motto prefixed to the collection, that Mrs. Jane Timbury has a native bent to the ſervice of the muſes. How far ſhe may be a peculiar favourite with the Pierian ladies, we ſhall leave to be aſcertained by her own experience; but, if her imagination is not inſpired with the enthuſiaſm of a votary, we muſt acknowledge at leaſt, that, in ſentiments and affection, ſhe is zealouſly attached to the cauſe of virtue.

ART. 20. *Le Vin du Pays.* 8vo. 2s. Robſon. London, 1787.

The author of this pamphlet, if a Frenchman, is an enemy to his country; if an Engliſhman, a viſionary and very injudicious friend. Adopting the erroneous opinion, that England formerly produced wine made of the grape, he recommends the cultivation of vineyards as an object of policy. But, as a previous ſtep, he might with as much reaſon have propoſed moving Great-Britain ſix or ſeven degrees nearer to the equator.

ART. 21. *Temple of Folly; in Four Cantos. By Theophilus Swift, Eſq.* 4to. 5s. Johnſon. London, 1787.

This poem, as may be preſumed from the title, is an imitation of the Temple of Fame; and the author has followed his model not unſucceſsfully, in point of vivacity and verſification. The deſcription, in general, is animated, the ſentiments ſuitable to the different characters, and the ſatire, which is liberal and manly, is directed againſt the prevailing follies of the times.

MEDICAL.

ART. 22. *A Synopſis of a Courſe of Lectures on Anatomy and Phyſiology. By Buſick Harwood, M.B. F.R.S. Profeſſor of Anatomy in the Univerſity of Cambridge.* 8vo. 2s. 6d. Cadell. London, 1787.

In this Synopſis Dr. Harwood has collected the various articles of his ſubject with care, and arranged them in perſpicuous order. We obſerve

obſerve that in ſome inſtances, as in No. 501, 503, and 517, he has ſtept beyond the ſtrict limits of his general plan, for the purpoſe of introducing adventitious facts, connected, however, with the ſubject. But we never can diſapprove of a ſlight deviation from method, when accompanied with utility.

ART. 23. *Hints to Families on the increaſing Prevalence of Scrophulas, Aſthmas, Conſumptions, and Palſies, from the preſent Method of Treatment in the Meaſles and Small-Pox. By Iſaac Swainſon.* 8vo. 6d. Ridgway. London, 1787.

A remonſtrance againſt the imitation of Velno's Vegetable Syrup. We conſider all publications of this kind as mere puffs; and therefore, in our turn, give *a hint* to families to beware of them.

ART. 24. *Short Directions for the Management of Infants. By T. Mantell, Surgeon.* 8vo. 2s. Becket. London, 1787.

In this pamphlet Mr. Mantell appears to have availed himſelf of preceding publications on the ſubject; and his directions, therefore, in general, are founded upon ſufficient authority.

ART. 25. *A Treatiſe on the Intermittens Febris, commonly called the Ague and Fever; wherein are Phyſical and Experimental Objections to the Bark, with Proofs of its Inefficacy, and the Danger of adminiſtering it in many Stages of thoſe Diſorders. To which is added, a radical and approved Cure. By S. Thompſon, Surgeon.* 8vo. 1s. Wade. London, 1787.

Having not a grain of faith in all the pretenſions to infallibility, from the pope down to the noſtrum-monger, we are never more upon our guard than againſt this ſpecies of deception. If all the world was of the ſame opinion in this point, we ſhould ſeldom have to review any ſuch publication as the preſent.

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*For the ENGLISH REVIEW.*

## NATIONAL AFFAIRS

For JULY, 1787.

THERE is nothing in the circle of human affairs that ſo ſtrongly intereſts and agitates the mind as war. Life or death, victory or defeat, the extenſion or the loſs of empire, the exerciſe at once of conſummate art and heroic bravery; all theſe great and affecting ideas, blended together, form an object fitted, more than any other with which we are acquainted, to rouſe the feelings of the actors, and the ſympathy of the ſpectators of a conteſt in arms on a field of battle. Even recitals of military operations take

ſtrong hold of the mind, and draw deep and undiverted attention. There is no other ſubject on which the poet Homer, or the hiſtorian Livy, could dwell ſo frequently and ſo long, without languor or diſguſt. Even the pleaſing paſſion of love, in thoſe dramatic compoſitions which form ſo conſiderable a part of the amuſement, and the buſineſs too, of the preſent age, cannot be contemplated for ſo long a time, as the dangers, the alarms, the exertions, and the ſufferings of great and exalted men placed in perilous ſituations.

This bloody, but deeply intereſting, ſcene of amuſement, the nations of the earth afford in their turns to each other, at ſtated and periodical times; the intervals of peace between rival and contending kingdoms being, on an average, from ten to fifteen years.

There is, perhaps, no period in the hiſtory of the world when ſo general a tranquillity, or at leaſt ſo general a ceſſation from actual hoſtilities, as the four years which have elapſed ſince the pacification of Paris in 1783. This tranquillity was ſo apparent, that men of ſpeculation, who are, for the moſt part, in too great haſte to eſtabliſh general theories from particular inſtances and imperfect views of any ſubject, comparing it with the univerſal paſſion for commerce, and the advancement of ſcience and humanity, began to predict *perpetual peace*, and to date from this happy era the commencement of the millennium, when the SATAN of Europe, the ambition of France, ſhould be bound, for a thouſand years, in the ſilken cords of manufactures, trade, and commerce. But the hiſtory of the world is too young to furniſh any ſolid data for ſuch an anticipation of the policy of nations. The ſituation of the world is ſo different, at the preſent moment, from what it ever was at any former period, that it is impoſſible, with any degree of preciſion, to foretel the future from the paſt, or to pronounce upon the conduct of ſtates and kingdoms in any given circumſtances.

Yet it is abundantly evident that, at the preſent period, certain changes have taken place in the minds of men, whence alone all events and viciſſitudes in human affairs originate, which tend to retard the calamities of wars, and to haſten their concluſion. The progreſs of humanity, by blunting the antipathies of nations, has diminiſhed thoſe wars that are founded in animoſity merely. The diſcovery that population, good morals, military diſcipline, manufactures, and trade, are the real ſinews of war, and ſources of dominion, not numerous armies and extenſive territories,

has

has turned the attention of ſtateſmen and princes from the arts of war to thoſe of peace. And a general vigilance of a political balance of power gives a ſteadineſs, unknown in former times, to the grand machine of European government, conſidered as one republic.

### CALCULATION.

Above all, the circumſtance which contributes to a general ſpirit of peace is the progreſs of calculation. Calculation, which has been of ſuch ſignal ſervice in the cauſe of philoſophy, has alſo had a happy influence in politics and war. Nations do not now ruſh into hoſtilities from ſavage temerity, from romantic gallantry, or from religious bigotry. They fairly compare the forces they have to encounter, and reflect on the coſt. And, where there is a juſt calculation of the ſtrength on both ſides, the contending parties are of courſe diſpoſed to liſten to reaſonable overtures for peace. The advancement of civilization, ſcience, and policy, correſpond with this ſpirit of calculation, and furniſh men with an ample field of exertion in the cauſe of pacification. Every warlike prince, every adventurous hero, is, in the preſent ſtate of affairs, obliged to become a politician. Before he draws the ſword againſt his neighbour, he is under a neceſſity of weighing the various influences and bearings which his conduct may and will probably produce on other powers; how theſe will ſtand affected to his cauſe; and, in a word, what their inclination and what their abilities either to promote his views or to oppoſe them. The wider the field, and the more complicated the ſeries of political intereſts he has to review, the more is it in his power to reduce his calculations to ſome degree of certainty; for the greater the number of minds that are united in one concern, the leſs room there is for the agency of thoſe private and inexplicable humours and caprices which often determine the conduct of individuals. The narrowneſs and preciſion of the point to which political reaſoners have it in their power to draw their concluſions, is, in an inverſe ratio to the extent of the ground, and the variety of particulars on which they reaſon. The very improvement of the art of war, the invention of gunpowder, and the perfection of military engines, by reducing that art more and more to mechanical conſtancy and exactneſs, and rendering the iſſue of a campaign, or ſeries of campaigns, leſs and leſs dependent on accident and the fluctuation of human paſſion, tends to prevent war, and to promote the ſpeedy reſtoration of peace, where this has been unfortunately interrupted. But the

courſe of time neceſſary to give theſe cauſes ſuch efficacy as may ſurmount the ſtrong paſſions that influence ſtates as well as individuals, and overcome many inveterate prejudices which have ſtill a great ſhare in the government of nations, it is impoſſible preciſely to define. It may be affirmed, however, that this time has not yet arrived. The principles above enumerated have a manifeſt tendency to influence and modify, to regulate in ſome degree, and to ſoften the angry paſſions; but they have not yet, and probably never will be able *wholly* to control them; unleſs, indeed, the experience of centuries ſhould eſtabliſh ſuch an idea of juſtice as ſhould preclude all pretexts for breaking the general peace, and excite ſuch an unanimous deteſtation of all attempts towards unjuſt dominion and uſurpation, as was lately excited by the violence of the Landgrave of Heſſe in Germany. The progreſs of human improvement, joined to the power of preſcription and habit, may perhaps one day effect ſuch a ſettled order of affairs in Europe as takes place in extenſive empires, in the dependencies or provinces of which there may occaſionally break out an inſurrection, but which is eaſily quelled without much danger by the united power of the other dependencies and provinces, concentrated in the hands of regular government. This ideal ſtate of affairs might be realized, if it ſhould happen, which has indeed never yet happened, that a long ſeries of ages ſhould roll on without any material encroachment of one ſtate on another, and without a controlling power in one nation over its neighbours. As the progreſs of literature and ſcience ſimplifies the views of men, and unites them in the contemplation of the ſame laws of nature, ſo alſo it induces them to acquieſce in the ſame general order of political affairs, and to co-operate for the general tranquillity and advantage.

## RUSSIA.

But preſent appearances in Ruſſia, Holland, and France, prove that general tranquillity is yet at a diſtance. The coronation of the Empreſs at Cherſon reſembles the election of a Poliſh king. The numerous and armed train which attend her imperial majeſty are fit and neceſſary ſpectators and companions of her glory, in a ſcene that inſults the fallen or the dormant ſpirit of the creſcent. This train has made that impreſſion which it might have been expected to make on the inhabitants of Conſtantinople, and other large cities in Turkey, where multitudes of rude and ignorant men, confident in their numbers, and impelled by a ſpirit of bigotry,

bigotry, reſent the encroachments of the Chriſtians. The divan is in a critical dilemma; and ſeem, according to the lateſt accounts, which indeed have nothing in them that is at all improbable, to be reduced to the neceſſity of chuſing between a civil and a foreign war. If the Turkiſh miniſtry reſiſt the inroads of the Ruſſians, their reſiſtance will proceed from the remains of that pride and religious fanaticiſm which was the ſource and ſtrength of the Ottoman empire.

In order to form ſome probable conjectures concerning the iſſue of the approaching war between the Turks and Ruſſians, it is neceſſary to obſerve, that there is a clear and important diſtinction between the religious ſpirit, and every other ſpirit that forms the predominant principle in any government. Virtue, the ſpirit of free governments, once relaxed and diſſolved, cannot poſſibly recover its tone without violent revolutions, and a long lapſe of time; as lands, exhauſted by the ſtimulants of loam and marl, muſt lie long fallow before they are again fit for bearing crops. The point of honour converted into a ſubject of ridicule by concomitant weakneſſes or follies, or overborne by the enervating power of indolence and a love of pleaſure, is not to be revived by the ſmiles of an emperor or a king. Induſtry in manufactures and trade, overpowered by monopolies, or undermined by the wealth of the nation and the maſs of commerce, paſſing, by a natural progreſs, into fewer and fewer hands, is not reſtored but by ſuch changes as new model the whole ſtate. But the religious ſpirit, operating inſtantaneouſly like light from heaven, requires no previous preparation of the materials in order to produce the moſt aſtoniſhing effects; and with equal facility rends the knotted oak, and blaſts the waving corn. The ſudden influence of religion is celebrated in lofty, but not unjuſt or exaggerated ſtrains, by the inſpired writers, who juſtly boaſt that men of no natural ſpirit or ambition, and even the weaker ſex, have, through faith, "ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions, quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens." Whoever reflects on this ſupernatural power of religious enthuſiaſm, and recollects that, by the force of religion, the Saracens, born and bred under enervating climates, were an overmatch, during many centuries, for more northerly armies, will ſuſpend his belief that the Turks muſt inevitably ſink under the incumbent weight of the Ruſſians, and will wait

wait for the expected event of a conteſt between theſe great nations with a greater degree of ſuſpenſe and uncertainty.

It is poſſible for a government to be weak, and yet for the ſubjects of that government to poſſeſs great opulence, as well as vigour of character. Of this we have an example in the Seven United Provinces of the Auſtrian Netherlands. The Turkiſh government is weak; but there is yet ſome nerve in the character of the people. This latent ſpark of religious enthuſiaſm, blown into a flame by the blaſts of adverſity and perſecution, may prove an engine which, in the hands of the French, the allies of the Sublime Porte, may be wielded againſt the Ruſſians with advantage. But, what is moſt important upon this point, although it ſeems to have eſcaped the obſervation of political writers, is, that the imaginations of men have formed a very fallacious eſtimate of the ſtrength and importance of the Ruſſian empire. The extent of the Ruſſian territories, the ſplendid actions and deſigns of the immortal Peter, the numerous armies that have been brought into the field at different periods by his ſucceſſors; all theſe circumſtances, have an impoſing air of authority and grandeur, and political analiſts, in a ſwell of diction equally impoſing, compare Ruſſia to Hercules riſing with gigantic force, ſtrangling ſerpents even in his infant years. If this empire be ſo powerful in its dawn, to what degree, it is ſaid, of exaltation will it not attain when it reaches its meridian ſplendour? Nothing leſs than univerſal monarchy is the predicted boundary of its unrivalled greatneſs.

If, however, we analyſe this empire more minutely, and and conſider the principle of its government, the manners of the court and the nobles, and the incongruities that are ſcattered, like contending and fermenting principles in chymiſtry, throughout its various and vaſt regions, we ſhall find reaſon to apprehend that the preſent era is the meridian of Ruſſia; and that its future courſe will not be that of aſcent, but of declination. Empires ſuddenly raiſed, ſuddenly fall; as trees, tranſplanted in full growth, ſeldom thrive, and ſooner decay than the ſcion and ſapling raiſed from the ſeed, which take deep root, and draw their formation and nature from the congenial ſoil. Empires may therefore be compared to "a grain of muſtard ſeed ſown in an eaſtern "field, which is indeed the leaſt of all ſeeds; but, when it is "grown up, it is the greateſt among herbs, and becometh a "tree, ſo that the birds of the air come and lodge in the "branches thereof." The Roman empire ſprung, as an empire *may* ſpring in Botany Bay, from an handful of robbers;

robbers; the Macedonian, raiſed to ſplendour by the hands of politicians, philoſophers, and heroes, did not ſurvive its founders. The Ruſſian empire is unfitly compared to Hercules. It is not with the heroes of Marathon that the luxurious and effeminate grandees and courtiers of Ruſſia are to be compared; it is not in the Roman republic, but among the Roman emperors and *empreſſes*, that we ſhall find apt ſubjects of compariſon to a people who adopt all the luxuries of Greece and Italy, without their taſte. Aſiatic cuſtoms and manners have penetrated to Peterſburg through Moſcow; and the voluptuouſneſs of the moſt refined European nations have made more progreſs among the Ruſſians of high rank than improvements in the arts and ſciences.

### PRINCIPLE OF THE RUSSIAN GOVERNMENT.

Whether we judge of the principle of the Ruſſian government from hiſtory or the nature of things, we ſhall find that it contains in itſelf the ſeeds of deſtruction. There is no nation under heaven in which revolutions have been ſo frequent or ſo ſudden. The nobles are ſovereigns, or lords paramount, in their own territories. And it requires conſummate addreſs, as well as a felicity of circumſtances, to manage and unite them under one government, and in one ſcheme of action. The demiſe of the preſent empreſs will probably be followed by ſome unforeſeen convulſion; and the extended intercourſe and policy of other nations, operating on the contrarieties of cuſtoms, language, and manners, that prevail in a quarter of the world which ſtretches from the north pole to the Black Sea, and from the ſhores of the Baltic to the Eaſtern Ocean, may ſplit it ſoon into ſeparate and independent governments. The Swedes too, the allies of France, lie conſtantly in wait for an opportunity of recovering their loſt provinces; and it is the intereſt of France, and even of England, to prevent the Ruſſians from commanding the trade of the Mediterranean, and raiſing an uncontrolled naval force, which they will certainly do if they are ever able to expel the Turks from Europe.

### GERMANY.

The vicinity of Turkey, and other cauſes, perhaps, unite for the preſent the courts of Vienna and Peterſburgh in apparent friendſhip. The Empreſs, perhaps, finds it neceſſary to cultivate peace and good neighbourhood with the emperor, in order to reſtrain and overawe any factions and cabals which might otherwiſe break out among her turbulent and haughty nobles. A more tender, though equally powerful tie, is conjectured to exiſt between the QUEEN ELIZABETH of

of the preſent age and an Imperial gallant, who poſſeſſes all the gaiety and complaiſance, though he wants the exterior accompliſhments of an ESSEX. But, however theſe exalted perſonages may project together the ſubverſion of the Turkiſh empire in Europe, the reaſons we have mentioned incline us to believe that their utmoſt efforts for this purpoſe will prove *ineffectual.*

PRUSSIA.

The Pruſſian monarch, with an openneſs and an honeſty of character fitted to conciliate the confidence and good-will of his neighbours, and with good-ſenſe and firmneſs of mind to adhere to the maxims, and to purſue the plans, of his moſt illuſtrious predeceſſor, is a proper head to the Germanic league; a confederacy which is eſſentially neceſſary to maintain, in the preſent conjuncture, the balance of power in Europe, and particularly to watch over the deſigns of Auſtria and France againſt the independency and power of the

UNITED PROVINCES,

whoſe ancient animoſities among themſelves have been unhappily revived by that diſſatisfaction and chagrin which are uſually conſequent in ſtates, as well as private families and other ſocieties of men, on misfortune, of which the loſſes they ſuſtained in their late war with England are not the chief.

The progreſs of the European nations, in manufactures and commerce, is a race in which Holland and England have hitherto outrun their neighbours. But this race muſt ſome time or other come to an end; when it will be the fate of theſe nations to be overtaken, like the fleeteſt courſer, at the ſtarting-poſt.

The Dutch, by indefatigable induſtry, by parſimony, a daring ſpirit of adventure in the midſt of difficulties and dangers, acquired, in the times of ſloth and inattention, the carrying trade of Europe, and poſſeſſed beſides no ſmall funds for commerce in their own manufactures. But their manufactures have declined; their wealth has of courſe paſſed into fewer hands, and chiefly into thoſe of the ſubtle brokers of Amſterdam, who conſpire with *negociators* or *factors* to promote their mutual advantage at the expence of their ignorant and deluded conſtituents; other nations alſo, having learned the advantages of commerce, begin to carry for themſelves; ſo that, in a ſhort time, there will be no preeminence enjoyed either by the Dutch or any other nation, for each will have its proportion. It is the beginning of this operation that is now ſinking Holland, and will continue

tinue to ſink her ſtill lower; becauſe, in the country itſelf, there is no real foundation for wealth or importance. And although manufactures are not yet equally diſtributed, as it is more difficult to tranſplant and eſtabliſh theſe in any country than the carrying trade, yet we ſhall find that they alſo in time will be brought to a level, or at leaſt to a greater degree of equality, than they have ever been found in any former period.

COMMOTIONS IN THE UNITED PROVINCES.

The commotions in the United Provinces will be terminated in one or other of theſe three ways: firſt, they may be ſettled amicably, either with or without the intervention of foreign powers: ſecondly, they may be ſettled by a civil war, in which no foreign power ſhall have any ſhare; or, thirdly, they may be ſettled by a war in which their neighbours will take a part.

That the diſordered affairs of the Provinces will ever be ſettled without a war, is not to be expected. Sir John Davies, a philoſopher, a ſtateſman, and a ſcholar, in a learned age, ſays that paſſionate and headſtrong nations are not to be ſettled in habits of peace, without the aid of the ſword, any more than fruitful crops are to be raiſed on rough and unbroken ground, without the aid of the ploughſhare or ſpade. The ground, ſays he, is firſt broken up and mouldered, and then the ſeed is caſt into it. In like manner, the bad humours of a nation are firſt to be conquered by war, and then, but not till then, it will ſubmit to new and peaceable regulations.

FRANCE AND ENGLAND.

The two leading nations in Europe, France and England, being at preſent in that ſtate of languor which naturally ſucceeds to great exertions, and to a waſte of blood and treaſure, will not haſtily eſpouſe either the cauſe of the Stadtholder or his adverſaries.

PRUSSIANS.

The Pruſſians and the Imperialiſts, as being in better ſpirits, becauſe they have enjoyed longer repoſe from war, will, in all probability, be ſooner drawn into this quarrel than the French or the Engliſh. The latter, however, muſt both, ſooner or later, take an active part in the conteſt, unleſs they can accommodate the matters in diſpute.

FRANCE.

Umpires among nations never act from diſintereſted motives. They have views of their own always at the bottom, which they wiſh to promote, under the ſpecious pretext of preſerving

preſerving the public tranquillity. The French will foſter the jealouſy of the great commercial houſes in Holland againſt England. In the facility with which France has agreed to a commercial treaty with England, and in their fortifying and pouring troops into Pondicherry, they have given an earneſt of that ſpirit which is to predominate in their councils whenever a civil war ſhall break out in Holland. The trade of that country, unhappily for the Stadtholder, for Great-Britain, and all free countries, has fallen, according to the natural courſe of things, into a few hands; and theſe few hands, according to the nature of wealth, begin to graſp at the whole influence, authority, and power of the republic. On the intereſt and the vanity of theſe burgomaſters, or Dutch grandees, the policy of the moſt refined and active government in the world operates with various and great ſucceſs. The populace, the great body of the people in the United Provinces, hate their immediate ſuperiors, but adore the Prince of Orange, whom they conceive to be placed at an infinite diſtance from them, as well as from themſelves. The burgomaſters and nobility in the chief provinces are actuated by an animoſity againſt the family of Orange, and are under the management of France.

POLITICS AS A SYSTEM IN FRANCE.

In France politics are ſtudied as a ſcience, in which every man muſt become a proficient who expects to riſe in the ſtate. There ſtateſmen ſerve, as it were, a regular apprenticeſhip; for no perſon, however high by birth or fortune, is appointed to any political ſtation without having given proofs of his ability to fill it with propriety before in ſome ſubordinate ſtation. The privilege of the cabinet of France to call to public offices all the genius and capacity of the kingdom, is one advantage manifeſtly ariſing from what is, in moſt other reſpects, a great evil, an abſolute government. In England, a country bleſſed with a free conſtitution, family connexions; wealth, which creates dependents; or the capricious voice of the multitude, puſh forward the vain, the dull, the ignorant, into the higheſt offices; nay, inſtances might be produced of men raiſed to very high political departments by no other qualities than ſtrong lungs, ſtamping with their feet, fierce looks, and vociferation, in the Houſe of Commons. The political exertions of France are conſtant and refined, while thoſe of England, though frequently powerful, are often deſultory, and made, as it were, at random. It may be farther obſerved on this ſubject, that there are more men of genius and learning to be found among the high ranks in France, than among men of birth and fortune in England. In France ingenious and aſpiring

aſpiring minds, precluded from political conſequence, ſeek for diſtinction in arms and in arts; in England, the great object of ambition is to acquire parliamentary intereſt; which is obtained, not by the improvement of the mind, but the acquiſition of fortune.

It is not poſſible to fix on any era in our hiſtory when *government* was conſidered as a matter of ſuch indifference, or of mere form, as in the preſent times. A profound knowledge of hiſtory, great ſagacity of mind in the characters and intereſts of nations, is not accounted neceſſary to a miniſter of ſtate. The principal qualification required is a faculty of ſpeaking and wrangling in the Houſe of Commons. As for miniſters who poſſeſs ſeats in the Houſe of Lords, even the qualifications of barriſters do not ſeem to be neceſſary. It may, indeed, be ſaid, as was affirmed by a famous Roman pontiff, that there is no room for genius in government; and that the world governs itſelf. If this indolent maxim were juſt, then it were a matter of indifference whether the great offices of the ſtate were filled by men of enlarged views, or a number of clerks, or even door-keepers, who, from their ſtations, learn the forms of the two houſes with great exactneſs. But it is certain that accidents have been controlled, and calamities prevented, by prudence and political foreſight; and it is as certain, that, by indolence and incapacity on the one hand, and the violence of faction on the other, we have ſuffered great national loſſes. Have we not, from want of wiſdom, loſt both America and Ireland? Would theſe loſſes have happened, had we been daily attentive to information, or to thoſe general maxims by which ſyſtematic and profound politicians regulate their conduct? Is there a ſingle nation in Europe that would have loſt America in the manner we have done? Parliamentary talents, logical acuteneſs, elegant language, and even indefatigable induſtry, are not alone ſufficient for conducting great affairs in nice and critical ſituations. For this purpoſe invention is requiſite, ſublimity of genius, and knowledge, various and profound, which diſcerns relations between things apparently the moſt diſtant, and moves and controls the minds of men, as the mechanical powers raiſe weights that could not be moved by any human force ſingly.

That there is ſomething in the genius of our government inimical to profound and ſyſtematic policy, is to be lamented. National proſperity and importance are more the effects of art than the productions of nature. Mechanical improvements have hitherto enabled us to underſell our neighbours in the moſt important articles of manufacture.

But

But here, as has already been obſerved, things muſt come at laſt to a level. The manufactures and commerce of France will be increaſed. An attack will be made on the Britiſh ſettlements in Aſia by the French, the Spaniards, and the Dutch united. Our ſupplies from India will, for a time at leaſt, be ſtopped, and public credit will be ſtrained beyond its bearings. England, from her credit, has ſhone for ſome time as a ſplendid meteor among the nations. Her courſe has been rapid, and her appearance bright: but the fire that illumines the maſs conſumes the ſubſtance; and ſhe will meaſure her period ſooner than we are aware, if the dangers that ſurround us do not awaken a ſpirit of vigilance and foreſight that has not, in theſe times, marked the character of the Britiſh government.

TURKS AND RUSSIANS.

The approaching war between the Turks and the Ruſſians, and the avowed determination of the latter to ſend a fleet into the Mediterranean, has occaſioned a general preparation for *naval obſervation* at leaſt, and perhaps for action. The balance of power, which ſeems to vibrate on a pivot, has of late taken a new and whimſical turn. The Ruſſians, in our American war, were indifferent ſpectators of the event; for it is not yet certain, whether, in the armed neutrality, the views of the Empreſs were hoſtile to England or friendly. The Czarina demands aid and co-operation from the Engliſh fleet, which is refuſed. She beſtows, in revenge, or as a political experiment, the ſame commercial advantages on France that had been before enjoyed excluſively by the Engliſh. Yet France is not ſoftened by theſe favours into a toleration of a Ruſſian fleet in the Mediterranean. The houſe of Bourbon, who conſiders the Mediterranean Sea as a landlord does a lake upon his eſtate, prepares to reſiſt the Ruſſians, and to ſupport the Turks. England too equips a ſmall fleet for the protection of trade, but is determined to preſerve peace like good neighbours to the French and all other nations. There is ſomething ſtrange in this aſpect of affairs; ſomething unnatural, forced, and violent. Our voice, indeed, ought not to be for war; but, threatened as we are by the power and the arts of the houſe of Bourbon, it is greatly to be regretted that a conjuncture has ariſen in which we condeſcend to be her friend and ally, and become indifferent ſpectators to the fortune of the Ruſſians, and the balance of power in Europe.

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*** *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* Mr. MURRAY, No. 32, Fleet-ſtreet, London; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

THE

# ENGLISH REVIEW,

## For AUGUST 1787.

ART. I. *An hiſtorical relation of the Origin, Progreſs, and final Diſſolution of the Government of the Rohilla Afgans in the Northern Provinces of Hindoſtan. Compiled from a Perſian Manuſcript, and other original Papers. By Charles Hamilton, Eſq. an Officer in the Service of the Honourable Eaſt-India Company on the Bengal Eſtabliſhment.* 8vo. 5s. boards. Kearſley. London, 1787.

THIS judicious and elegant work contains a hiſtory of the Rohilla nation, from the firſt foundation of their power to the battle of Cutterah, which put an end at once to their government and independence. The ingenious and modeſt author, having been appointed to the India Company's ſervice about fifteen years ago, applied himſelf with aſſiduity to the ſtudy of the oriental languages, particularly the Perſian, that grand medium of all correſpondence and negociation in India. His aſſiſtance being called for on the Bengal ſtation, he was anxious to acquire ſuch a degree of knowledge of the hiſtory and connexions of the neighbouring ſtates as might enable him to execute his office in a manner worthy of ſo important a truſt. It was his good fortune, at that time, to meet with an Afgan, confidential ſecretary of the Rohilla chief Fyzoola Khan, from whom he procured, among a number of other valuable papers, a Perſian manuſcript, containing a complete relation of the whole Rohilla ſtory. The ſtriking and intereſting events

which it recorded, and which recent tranſactions had rendered an object of particular curioſity, induced Mr. Hamilton to employ his leiſure hours in arranging its materials, and tranſlating it into Engliſh. This plan he carried into execution ten years ago, and compiled the narrative which is now before us; but was deterred, by motives of delicacy, from publiſhing it at a period when the conteſt of oppoſite factions, reſpecting the affairs of India, had agitated mens minds to an uncommon degree of animoſity, and while the deciſion of the legiſlature upon the moſt intereſting part of its ſubject was yet depending. Theſe reaſons have at length ceaſed to exiſt. The events of the following hiſtory have been freely canvaſſed in parliament; the contending parties, chiefly intereſted in its diſcuſſion, are no longer in a ſituation to excite the hopes of partizans, or the apprehenſions of opponents; and the editor of this hiſtory cannot now be charged with partiality in producing it to the public.

The Narrative is preceded by a ſhort view of the actual ſtate of the diſtricts of Hindoſtan ſubject to the Muſſulman governments, as they ſtood at the period of the important revolutions which have been effected by the Engliſh arms. This, though a ſhort, is a maſterly ſketch, and throws much light on the ſtate of India under the dominion of the Mahommedans. It is well known that the prophet of Mecca had eſtabliſhed, as one of the primary principles of his doctrine, the merit of extending it, either by perſuaſion or the ſword, to all parts of the earth. This injunction was ſo well adapted to the zeal and ferocity of his followers, that, in leſs than three centuries after its firſt propagation, a large part of Europe, Aſia, and Africa, ſubmitted to the arms, and received the law, of the prophet. Among the reſt, the northern provinces of Hindoſtan were overwhelmed by armies of fierce and hardy adventurers, who added the fury of fanaticiſm to the ravages of war; and whom a firm belief in the rewards, promiſed to thoſe who died in the promulgation of the faith, inſpired with an energy which nothing could reſiſt. All the countries of Hindoſtan, from the Indus to the Ganges, were, in courſe of time, ſubdued by the Muſſulman arms. They afterwards extended their conqueſts to the eaſtward and ſouthward; Bahar, Bengal, the Decan, and the Carnatic, ſucceſſively fell under the Mahommedans, who, ſettling in the countries they had thus acquired, governed them in the name, and under the authority, of the emperor at Delhi, who was recognized as lord paramount over the whole. The provinces and kingdoms

under

under this extenſive empire were of two different deſcriptions: the firſt, thoſe who had been completely reduced to ſubjection, were held in obedience by Muſſulman armies, were judged by the maxims of Muſſulman juriſprudence, and governed by royal deputies, or Newabs, whoſe occaſional appointments took place at Delhi. The ſecond, which had never been completely ſubjugated, retained their ancient laws and uſages, and were governed by Rajahs, ſucceeding each other in lineal deſcent, but holding their lands by a ſort of feudal vaſſalage, and liable to ejectment upon any failure, either in the payment of their ſtipulated tribute, or the furniſhing of military aid when required. "A ſyſtem ſo unwieldy," ſays our author,

'From its extent, and compoſed of ſuch heterogeneous parts, could not long be preſerved entire; and accordingly the hiſtory of Hindoſtan, for the laſt five hundred years, exhibits little elſe than a continued ſeries of rebellions and inſurrections, and reiterated efforts, on the part of the ſupreme government, to quell them. The vigorous adminiſtration of a long line of able princes held it, indeed, for ſome time, undiminiſhed; but a few weak reigns undid the work of ages; and during the decline of the houſe of Timour, within the laſt century, this immenſe fabric fell rapidly to ruin: province after province ſeceded from their obedience; and the extent of the imperial authority was gradually circumſcribed, until at length there remained to the deſcendants of that illuſtrious family nothing more than a wretched remnant of territory immediately around the capital; and a ſtill univerſally acknowledged title to royalty, expreſſed by inefficient declarations of ſubjection and attachment, which, like the ruins of ſome ſtately pile, ſerves only to point out the ſplendour it was once poſſeſſed of.

'In the diſmemberment of this unwieldy empire, little alteration was made in the interior government or policy of each particular province: the Newabs neglected to remit their revenues to the royal treaſury, and the Rajahs withheld their tribute, or renounced their obedience, the countries of each remaining, reſpectively, under the ſame laws, and ſubject to the ſame modes of public adminiſtration, as before; excepting only that every chief, as he threw off his allegiance, (in *fact*, if not in *terms*) inſtead of depending any longer upon the appointment of the court, aſſumed to himſelf the right of eſtabliſhing the ſucceſſion to the dominion of his territory in his own family; each ſucceſſor endeavouring, however, to give oſtenſible validity to his claim by procuring firmans, or commiſſions, from the emperor, to whom all ſtill continued to acknowledge fealty, and to allow the barren privilege of beſtowing nominal honours and marks of diſtinction.

'Thus the empire of Hindoſtan became, and has from that period conſiſted of, a number of kingdoms, provinces, and diſtricts, totally independent of each other, or of any ſupreme head; and of two diſtinct deſcriptions or denominations, Hindoo and Muſſulman.

'Of the former of theſe we forbear to ſpeak, as this view is meant to be confined ſolely to thoſe provinces which, on the general defection, remained, as before, under the dominion of the Muſſulmans; and this, although it particularly points at the territories uſurped by the Rohilla Afgans, may nevertheleſs be conſidered as equally applying to all other provinces of the ſame claſs.

'The Hindoos in theſe diſtricts, although they have loſt much of their priſtine purity and ſimplicity of manners, do yet ſtill retain the ſtrongeſt marks of an original character. Their climate, their food, and the delicate conformation of their bodies, concur to render them ſoft and effeminate; and the ſingular eaſe with which the earth yields all her productions, contributes to cheriſh the natural indolence of their diſpoſitions. They are brave, but their courage requires an impulſe to ſpur them on to action, which ſeldom offers where all the rewards of military exertion are monopolized by others: they are naturally avaricious; but the total inſecurity of property, whilſt at the mercy of unprincipled and rapacious tyrants, in general, either conſiderably checks this paſſion by diſcouraging its end, or prevents its aſſuming any other ſhape than that of apparent penury, covering the moſt ſecret and moſt ſordid accumulation: hence they are little deſirous of improving their ſituation, or increaſing their poſſeſſions, by any of the bolder or more dangerous purſuits of ambition; that abaſement of mind, which is the neceſſary conſequence of a long ſtate of ſlaviſh ſubjection, ſeems wholly to have ſuppreſſed the energy of ſpirit neceſſary to the undertaking of great and daring actions; and whilſt the inhabitants of thoſe Hindoo ſtates which, in the courſe of various revolutions, have preſerved or recovered their original independence, are enterpriſing and active, theſe, although acute and ingenious, are yet frigid and inert. Theſe imperfections do not prevent them, however, from being as induſtrious as the nature of the arts they purſue, or the ſoil they cultivate, renders neceſſary; at the ſame time that they make them the more eaſily governed; and they are accordingly uniformly ſubmiſſive and obedient.'

While the houſe of Timour continued to flouriſh, and the ſupreme government retained a vigour which was imparted to all its ſubordinate dependencies, the Hindoos in theſe provinces enjoyed perhaps as high a degree of proſperity and eaſe as is conſiſtent with a ſtate of abſolute vaſſalage. But this pleaſing face of things has long ſince undergone a moſt deplorable alteration. The power of one univerſal deſpot being overthrown, a way was opened for the intolerable and uncontrolled licentiouſneſs of numberleſs petty tyrants. In the rapid lapſe of revolutions, effected leſs frequently by the mandate of the prince than by the dagger of the hired aſſaſſin, all who could obtain truſt or command were anxious to ſeize the opportunity of making the moſt of ſituations ſo precarious. As money was the life of every intrigue, no means, however nefarious, were omitted to acquire it; the Muſſulman government every where degenerated

nerated into a confirmed ſyſtem of the moſt profligate venality and abandoned peculation; and the great body of the people, deſtitute of any effectual protection, became by turns the prey of every upſtart adventurer whoſe circumſtances or abilities enabled him to aſpire at rule.

Such was the actual ſtate of theſe provinces when the folly and cruelty of Suja-al-Dowlah, in its conſequences, formed a neceſſity for the Engliſh to act an important and deciſive part upon this theatre. Such was the real ſtate of the territory which had been wreſted from the Mogul government by the Rohilla Afgans, when the policy of ſecuring the dominions, and ſupporting the cauſe of our ally, induced the Britiſh government in Bengal to aſſiſt him in their expulſion.

The Narrative begins by a retroſpect to the uſurpation of Shere Shah. We have next an account of the riſe of Allee Mahummed to diſtinction and power; who, by his adventurous ſpirit, became the founder of the Rohilla government. Of the various petty independencies which grew out of the ruins of the Mogul empire, one of the laſt was eſtabliſhed in the country of Kuttaher, better known in latter times by the name of Rohilcund. Among other Afgans who came to ſeek their fortunes in theſe countries, in the year 1673, were two brothers, Shaw Allum and Huſſein Khan. From Daood Khan, a ſon of the former, Allee Mahummed deſcended. While the court of Delhi was torn by the ſtruggles of contending nobles, and every petty Zemindar dared to riſe in rebellion againſt the government, Seyd-ad-deen, the chief or leader of the Seyds, confident of his own ſtrength and the imbecility of the government, excited his followers to raiſe an inſurrection, and to murder all the emperor's officers, or expel them from the diſtrict. In the ſuppreſſion of this tumult Allee Mahummed eminently diſtinguiſhed himſelf, and, joining the emperor's forces, entirely routed the inſurgents. As a reward of his loyalty and bravery, the emperor conferred on him the dignity of an Ameer, with the title of a Newab, accompanied by a Khelaat, or honorary dreſs; at the ſame time iſſuing a firman, or royal warrant, confirming him in the lands of which he had formerly poſſeſſed himſelf in a ſurreptitious manner. By gradual efforts of bravery and policy he eſtabliſhed his power and independence in Rohilcund. It was, however, but of ſhort duration. His death opened the way for ſeveral attempts to overſet the Afgan intereſts in Rohilcund, and to drive them from their uſurped poſſeſſions. The Mahrattas, the fierceſt and moſt formidable of all the

Indian nations, directed their attacks againſt the territories of the Rohillas, with an intention to penetrate alſo into the dominions of Suja-al-Dowlah. The Rohilla chiefs, ſtruck with terror at the unexpected progreſs of the Mahrattas, retired with their families and treaſures into the foreſts of Gungapore, and continued ſhut up there near four months, while the Mahrattas ranged at pleaſure throughout the whole country, plundering, burning, and deſtroying all before them. At length Suja-al-Dowlah, alarmed by the danger which threatened his dominions, advanced with ſome Engliſh battalions, under the command of Sir Robert Barker, to Shawbâd; and from hence Captain Harper was deputed to the Rohilla chiefs, in order to open with them a negociation with reſpect to ſuch meaſures as might tend to the effectual expulſion of the Mahrattas from their territories. Hafiz Rahmut, guardian of the ſons of Allee Mahummed, but who had uſurped their poſſeſſions, had a conference with him on the banks of the Ramgunga. The event of this conference was a treaty of mutual defence and co-operation between the Rohillas and the Subadâr of Oude, and an engagement by Hafiz Rahmut to pay to Suja-al-Dowlah the ſum of forty lacks of rupees for his aſſiſtance in repelling the common enemy, and reſtoring the ſeveral chiefs to their poſſeſſions. Of this ten lacks were to be paid immediately, and the remainder by inſtalments.

When, in conſequence of this treaty, the Rohilla country was freed from the Mahrattas, Suja-al-Dowlah began to preſs Hafiz Rahmut upon the forty lacks, due by his engagement; upon which he had agreed to make over a moiety to the Engliſh, as a conſideration for their aſſiſtance. He was ſupported in his requiſition by the Britiſh commander in chief, who, having aſſiſted at the original negociation, had a right to inſiſt on the punctual obſervance of it. They could not, however, obtain any thing more from Hafiz than general profeſſions and acknowledgments of the juſtice of the debt, with excuſes of the inability of the Rohillas to diſcharge it, or any part of it, owing to the deſolated ſtate of their territories. The Vizier would willingly have taken occaſion from hence to appropriate the country of Hafiz Rahmut in lieu of the debt; a ſtep which the treachery of the Rohillas would have juſtified; but it was reckoned moſt expedient, both in juſtice and in policy, to give the Rohillas full time to fulfil their obligations before any meaſures ſhould be adopted to compel them.

The commencement and termination of the Rohilla war, and the diſaſters which their own levity and treachery brought

brought upon the Rohillas, are well known. The character of Hafiz Rahmut is well deſcribed by our author:

'Thus fell Hafiz Rahmut, who, (notwithſtanding his low original) whether we conſider him as a ſoldier or a ſtateſman, was certainly entitled to ſome degree of reſpect. As the director of a factious and diſtracted government, he, by the ſuperiority of his talents and addreſs, kept together its ſeveral parts much longer certainly than could have been expected, conſidering the nature of the people with whom he had to deal, and the unfortunate events under which they laboured. His perſonal bravery and firmneſs in the hour of danger would have enabled the Rohillas to ſupport themſelves with ſucceſs againſt all their foreign enemies, and to have protected their dominion from the many calamities in which it had been involved for ſome years paſt, had he been properly ſupported by his colleagues; and it was this ſpirit that determined him, on the failure of every other reſource, to prefer an honourable death to an inglorious ſubmiſſion. But, however praiſeworthy his conduct in theſe ſituations may appear, the circumſtances of his riſe to power, as well as the uſe he often made of that power when acquired, muſt detract greatly from his merit:—and it remains to be regretted that ſuch happy endowments ſhould have been blended with the moſt miſchievous of all vices; and that a graſping and unprincipled ambition ſhould have induced him to betray the truſt of his friend, and uſurp the inheritance of his wards, in a manner which tarniſhes all his great qualities, and throws a perpetual ſlur on his memory; nor was the fate he met with leſs *deſerved* than it has been, by numbers, pitied and lamented*.'

The number of Rohillas baniſhed to the weſtward of the Ganges, after the cloſe of the war, by the treaty of Loll-

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'* It is here neceſſary to remark that, (among a multitude of ſimilar errors) this perſon has been confounded with Hafiz, the famous poet of Shirâz, who flouriſhed above four hundred years ago. It is much to be lamented that the warmth and eagerneſs of political reſentments (however laudable their motives) ſhould ſometimes ſtimulate the moſt eminent characters, by haſtily adopting all circumſtances which can tend to aggravate imputed guilt, and putting them together without a ſufficient inquiry into the foundation of them, to ſully the pure and ſimple beauty of truth, which needs not the turgid inflation of unfounded rhapſody to ſupport it. "Hafiz Rahmut, the moſt eminent of their chiefs,—*as famous throughout the Eaſt for the elegance of his literature, and the ſpirit of his poetical compoſitions, (by which he ſupported the name of Hafiz).* as for his courage, was invaded ‡," &c. &c.—Hafiz was neither a *poet* nor a man of letters. His original name was Rahmut Khan: the title of Hafiz (Anglicé, the *protector*) he afterwards aſſumed, as being expreſſive of his rank and office.'

‡ Parliamentary Regiſter, No. LXXVI. p. 205.

dông, amounted to ſeventeen or eighteen thouſand men, with their families, none being included in the ſpirit of the treaty, excepting ſuch as *were actually found in arms*. The Hindoo inhabitants, conſiſting of about *ſeven hundred thouſand*, were no otherwiſe affected by it than experiencing a change of maſters, to which, in the courſe of the preceding revolutions, they had been frequently accuſtomed. Having now brought the Rohilla war to a cloſe, ſays our author, it may not be unamuſing to preſent to the reader a ſummary of it as delivered in another place (the Houſe of Commons): "The whole nation, with inconſiderable exceptions, was ſlaughtered or baniſhed. The country was laid waſte with fire and ſword; and that land, the choſen ſeat of cultivation and plenty, is now throughout a *dreary deſert*, covered with ruſhes, and briars, and jungles, full of wild beaſts." Every perſon, who is in the ſmalleſt degree acquainted with Indian affairs, knows the reverſe to be the truth. Voltaire talks of hiſtorians who create nations by *a ſtroke of their pen*; there are orators, too, who can annihilate nations, and turn fruitful fields into a wilderneſs, by *a ſtroke of their pen*.

Upon the whole, this "Hiſtorical Relation" is the work of a gentleman and a ſcholar. Truth and candour ſeem equally to have guided his pen; and, while he throws light on the affairs of India, he vindicates the broken policy from thoſe wanton aſperſions of cruelty which ſome have advanced from diſappointed ambition, and others propagated from falſe compaſſion, credulity, or vanity. His ſtyle (for which our author makes an apology) is chaſte and elegant.

An appendix is ſubjoined, containing the original papers, to which Mr. Hamilton refers as his authorities.

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ART. II. *The Life of M. Turgot, Comptroller-General of the Finances of France in the Years 1774, 1775, and 1776. Written by the Marquis of Condorcet, of the French Academy of Sciences; and tranſlated from the French. With an Appendix.* 8vo. 6s. boards. Johnſon. London, 1787.

ALMOST all miniſters, in the zenith of their power, have enjoyed, in their reſpective countries, the pleaſure of the public attention; but M. Turgot is one of the few whoſe names have been recorded with any high degree of poſthumous celebrity. From the days of Charlemagne down to the preſent age, an interval of nine hundred years,

years, only four miniſters of France have been conſecrated to fame by hiſtorians; Sully and Colbert, who laboured to promote the general intereſts of the nation; and Richlieu and Mazarine, whoſe ambitious purſuits were to eſtabliſh the grandeur of the monarchy. With the former of theſe duumvirates we may aſſign to M. Turgot his merited rank in a public ſtation. This gentleman, whoſe family was one of the moſt ancient in Normandy, was born at Paris, on the 10th of May, 1727. He was the youngeſt of three brothers, and originally deſtined for the church, from the apparent aptitude of his temper to the profeſſion of an eccleſiaſtic. He had an extreme reliſh for ſtudy; his manners were diſtinguiſhed for ſimplicity and modeſty; his character was penſive; and he had a ſort of timidity that was incompatible with diſſipation. After taking his degree, he was elected prior of the Sorbonne, a rank uſually conferred by the doctors of that houſe upon the bachelor who is of the moſt conſpicuous and honourable family. In conſequence of this ſituation, he was obliged to deliver two Latin orations; which, though compoſed when he was only twenty-three years of age, afforded, as the biographer informs us, ſtrong indications of his abilities. The object of the firſt oration is to ſhew the benefits which mankind has derived from the Chriſtian religion; and the ſecond contains a hiſtory of the progreſs of the human underſtanding. It appears, from the general analyſis of theſe orations, that he diſcovered in each of them an uncommon fund of information, ingenuity, and acuteneſs.

During the courſe of his academical purſuits, Mr. Turgot had not only applied himſelf to poetry and the belles lettres, but had ſtudied the elements of every ſcience, had made himſelf maſter of many, and had drawn out a liſt of a great number of works that he had planned. In this extraordinary catalogue are poems, tragedies, and philoſophical romances; but, particularly, extenſive treatiſes upon natural philoſophy, hiſtory, geography, politics, ethics, metaphyſics, and grammar. The plans of ſome of theſe works are all of them that now remain; but it is affirmed that they evince information the moſt various and comprehenſive, and views the moſt novel and profound.

When the period arrived that M. Turgot was to engage in ſome profeſſion, he choſe that of the law, and, amongſt its ſeveral departments, fixed upon the office of maſter of requeſts. A perſon who holds this office in France is the ſervant of the executive power, where the activity of that power embraces every thing: he is the inſtrument of government

vernment in operations of commerce and finance, in which, of all others, the public proſperity is moſt intereſted; and he is called, more frequently than the member of any other order, to take upon himſelf the firſt offices of adminiſtration.

We find that the duties of an official department did not prevent M. Turgot from giving his moſt ſtrenuous aſſiſtance to the extenſion of knowledge, which he conſidered as an object of the greateſt national utility. The publiſhing of the Encyclopédie was now in agitation; and, towards the completion of this great work, we are told that he furniſhed the articles of etymology, exiſtence, expanſibility, Tair, and foundation; of each of which the biographer gives a general and diſtinct analyſis.

In 1761 M. Turgot was appointed intendant of Limoges. The functions of this office are chiefly to give directions in detail for carrying into execution the general orders of adminiſtration, the power of making proviſional deciſions in certain caſes, and of adjudging others with reſpect to commerce and finance, ſubject to an appeal to the council. On M. Turgot's appointment to this office, we are informed that M. de Voltaire wrote to him in theſe words: "I have "lately been told, by one of your brethren, that an inten- "dant is of no uſe but to do miſchief: I truſt you will "prove that it is in his power to do much good." Turgot's conduct in this department was ſuitable to the expectation of his friend; and of this the biographer relates ſeveral inſtances, which it is unneceſſary for us to enumerate.

M. Turgot perſevered in rendering ſervice to the public by his literary labours, as well as by the faithful diſcharge of his civil employment. He now publiſhed his "Report," which contains a complete treatiſe upon loans; and afterwards an eſſay on the "Formation of Wealth," which the biographer conſiders, how juſtly we ſhall not determine, as the germ of the treatiſe on the "Wealth of Nations," by Dr. Smith. Theſe were ſucceeded by another work, the ſubject of which was *mines and quarries*; in which he deduces, from the principles of natural juſtice, the laws which ought to regulate the working of mines, and the diſtribution of the property in them.

On the death of Louis the Fifteenth M. Turgot was called, by the public voice, to the firſt offices of government, as a man who, to all the improvement that ſtudy could procure, united the experience which reſults from the habits of buſineſs. He was appointed miniſter of the marine, and in a month after removed to the adminiſtration of the finances.

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Our limits will not permit us to recite the various regulations introduced by M. Turgot in his new and important province; and they can be no otherwiſe intereſting to an Engliſh reader than as they ſerve to illuſtrate the principles and extend the knowledge of political economy. The finances of France, at this time under great embarraſſment, began to revive under his wiſe and active adminiſtration. Ten millions of livres in bills of exchange, advanced to the Weſt-India colonies, had been due five years, and the payment ſuſpended. M. Turgot immediately paid off fifteen hundred thouſand livres, ſet apart a million a year for the payment of the remainder, and offered, to ſuch proprietors of theſe bills as ſhould prefer it, to fund them at four per cent. While, on one hand, M. Turgot diminiſhed the national debt, or made redemptions which were uſeful to the poorer claſs of citizens; on the other hand, he diminiſhed anticipations of the revenue, an additional ſource of the great decline of public credit. All this he effected without recourſe to new loans, or the impoſition of new taxes; he had even ſuppreſſed or leſſened many of the old. Theſe labours, it likewiſe appears, were the work only of twenty months; and two attacks of the gout, a diſorder hereditary in his family, had, during a number of months of this period, interrupted his attention to the arrangement and execution of his plans. The diligence and integrity of this excellent miniſter, in the diſcharge of his important office, are conſpicuous on every occaſion; but, with regard to thoſe parts of the narrative, we ſhall reſtrict ourſelves to the few following particulars:

'The perſonal conduct of M. Turgot had been ſtrictly conformable to his principles. He had diſmiſſed from his office all thoſe ſubordinate perſons whom a report, too general to be unfounded, had marked as unworthy of his confidence. He had aboliſhed a commerce in grain made in the name of government; and for that very reaſon juſtly odious to the people. In entering into his office he had diminiſhed the appointments of it a fourth part, and had aſked nothing for the expences of his own eſtabliſhment. Under his adminiſtration none were permitted to ſhare in any thing to which they had not contributed; and penſions upon places were ſtrictly proſcribed. Many gifts extorted from the towns were reſtored. The deputies of a certain town, in giving him an account of their adminiſtration, ſpoke to him of ſome emoluments which had formerly been ſold at a price, that, from their ſubſequent increaſe, had become much below their real value. The miniſter replied, "that the difference ſhould be made up"—"But, Sir, a part of theſe emoluments now belong to yourſelf."—"The neceſſity is ſo much the ſtronger."

'A merchant, by one of thoſe worn-out compliments which are no longer flattering to miniſters, propoſed to give the name of Turgot

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to a veſſel intended for the negro trade. With the indignation of a virtuous mind, that could not be familiarized to a crime from the habit of ſeeing it committed, M. Turgot rejected the offer; and he was not afraid by this refuſal of declaring publicly his opinion, at the riſk of exciting againſt him all thoſe who conſidered the promotion of their fortune as connected with the continuation of this infamous traffic.'

It will naturally be imagined that the great mind of M. Turgot, enlightened by philoſophy, and animated with a zeal for the general intereſts and happineſs of mankind, was an enemy to religious intolerance. So much was this the caſe, that, in conformity to his own liberal principles, he propoſed an amendment of the oath adminiſtered to the French kings at their coronation, and actually drew up a memoir on this ſubject for the uſe of the ſovereign; urging his majeſty, in the ſtrongeſt terms, to an unreſerved toleration in reſpect of religious ſentiments and worſhip, as a duty which he owed to the inviolable laws of conſcience, to juſtice founded upon natural right, to humanity, and even to policy.

Such were the ſervices which M. Turgot was rendering to his country; ſervices not only of the utmoſt importance to the preſent age, but calculated for the good of poſterity, when the king demanded his reſignation. His virtue and courage had merited and obtained for him the eſteem of the monarch; but he poſſeſſed not that intimate and perſonal confidence which can alone ſupport a miniſter againſt numerous and powerful parties. He had long foreſeen the event, and retired from the helm of government with a perfect ſerenity of mind; the happy effect of the conſciouſneſs of rectitude which he had diſplayed during the whole of his adminiſtration.

The biographer proceeds, in the next chapter, to exhibit M. Turgot's plan of reform in the government of the kingdom, and to develope its conſequences in all their extent; but an attention to other publications will not admit of our proſecuting the ſubject any farther. We cannot, however, conclude without laying before our readers a part of the character of this illuſtrious ſtateſman, as repreſented in the tranſlation before us:

'His diſintereſtedneſs was ſuch as might be expected from ſtrict juſtice, an exact eſtimation of the advantages of wealth, and a true ſuperiority of mind. The diſintereſtedneſs which is allied to vanity, and of which men are deſirous of making a merit, excited his compaſſion or his contempt. Poſſeſſing the virtue of humanity in its higheſt perfection, he exerciſed it with all the delicacy, and, I dare aſſert, with all the refinement, of which it is ſuſceptible. It was his duty

duty to be beneficent, but he was so without ostentation; and he considered this virtue as a weakness, unless, by subjecting it to reason, it was made serviceable to the general utility. All his sentiments were pure; all his first impulses were mild or courageous; and his calm soul, replete with candour and justice, offered to the eyes of those who could look at it a spectacle equally delightful and sublime.

'The constant agreement between his principles and his conduct, his sentiments and his reason; the union of stedfast justice with the sweetest humanity, of the most rigorous virtues with the most amiable qualities, of sensibility with firmness of character, of justness with subtlety of thought, of method in reasoning with boldness of ideas, of refined analysis with extensive views, of depth with accuracy of detail; the uncommon merit of having embraced every thing in his knowledge, and the more uncommon merit still of having introduced into the mighty whole so much clearness and truth; an immoveable constancy in his opinions, without ever exaggerating them; all these qualities form an assemblage that is perhaps peculiar in the history of man, and which could not have been exhibited but in a peaceable and cultivated nation, and in an enlightened age. Many individuals have practised great virtues with more eclat, have possessed more brilliant qualities, and discovered in a single line more genius; but no man perhaps ever displayed a whole so perfect and so imposing. It seems as if his wisdom and his strength of mind, by seconding the happy gifts of nature, had made him not susceptible of any ignorance, weakness, or defect, but what are inseparable from the state of a limited being.

'It is in this extraordinary union that we should look both for the source of the little justice that was done to him, and of the hatred that was excited against him. Envy seems to attach itself more closely to that which approaches to perfection, than to that which, though it strikes with astonishment, affords, by a mixture of defects and vices, that consolation of which envy stands in need. We may hope to dazzle the eyes of men, and obtain the title of a man of genius, by combating or by flattering popular prejudices with address, and we may hope to cover our actions with the mask of some exaggerated virtue; but the constant practice of virtue that is simple and unostentatious, with a reason always upon the stretch, and always steady in the road of truth; this is what hypocrisy, this is what imposture, despair of imitating; and is therefore what they endeavour to stifle and destroy.

'To judge properly of M. Turgot, it is necessary to know his whole character. He might have been thought cold, and yet his reason only had preserved him from being very passionate. He was esteemed disdainful; whereas never did man feel a more profound esteem for talents and virtue, or set a higher price upon the efforts of mediocrity, when modest, and usefully employed. He appeared minute; but it was only because he had included every thing in one vast plan, and connected whatever appeared of importance in his eyes by ties that often were invisible to all but himself. He seemed susceptible of prejudice; but it was only because he judged for himself, and because the common opinion had no power over him. He was

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believed proud; but it was only because he concealed neither the consciousness of his powers, nor the firm conviction of his opinions; and because, feeling how closely they were connected with each other, he would neither abandon them in conversation, nor defend separately any detached part. The particulars of his opinions were indeed not known, and few persons in Europe were ripe for doing justice to them as a system; and as the case could not be compared to that of detached discoveries in a single science, or literary works in actual possession of the public, how could persons, under the influence of prejudices, judge of him with fairness?

'It was by these circumstances that a man, who never did any thing but what was good, might happen to have many enemies; while his reputation as a virtuous and intrepid citizen, and as one possessed of understanding and extensive knowledge, corresponded among the vulgar to their idea of one of the most extraordinary men that nature ever produced; and of one perhaps who fell the least short of that perfection to which human nature can be raised.'

Whether the virtues and eminent qualities of M. Turgot be in any degree magnified by the friendship or admiration of his biographer, we will not take upon us to determine; but should we even be inclined to suspect the partiality, we cannot question the veracity, of the Marquis de Condorcet; and from the whole conduct and political plans of M. Turgot, as recited in the narrative, it must be admitted that he was a man of such liberal principles, such extensive capacity, and indefatigable zeal in the public service, as has seldom been known in any nation. His life appears to be written with fidelity by the Marquis de Condorcet; and the translation is similarly executed.

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ART. III. *The History and Philosophy of Judaism; or, a critical and philosophical Analysis of the Jewish Religion. From which is offered a Vindication of its Genius, Origin, and Authority, and of its Connection with the Christian, against the Objections and Misrepresentations of modern Infidels. By Duncan Shaw, D. D. one of the Ministers of Aberdeen.* 8vo. 5s. boards. Elliot, Edinburgh; Elliot and Kay, London. 1787.

ON account of the intimate connexion between the Jewish religion and Christianity, an attempt to invalidate the credit of the former has been a favourite enterprise with the most distinguished of the sceptical writers. To attack openly the established religion of their country would, they were aware, be considered in the atrocious light of a public insult; abandoning therefore this idea, they have

chiefly directed their hoſtilities againſt the authority of the Jewiſh inſtitutions; knowing that if the foundation ſhould be ſapped the ſuperſtructure muſt conſequently fall. Amongſt the foremoſt of thoſe who have exerted their ingenuity for this purpoſe, we mention, with regret, the name of our late friend, Mr. Hume, whoſe talents, as a political writer and hiſtorian, will ever be entitled to the higheſt praiſe; but who, unfortunately, on the ſubject of religion, ſacrificed the native ſtrength of his underſtanding, and the rectitude of principle, to the ſubtlety of fallacious argument, and, perhaps, the pride of ſcepticiſm. It is with the view of counteracting the dangerous influence of this celebrated writer that the work now before us has been originally undertaken. A treatiſe on the ſame general ſubject was publiſhed not long ſince by Dr. Lowman, under the title of "Rational of the Ritual of the Hebrew Worſhip:" but we find that, before the publication of that work, the plan of the preſent was not only formed, but almoſt completed, by Dr. Shaw; and indeed the diſſimilarity of the two treatiſes is ſuch as evinces that the one now under conſideration is totally different from the abovementioned production of Dr. Lowman. Dr. Shaw's work is more comprehenſive; and ſome of the moſt important ſubjects are placed by the author in a light not hitherto contemplated.

Dr. Shaw ſets out with an account of the divine origin of the law; under which head he deſcribes the conſtitution of the Jewiſh church, the character of the Deity, and the worſhip required from Iſrael. He then conſiders the times devoted to the ſervices of religion, the places of public worſhip, the offices of religion, the preparation required for the ſervices of religion, and the manner in which every thing relating to religion, under this economy, was expreſſed. In the courſe of his narrative, the author, we think, gives a clear and full view of the characteriſtic genius of the Jewiſh religion; and he likewiſe endeavours to ſhew that its rites and uſages were not mere arbitrary appointments, but all of them admirably adapted to the age of the world, and the genius of the people for whom they were principally intended.

The author next takes a view of the political ſtate of Iſrael, as interwoven or connected with their religion; the propriety of the reſidence of the viſible ſymbol of the divine preſence among the Iſraelites for the purpoſes both of religion and of government; the happy correſpondence betwixt their civil and religious government; with ſome of the moſt exceptionable parts (as they are commonly reckoned).

reckoned) of the adminiſtration of the theocracy under which Iſrael lived. The ſlow march of the Iſraelites towards Canaan, and their long ſtay in the wilderneſs, have been urged as irrefragable proofs that the journey of this people was not directed by divine wiſdom; but in the following paſſage of this work theſe objections are ſufficiently invalidated:

'No doubt it had been eaſy for Moſes to have conducted Iſrael into Canaan by a much ſhorter courſe than that he took. But that he did not, is of itſelf no ſmall preſumption of his acting under a divine agency. For, what elſe but a conſciouſneſs of this could have prompted him to the courſe he followed, ſo oppoſite to the meaſures which human prudence can be ſuppoſed to dictate? Or, how could he otherwiſe have flattered himſelf with ſo much as the hopes of being able to ſupport ſuch a vaſt body of people in ſuch a deſert country; through ſuch tedious marches; and for ſo long a time?

'Beſides the argument in favour of the meaſure complained of, drawn from the conſideration of its uncommonneſs, allow me, that you may the better diſcern the propriety of it, to take notice of another circumſtance of no ſmall weight.

'Iſrael had, by their long ſtay in Egypt, contracted a ſtrong paſſion for the mode of religion profeſſed in that country; and therefore had God led them directly to, and ſet them in poſſeſſion of, the land of Canaan, with ſuch an attachment in them to idolatry, they would have run ten thouſand riſks of being immediately ſeduced by the religion of that country, which, in its principal features, bore a very ſtrong reſemblance to that of the country which they left. In ſuch circumſtances, the wilderneſs became a very proper ſchool, in which they were to be trained up in the new religion which Moſes taught them. Here they had no intercourſe with other nations, and therefore had not the influence of their example to ſtruggle with. They were ſo entirely at leiſure to attend to the inſtructions they might receive with reſpect to religion, that, were it only to avoid the wearineſs that muſt have ariſen from the want of occupation, it muſt of neceſſity, if not choice, have become their buſineſs. While, in the mean time, every thing in the divine adminiſtration towards them, and particularly the manner of their ſubſiſtence, and the ſeries of miracles which were wrought to provide for it, ſerved to confirm them in their attachment to this religion, and the divine author of it.

'Nothing could be more difficult than to get the better of prejudices in favour of a ſyſtem of religion which probably dazzled the imagination, gratified the taſte for external ſplendour, and laid little or no reſtraint upon the paſſions and appetites of its votaries. To effect this required no inconſiderable time. Every check which Iſrael received from the purity of this new religion, would, in a peeviſh mood, make them think of falling in with the religion of the country they had come from, which left them more at liberty. It muſt be time and patience that could get the better of ſuch propenſities, and enable them ſo coolly and deliberately to conſider the nature, and weigh the evidence, of the religion offered to them, as to make them

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not only embrace, but also adhere to it, in the sharp trials they had to pass through.

'Besides, let it be considered that the Israelites were a headstrong and obstinate people, impatient of control, violently addicted to idolatry, and prone to rebellion. And who but must see that there would have been the greatest impropriety in leading a people, under the influence of such passions, immediately into the land of Canaan? How far must such a measure as this have gone to defeat the very design of their settlement in it, or, at least, to retard the execution of the divine plan? Much farther surely than all their journeyings in the wilderness. Their possession of it, therefore, was put off till that race should die out; at least, none of them, who came out of Egypt, remained but two, Joshua and Caleb, who, in honour and reward of their fidelity, were preserved to conduct their countrymen into Canaan.

'All those who were allowed to settle there not only received their birth in the wilderness, but, being educated and disciplined in this school, were happily prepared to encounter the many hardships they had to undergo, before they could obtain the peaceable possession of the land destined for them. And, in the mean time, the visible presence of God among them, the remembrance of his just severity to their fathers, and his indulgent kindness to themselves, served to invigorate their spirits under all the difficulties of their service, and to attach them with the warmest gratitude to him.'

With regard to the alledged cruelty of the divine administration, in commanding the destruction of so many nations to make room for the settlement of the Israelites, our author's observations are no less just and satisfactory. Supposing that a real excision of the Canaanites was enjoined by God, he contends that this measure might have been justified, in their circumstances, upon the principles of reason and religion; but he adduces strong arguments towards evincing that the divine commandment, relative to this transaction, ought not to be interpreted in the fullest latitude. "It is true," says he,

'Moses, by commission from God, gives it in charge to Israel, that, "when the Lord their God should deliver these nations to them, they should smite them, and *utterly* destroy them: that they should make *no covenant* with them, nor shew *mercy* unto them, neither make *marriages* with them *." In another place he says, "Of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt *utterly* destroy the Hittites, and Amorites, and Canaanites, and Perizzites, the Hevites, and the Jebusites, as the Lord thy God hath commanded thee, that they teach you not to do after all their abominations which they have done unto their gods; so should you sin against the Lord your God †."

* Deut. vii. 2, 3.

† Deut. xx. 16, 17, 18.

'Let us take the whole of the charge together, and, I humbly imagine, it will be evident to the candid reader, that the words which contain it were not to be understood in their utmost extent. And, if one part of the commission is allowed to explain the other (which it is but reasonable it should), are we not led to conclude that it could mean no more than to destroy them from being a *nation*, or a separate people by themselves; that so, by thus reducing them into a state of contempt, they might not be hurt, either by the force of their arms, or the influence of their example? And what makes this construction the more probable and just is, that, with the very same breath with which he charges Israel to destroy them *utterly*, he tells them that they were not to allow them to dwell in the land; nor were they to make any covenant with them, nor enter into any marriages with them. And would not all these have been unnecessary cautions if the command to destroy them admitted of no softening?

'It is true the words of the command are very express and peremptory: "Thou shalt save alive nothing that breatheth, but shalt utterly destroy them." But, besides what has already been offered to shew that they ought to be understood in a restricted sense, allow me to observe, that, if they are considered, as they ought to be, as making a part of the instructions given to Israel for their conduct towards those they might have occasion to be engaged in war with, the edge of the objection is, all at once, blunted.

'One general instruction given them was, ver. 10. that, before they commenced hostilities against any city, whether of the country in which they were to settle, or any other, they should make them overtures of peace, upon reasonable terms. After laying down this general rule of conduct, the sacred historian proceeds to inform them how they ought to behave to those cities that might be at a distance from the place where they were to settle; that, if they accepted the terms offered to them, they might enter into alliance with them; because, from their distance, there was little danger to be dreaded from it: but that, even in this case, though they were to take them under their protection, they were to treat them as tributaries. In this manner were they to behave to them, in case of a submission. But if they stood on their defence, and put the issue of the siege upon their conduct and valour; in that event, they were to smite every male thereof with the edge of the sword; but the women and little ones, and the cattle, and all that was in the city, even all the spoil thereof, says he, thou shalt take unto thyself.

'With respect to the cities which belonged to the seven petty states, whose country they were to possess, he tells them they were to behave in a very different manner, if they listened not to the terms proposed to them. To these they were to give no quarter; all, without exception, were to be cut off. And the reason seems to be, because, discovering by such conduct (I mean, a refusal of the overtures of peace) the most hostile disposition to Israel, they had the greatest reason to dread every possible hurt from them; and therefore were called upon, by a principle of self-preservation, as well as of religion and sound policy, to provide for their own safety by destroying those who were implacable enemies to it.

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'From this account of the matter it is evident that it was only in case of an absolute refusal of the terms offered to them, and the reduction of their cities by storm, that the Israelites were required to destroy them *utterly*. And, as the command was restricted solely to this case, would it not seem to intimate that there were other cases, in which their preservation was perfectly compatible with the regard they owed to the divine command? The danger which Israel had to dread from incorporating with the inhabitants of these seven nations, or allowing them to dwell among them, while they remained obstinately attached to idolatry, was, that they might be soon infected with it; but if they renounced their idolatry, and the abominable practices into which it led, as the danger from them would then cease, so there is nothing in the divine command that made an excision, in that case, necessary.'

In the second part of the work the author treats of the duration of the Mosaic economy; shewing that it was never intended to be more than temporary; and that it was designed to prepare the world for the reception of the Christian religion. The third part is employed in proving that the gospel is the last dispensation of God's grace to mankind, in the way of religious discovery. And the fourth contains some general corollaries from the preceding parts of the investigation. The principal conclusions inferred by the author are, that the preceding view of the dispensations of the divine grace to mankind exhibits, to the devout and contemplative, the richest fund of moral instruction; that the Jewish religion is worthy of God for its author, and was perfectly suited to the purposes of its institution, the genius of the people, and the circumstances of the times for which it was principally intended; that, if we would rightly understand the New Testament, we must accurately study the Old; and that a serious review of the subject of this inquiry will enable us to adduce a proof of the divine origin both of the Jewish and of the Christian religion.

It must be acknowledged, in justice to Dr. Shaw, that he has investigated his subject with great precision. He displays, in a clear light, the principles on which the Jewish dispensation was founded; illustrating, at the same time, the probable final causes of the divine protection of that people, by arguments drawn from philosophy and the moral government of the world. Though, with respect to the original predilection of the Deity for the descendants of Abraham, he is obliged to abandon an inquiry inscrutable to human penetration, yet he vindicates the conduct of Providence with a rational persuasion of its rectitude, and evinces, from the various parts of the Jewish dispensation, the evident traces of divine wisdom. On the whole, we

think the work will afford much satisfaction to candid readers; and that even the sceptic, if any such should peruse it, will rise from the salutary labour with more reverential ideas of the authority of the sacred scriptures, and of the aptitude of the Mosaic economy for preparing the way to true religion, and thereby establishing the most essential interests of mankind.

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ART. IV. *Mary Queen of Scots vindicated. By John Whitaker, B. D. Author of the History of Manchester; and Rector of Ruan-Lanyhorne, Cornwall.* 8vo. 3 vols. 18s. boards. Murray, London; Creech, Edinburgh. 1787.

[ *Concluded from our last.* ]

THE letters, sonnets, and contracts, ascribed to the Scottish queen, form the hinge on which this long agitated controversy chiefly turns. According as we receive these as authentic, or reject them as spurious, our opinion, with regard to the guilt or innocence of Mary, will be finally established.

The first thing that strikes a candid and unprejudiced reader in the history of these letters is, the very critical period in which they made their appearance. The confederated lords rose in rebellion against their sovereign on the 10th of June 1567. On the 15th they appeared in arms against her on Carberrie-Hill. On the 16th they condemned her to prison, and sent her to the castle of Lochlevin. As they had proceeded to such extremities against their queen, they pretended to have discovered on the 20th a casket, containing her letters to Bothwell. This, however, although the only circumstance which could vindicate their conduct, they kept a profound secret till the 4th of December following. If the discovery of the letters on the 20th had been real, the triumph of the enemies of the queen would have been complete; they would not have delayed one moment to proclaim to the world what was at once an evidence of the queen's guilt, and an apology for their own conduct. From the 20th of June to the 4th of December many transactions and events of the highest importance had taken place; and the most powerful motives that influence mankind had called upon them to publish their discovery. They yet made no production of the papers, and ventured not to appeal to them. An ambassador arrived from France to inquire into their rebellion, and the imprisonment of the queen;

queen; yet they apologized not for their conduct by communicating to him the contents of the caſket. Sir Nicholas Throgmorton was ſent to Scotland by Elizabeth, with inſtructions to act with Mary as well as with her enemies. In a laboured manifeſto on the ſubject of their rebellion, which they delivered to him on the eleventh day of July, they expreſsly repreſent the queen as free from any concern in the death of her huſband. They directly acknowledge that the crimes of Bothwell had put arms into their hands; that he had accompliſhed the murder in order that he might compel the queen to marry him. They expreſs it as their firm perſuaſion that he had meditated to take away her life, as well as that of the prince her ſon. "What reſted to Bothwell," ſaid they, "to finiſh the work begun, and to accompliſh "the whole deſire of his ambitious heart, but to ſend the "ſon after the father, and to make the queen alſo to drink "of the ſame cup, to the end that he might inveſt himſelf "with the crown of the realm *." Theſe are poſitive and definitive declarations, and expreſsly contradict the authenticity of the letters. In a regular and formal deed, which they iſſued on the 21ſt day of July, they poſitively aſſert that Bothwell, after the murder of the king, aſſaulted the perſon of the queen, took her captive to Dunbar, and, keeping her in bondage, conſtrained her to marry him †. If the conſpirators had been poſſeſſed of the letters upon the 20th of June, and conſidered the queen as acceſſary to the murder with a view to the marriage, they could not poſſibly, in a poſterior day of that month, and in the month of July, have deſcribed her as under bondage, as innocent and raviſhed, as compelled to marry, in danger of her life, in conſtraint, and in captivity.

But when the Earl of Murray aſſumed the regency, it was abſolutely neceſſary that the confederated lords ſhould attempt to vindicate their conduct towards their ſovereign, in throwing her into priſon, and compelling her to reſign her crown. From their being poſſeſſed of the powers of government they could manage their vindication to the greater advantage. Accordingly, in a privy-council aſſembled by the Earl of Murray upon the fourth day of December, the rebel lords affirmed that the queen was a party with the Earl of Bothwell in the king's murder; and that this murder had been committed with a view to their marriage. To ſupport this concluſion they appealed to the letters which

* Keith, 418, 19. † Anderſon, Vol. I. p. 142, 3.

ſhe had written to him; impute to theſe letters their knowledge of her guilt; and mention them as the chief and juſtifying cauſes of their rebellion. But, according to their own account, the letters were not diſcovered till the 20th of June. Yet there is nothing more certain than that they were in arms in the month of May. In conſequence of their order, the queen was committed to the caſtle of Lochleven on the 16th day of June. The letters, therefore, could not poſſibly give riſe to events that were prior to their diſcovery. This act of council, a ſolemn deed of their own, is therefore an expreſs evidence againſt the authenticity of the letters. They firſt rebelled, and then they found cauſes of rebellion; or, to uſe their own language, "they could "find no other way or moyen of vindicating their own "conduct but by producing the letters,"—which they had forged for the occaſion.

The ſtory of the diſcovery of the caſket contains too much of the marvellous to be admitted into true hiſtory. The Earl of Bothwell was accuſed of the murder of the king. The papers incloſed in the caſket contained manifeſt proofs of his guilt; and it was evidently his intereſt to deſtroy them. The caſtle of Edinburgh was entirely at his command; Sir James Balfour was his deputy, and commander of the caſtle. After his marriage with the queen many of the nobility revolted from him; and he knew that if they ſhould poſſeſs themſelves of theſe papers, his deſtruction was inevitable. From his marriage till the fifth of June it was in his power to have deſtroyed them; and if they had really exiſted, it was impoſſible that he could have neglected a ſtep ſo neceſſary, not only for his own ſecurity and reputation, but for thoſe of the queen. He is repreſented as totally indifferent about them till his army had left him; till the queen was condemned to captivity; till he had reſolved to effectuate his eſcape; and when, from the treachery of Sir James Balfour, it was impoſſible he could recover them. Theſe inconſiſtencies are palpable and glaring.

When we come to examine the letters themſelves, proofs of their forgery ariſe at every ſtep. They contained plain inſinuations of murder, and direct accuſations of adultery; and yet they are ſent without the *guard of a ſeal*. Mary ſtill retained her own ſeal in her poſſeſſion. Accordingly theſe letters, though containing the moſt criminal matter, are ſuppoſed to be ſent *open*, are neither atteſted by her ſeal at the bottom, nor ſecured by her ſeal on the outſide. As the letters wanted the ſanction of a ſeal, ſo they had neither

*ſubſcription*

*subscription* nor *superscription*. This is plain from a cotemporary writer. The Biſhop of Roſs, in a memorial which he preſented to Elizabeth nine days after the production of the letters, ſays thus of them: "They are not ſubſcribed "by the alledged writer thereof, nor ſealed, nor ſigned, nor "yet *directed* to no man."

Another remarkable circumſtance attending theſe letters is, they wanted *dates*. Not one of the letters has a date of the year upon it, nor even of the month. The ſecond only has the date of the day and place; it carries theſe words at the bottom of it, "From Glaſgow this Saturday in the Morning." The omiſſion of theſe natural and continual adjuncts of a letter throws a ſtrong colouring of ſuſpicion over the whole.

From the firſt appearance of the letters to their ſubſequent productions, they were not only varying in their ſubſtance or form, but alſo changing in their *number*. The writings are reported, by the rebels themſelves, to have been all found together, at one time, and in one place. The letters were all that they pretended at firſt to have found againſt her. The act of council, and the act of parliament, mention only her "privy letters" as the groundwork for the ſentence of murder againſt her. For *one whole year* they pretended not to find any thing in the box, except letters. Yet, with an aſtoniſhing audacity, *fifteen months* after the firſt diſcovery of the caſket, they produced from it a collection of *ſonnets*, or *love ballads*. Theſe, accordingly, they produced at Weſtminſter, with a view of ſhewing, in concert with the letters, her inordinate love to Bothwell. Nor were the ſonnets all the additions that were then made to the original evidence. They pretended to find *marriage contracts* between Bothwell and Mary. The ſonnets and the contracts now made their appearance for the firſt time. Never noticed in the act of council, nor in the act of parliament, they are equally unnoticed by Murray in his addreſs to Elizabeth. They are firſt mentioned by Murray when he was preparing to ſet off for York. Theſe contracts are ſaid to be two in number. The ſmaller and undated contract is expreſsly averred by the commiſſioners at York, and by Murray himſelf, to "have been written by the queen's own hand;" while the other is aſſerted to "have been *ſigned* with the queen's hand, and alſo with Bothwell's, but written by the Earl of Huntly." We have here the moſt direct and unequivocal evidence of the forgery. This little contract, from ſome extraordinary but unknown circumſtances in its hiſtory, is the only one of all theſe

writings attributed to Mary that was left at London, *in the original*, by the rebels; and, what is more ſurprizing ſtill, is the only one of all theſe writings that remains in *the original at preſent*; and is to be found in the Cotton library. From that original it was publiſhed by Mr. Goodall; and, from the moſt undoubted evidence, it is *not written by the queen's hand*. This is a full proof of the general forgery, addreſſed to the ſenſes. The ſubſcription is alſo in a different hand from the contract itſelf, and totally different from the hand of Mary. And, what crowns the whole, the contract itſelf, which is aſſerted by Murray and the commiſſioners to have been written with the queen's own hand, is actually written in one totally different, in the formal hand of a lawyer. So groſs and palpable a proof of forgery in one inſtance, blaſts the credit and deſtroys the effect of the whole.

Beſide the addition of ſonnets and contracts, the letters themſelves were varied in their number. Five were the whole number preſented at York and at Weſtminſter; yet eight were publiſhed afterwards, and produced by Murray. They then roſe to ten, and afterwards to eighteen. The progreſs of Falſtaff's green men was not more extraordinary.

In the courſe of time the language of the letters was alſo changed. When they were preſented to the council in Scotland, and produced before the parliament, they were compoſed in the language of the iſland. For ſix whole months after the box and its treaſures had been intercepted by the rebels, they were in the Scottiſh language. Nor would there ever have been any change in this particular if Mary had not eſcaped from Lochlevin; if, with a generous confidence that never was the portion of guilt, ſhe had not thrown herſelf upon the compaſſion, the honour, and the friendſhip of Elizabeth. To the anxious, ſuſpicious, and guilty heart of Murray it ſoon occurred that letters *unſealed*, and written in the common language of the country, might indeed, by the impreſſion of that ſtrong conviction which was employed to enforce them in Scotland, be admitted as evidences of adultery and murder there, but would be rejected as abſolutely incredible in England, where ſuch a conviction could not be employed, and ſuch an impreſſion would not be made. The letters were therefore to be new formed, and to appear for the future in French. They were ſent up to London in their native dreſs. "Our ſervant, "Mr. John Wood," according to Murray's expreſſion, "has "the copies of the ſame letters in *our language*." They

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continued to be Scotch for more than a *twelvemonth* poſterior to the diſcovery of them *. To avoid the improbability and abſurdity of letters containing the moſt criminal matter being ſent *open*, and in the common language of the country, Murray fell into a greater abſurdity. In his diſpatch of the 22d of June he ſays "that Mr. John Wood has *copies* "of the ſame letters *tranſlated* into *our language*." This is certainly the *ne plus ultra* of human wickedneſs as well as abſurdity. The rebels ſend a *tranſlation* of the letters to prove a horrible imputation upon their queen, when they profeſs to have the *originals*. They ſend letters to Elizabeth that pretend to be the *handwriting* of Mary; and that from her handwriting and her words are to be ſubſtantiated a charge of murder againſt her, and yet ſend them in a *different handwriting*, and in a *different language*. Such bungling artificers of fraud would have been hanged at the Old Jewry †.

Having examined the external evidence for the forgery of the letters, contracts, and ſonnets, Mr. Whitaker proceeds to conſider the internal. In order to this he preſents the reader with a copy of the letters and ſonnets in the languages in which they were publiſhed; and ſubjoins a variety of remarks, pointing out the numerous ſignatures of forgery which they contain. In a variety of pointed and ingenious obſervations he expoſes their contradiction to facts, their repugnances to common ſenſe, their inconſiſtence with chronology, and their violent oppoſitions to each other. One argument, which he juſt ſtarts, might have been proſecuted at greater length, the vulgar and deſpicable ſtyle in which they are written. Mary, who poſſeſſed all the accompliſhments of her own ſex, and many of the improvements of ours, excelled in epiſtolary writing. In thoſe of her letters which we know to be authentic, we diſcover the elegance of a woman, and the dignity of a queen; but in the fabrications before us we diſcover nothing but the meaneſt paſſions of the ſex, expreſſed in the ſtyle of the groſſeſt plebeian. The forgers of theſe epiſtles knew not how to paint a queen in love with one of her ſubjects. They repreſent her as acting with all the ſneaking humility

* Whitaker, Vol. I. p. 457.

† Dr. Robertſon, and the other enemies of Mary, confeſs that the French copy of the letters is tranſlated from the Latin. This is giving up the controverſy. Why tranſlate them into *French* if they were *originally written in that language?*

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of a cottager to a peer, and give her the loweſt tone of vulgarity in love. A few inſtances will ſuffice: "The "devil ſinder us," ſhe is made to exclaim; "and God knit "us together for ever, for the maiſt faithful coupill that "ever be united: this is my faith; I will die in it." In another place ſhe ſays, "I am very glad to write unto you "when the reſt are ſleeping, ſince I cannot ſleep as they "do, and as I *would deſire*; that is, in your arms, my dear "love."—"Wary it mot this pocky man be [her huſband], "for without him I ſhould have a far *pleaſanter ſubject to* "*diſcourſe upon.*"—"Seeing to obey you, my dear love, I "ſpare neither *honour*, nor *conſcience*, *hazard*, nor *greatneſs* "whatſoever, take it, I pray you, in *good part*, as from the "moſt faithful lover that ever you had, or ever ſhall have." Whoever can impute ſuch coarſeneſs and vulgarity of vice to the elegant and accompliſhed Mary, may believe any thing that he pleaſes. What heightens the abſurdity, theſe letters, that expreſs the violent affection of the queen for her adulterer, and this contempt and hatred of her huſband, were ſent *unſealed*, by *different* meſſengers, who had acceſs to know and to report their contents!

Mr. Whitaker's concluding reflections are eloquent and convincing.

'Having now attended the ſonnets, contracts, and letters, through all their diſcernible varieties of fortune, let us juſt perform the laſt offices to them, and ſee them quietly interred in the grave of time.

'On their flight from London in January 1569, they and their containing coffer accompanied Murray into Scotland. In his cuſtody they ſtill continued. By his formal receipt in privy-council indeed, upon the 16th of September before, he "*upoun his honour* faythfullie promittis, that the ſaidd haill letteris and writtingis ſal be alwayis readie "and furthcumand to the—Erle of Morton," who pretended to take them from Dalgleiſh, &c. But, though he promiſed, he did not perform. Yet let him not be charged with any violation of his honour. "A certain knight," ſays the clown in Shakeſpeare, "ſwore *by his honour* they were good pancakes, and ſwore *by his honour* the muſtard was naught: now, I'll ſtand to it, the pancakes were naught, and the muſtard was good, and *yet was not the knight forſworn*:—if you ſwear by that that is not, you are not forſworn; no more was this knight ſwearing by his honour, for he never had any, or, if he had, he had ſworn it away before ever he ſaw thoſe pancakes or that muſtard." Murray kept the box and its contents in his own poſſeſſion during the reſt of his life; and at the ſudden and horrible termination of his life, in January 1570, they paſſed away into the hands of his ſervants. By the negligence of the man who knew them ſo well, and who had made ſo good a uſe of them, they were left to the care of mere ſervants. Under that care they continued for ſeveral months. Morton and Lethington ſeem not to have taken the ſlighteſt concern

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about them. They knew them as well as Murray. They therefore neglected them as he did. But Lenox, who returned not into Scotland till the May following, and was unacquainted with the forgery of them, very naturally conſidered them in another light. Armed with the power of the kingdom, under the title firſt of a lieutenant, and then of a regent, he wreſted them out of the mean hands in which they had been left ſo long; he even ordered them to be formally copied. He authenticated his copies by his own ſubſcriptions, and the ſubſcriptions of his privy-counſellors; and he retained theſe in his own poſſeſſion, while the originals travelled up to London again. There another conference was appointed by Elizabeth for ſettling the affairs of Mary and her kingdom. It was only one of the many engines of hypocriſy which, at any ſudden emergency in her politics, ſhe directed againſt the unhappy queen. Morton was appointed one of the rebel commiſſioners for this mock conference; and he was to take the important caſket with him, and, if there ſhould be any occaſion, to uſe the papers in it againſt Mary. He accordingly gave a formal receipt for them in privy council, as Murray had done before. On January 22, 1571, he "promeiſt and obleiſt him," ſays the privy-council, "to bring agane and deliver the ſaid box and principal letteris to the ſaid lord regent, at his returning from this preſent legatioun." Thus equipped, he ſet forth; thus equipped, he returned too. He returned ſoon; but he reſtored not the papers to Lenox. He acted juſt as Murray had acted before; he kept them in his own poſſeſſion. He kept them, even though he was not regent as Murray was; and even though he had bound himſelf to reſtore them to Lenox "at his returning from his preſent legatioun." And he attended ſtill leſs than Murray to the perpetual preſervation of them.

'By this conduct, firſt adopted by Murray and then copied by Morton, the papers were taken out of that public cuſtody in which they would moſt probably have been ſafe to the preſent day, and committed to that private, broken, and fortuitous guardianſhip, in which they were pretty ſure to periſh at laſt. Neither Morton nor Murray, who knew them beſt, choſe to depoſit them among the public records, and ſo ſubmit them to public inſpection. They thought it beſt to retain them in their own tuition; and they acted wiſely in ſo doing. When the Egyptians conſtructed a magnificent temple to a monkey, had they been prudent enough to forbid the entrance of the profane into it, the baboon might have paſſed for a god. The papers accordingly remained in Morton's poſſeſſion to the day of his death, June 2d, 1581. They were then conveyed privately and clandeſtinely, by the baſtard ſons of Morton, to one of the original conſpirators with him againſt Mary; even to that Lord Ruthven, now Earl of Gowrie, who was heir to the principal aſſaſſin of Rizzio, and who was actually concerned himſelf in carrying the queen to Lochlevin. They were conſidered as the ſacred palladium of rebellion; as the holy image, which was only to be ſeen by the prieſts of anarchy, and on the keeping of which from the general eye, depended the fate of the whole empire of miſrule. For this reaſon Gowrie was unwilling to own that he had them; he was ſtill

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more unwilling to part with them. He was urged by Elizabeth's ambaſſador; he was ſolicited by James's prime miniſter. The miniſter had a curioſity to ſee them; the queen wanted to turn them again upon Mary; and Gowrie would not part with them to either.

'At this period of their hiſtory King James knew of their exiſtence, and of the hands in which they exiſted; yet he never offered to force them away: he left them to continue there unmoleſted; but they did not continue long ſo; that buſy period of plots would not ſuffer them. In 1584 Gowrie received the puniſhment from James which he had long merited from Mary. And the papers ſeem to have been then transferred to a man who was worthy to be entruſted with the charge, who was nephew to Morton, and who had been recently a conſpirator and a rebel with Gowrie, the Earl of Angus.

'But the neceſſary ſeaſon of concealment muſt now have been nearly elapſed. All the great actors upon the ſcene had ſucceſſively diſappeared from it, and had gone to lodge in the boſom of eternity for that reviſal of their actions which Omniſcience will execute, and Omnipotence will ratify, in the ſight of all the world. The intereſts of ſurvivors were leſs engaged in the ſpuriouſneſs or authenticity of the papers; and the care which had incidentally preſerved them hitherto, by taking pains to conceal them from the public, would now be relaxed, as the reaſon was removed. Accordingly, they appear to have been no longer tranſmitted from one hand to another; and, when the aſſaſſin or the executioner had cut ſhort the life of their preſent proprietor; to have inſtantly migrated with the ſoul of rebellion to ſome other child of election. At the death of Angus they reſted peaceably with the Douglaſes. The tranſferrable feud now ſettled into an inheritance; and the wandering palladium of Troy became ſtationary in the forum of Rome. "I find," ſays Mr. Goodall, "an anonymous hiſtorian, who wrote about the reſtoration of King Charles II. affirming, that the box and letters were, at that time, to be ſeen with the Marquis of Douglas."

'Yet, where are they at preſent? *Hic labor, hoc opus eſt.* In the recent days of Mr. Goodall they were ſuppoſed by ſome to be ſtill in the family of Douglas; but they were reported by others to have been ſeen at the Duke of Hamilton's. The Hamiltons had then, by the termination of their line in an heireſs, become Douglaſes. Yet the contradictorineſs of the report and the ſuppoſitions ſhews the uncertainty of both; and the non-appearance of them ſince evinces both to be falſe. A conteſt has been ſince maintained concerning them with peculiar vivacity and vigour. The whole nation has ſtood by, attentive to the iſſue. The houſe of Hamilton and the family of Douglas have intereſted themſelves, no doubt, equally with all the reading and hiſtorical part of the nation, and muſt have produced the papers if they had them in their own poſſeſſion. No longer employed in the turbulence of war, the Douglaſes and the Hamiltons have leiſure to ſuperintend the conteſts of literature; to conſider them as equally important now with an inroad or an inſurrection formerly, and to be as ready as ever to mingle in the

fray. Indeed the papers are too ſingular in their nature, and too diſtinguiſhed in their hiſtory, not to be known wherever they are found. And the caſket, in which they were originally repoſited, and with which, in all probability, they have always travelled, being "ane ſmall gylt coffer, not fully ane fute lang," and "being garniſchit in ſindrie places with the Romane letter F under ane Kingis crowne;" is an object impoſſible to lie unnoticed in any library.

'They *may*, however, have been ſeparated from their original vehicle. They *may* alſo be kept concealed by that ſpirit of party which originally withheld them in England and in Scotland from the eye of examination, and of which the ghoſt is ſeen to haunt us ſtill at times. But we need not be anxious for their appearance; their fate has been already pronounced; they are proved to be forgeries by all the poſſible modes of trying them. The internal, the external evidence; their variations in ſubſtance, their variations in form, their variations in words, and their variations even in language; the hiſtory of the rebel conduct, the hiſtory of Elizabeth's proceedings at the conferences in England concerning them; their contradictions to facts, their repugnances to common-ſenſe, their inconſiſtences with all chronology, and their violent oppoſitions to themſelves and to each other; all ſhew them to be forgeries, with an accumulative weight of teſtimony. And, in this ſtate of the papers, what purpoſe could the appearance of the originals ſerve? Mr. Hume indeed, and Dr. Robertſon, but the latter more faintly than the former, have been weak enough to inſinuate that they were deſtroyed by King James; as if thoſe, who always kept back the originals from view, were not the only perſons likely to deſtroy them! as if, at their *firſt* appearance, the papers had not ſhamefully ſkulked from inſpection awhile, and infamouſly fled away at laſt to avoid it; and, as if they would venture to be more bold and daring at their *ſecond* appearance. Elizabeth probably was alſo weak enough to think the ſame when ſhe endeavoured to recover the fugitive pieces that ſhe had ſo readily diſmiſſed before. And ſhe and our two hiſtorians were influenced undoubtedly to think ſo from the ſame principle operating more or leſs vigorouſly in all; from their eagerneſs to ſtrike, their inability to wound, and their promptneſs to catch at any void of hope that ſeemed to promiſe a more deciſive blow. But, were the originals before the public at preſent, they could not recall the proſcription that has gone out againſt them and the copies. They might aid the arguments for it; but they could not weaken them; they might add one more reaſon, to the many already adduced, againſt the papers; and prove to thoſe who were critics in the hand-writing of Mary, that they were *not* written by her. This I doubt not but they would prove. The ſteady refuſal of Elizabeth to let them be ſeen, and the repeated hints in the letters themſelves of their being badly penned, very plainly concur in ſhewing they would. And the *only one* of theſe papers which is known to exiſt in the *original* at preſent, the firſt contract, has done ſo already for itſelf. But then this evidence would form a very ſmall addition to the general teſtimony. From its nature it muſt be confined to a few; and in the

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mean time the other evidences are addreſſed to the underſtandings of all, muſt be felt in the convictions of all, and will be acknowledged by the tongues of all.

'The comet, that gleamed ſo formidable to the eyes of our fathers in 1682, and ſpeedily ſhot back into thoſe wilds of ſpace from which it had come forward to their ſight, was long expected to appear again. Some were even credulous enough to ſuppoſe that it would then do what it had not done before, that it would then come much nearer to the orbit of the earth, and that it would then ſet fire to the world. It accordingly appeared, *as we are told*, about ſeven-and-twenty years ago. But how different was the real from the threatened appearance; and even how much feebler was its ſecond aſpect than its firſt! It was no longer a meteor,

——that from its horrid hair
Shook peſtilence and war.

It no longer carried an awful terror with it as it ſailed with its long train of flames over the heads of the gazing nations. The mighty comet was ſhrunk up into a petty ſtar. The vaſt orb, that was to ſwallow up the earth in its fires, *could only be ſeen by a teleſcope*. Aſtronomers ſurveyed it with ſome attention; but, to the reſt of mankind, it was *an inviſible point of light*. And the generality of the world, therefore, very naturally agreed to laugh at the comet, the ſuppoſers, and the ſurveyors, all united together.'

There are ſome curious and ſtriking facts produced by Mr. Whitaker in theſe volumes. In 1720 a perſon of the name of Buchanan appeared at London with another ſet of Mary's letters. Theſe were eleven in number, all written to Bothwell, and found in his ſecretary's cloſet ſince his death*. Yet, as there was no Elizabeth to lend her bold ſanction to theſe forgeries, they ſunk at once under their own weight of impoſition, and "dropped dead-born from "the preſs."

In the bond ſubſcribed by the Scottiſh nobility, recommending Bothwell to Mary as a huſband, the greater part of the ſubſcribers were proteſtants, and adherents to Murray; and *Murray's own name* appears *firſt* in the liſt!

Queen Elizabeth, who perſecuted Mary from the time that ſhe left France till her laſt hour, formed a plan of *poiſoning* her *infant ſon*; and even, according to Dr. Robertſon, inoited Gowrie's conſpiracy, in order to get him into her poſſeſſion, and impriſon him for life! Theſe *traits* in the characters of Murray and Elizabeth prepare us for all the infernal machinations which they practiſed againſt the unfortunate Mary.

* Keith, p. 367.

In

In historical controversy Mr. Whitaker is eminently ingenious and acute, and combats, as Cicero says, *fortibus atque fulgentibus armis*. If his style be not at all times courtly and polite, it is energetic and poignant; and he prefers the *fortiter in re* to the *suaviter in modo*. Conscious of the rectitude of his own intentions, and of the pains and labour he has taken to expiscate truth, he asserts the noble privilege of veracity; and, inattentive to artificial distinctions, calls virtue and vice, wisdom and folly, by their proper names. Perhaps he errs in considering Dr. Robertson as determinedly inimical to Mary. He attributes to her, indeed, the actions of a devil; but when he draws her character, he represents her as an angel; and even when he accuses her of adultery and murder, the severest epithet which he employs is, "that she was sometimes *imprudent*."

It seems to be reserved to Mr. Whitaker to finish historical disputes. In the celebrated controversy concerning the early history and antiquity of the Britons, Mr. Macpherson, his opponent at that time, laid down his arms, and retreated from the field: an example which perhaps Dr. Robertson will imitate on the present occasion.

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ART. V. *An Essay, containing a few Strictures on the Union of Scotland with England; and on the present Situation of Ireland. Being an Introduction to De Foe's History of the Union. By J. L. De Lolme, Adv.* 4to. 3s. 6d. sewed. Stockdale. London, 1787.

WERE all nations united under one just and equitable system of government duly executed, the world, in comparison of what it is, would be a paradise; for the antipathies which divide man against man, and nation against nation, are the sources of more than half of the calamities which afflict human life. The idea of uniting the European nations in one grand confederacy, is said, on grounds that appear not to want solidity, to have occurred to the great mind of Henry IV. of France. This, indeed, would have been the just completion of the plan which he had formed, and had begun to carry into execution when he was assassinated, for giving an effectual and permanent check to the restless ambition of the house of Austria.

All confederacies among tribes and nations of men appear to have been formed on the same ground. The republic of Achaia, so celebrated in history, consisted originally of twelve towns. The first government known among

these

theſe had been, as in other parts of Greece, that of kings; but, in proceſs of time, rouzed by the tyranny of their princes, they threw off their yoke, and united in one confederacy for their joint defence againſt monarchical oppreſſion. The confederacy among the Swiſs Cantons, and thoſe among the United Provinces, and the American States, aroſe in a ſimilar manner; whence it is evident, according to the obſervation of a very late hiſtorian *, that although the mutual ſympathy and affection of mankind, and the advantages of living in ſociety, have undoubtedly great influence, both in the formation and preſervation of governments, yet there is another principle of ſtill greater efficacy in theſe matters, namely that of fear; whether the fear of a powerful enemy, or that of the majeſty of God, which retain men in ſubordination to magiſtrates and the laws by the power of religion.

That fear is the chief principle of connexion and confederation among tribes and nations of men, is illuſtrated, however paradoxical it may appear, by the union of England and Scotland, and by the republication of De Foe's hiſtory of that tranſaction at this time, to which M. De Lolme's eſſay is an introduction. For it was not till the Iriſh nation had rendered themſelves formidable to England that a permanent connexion, on the ground of ſubordination, was deemed impracticable, that the minds of men began to be turned to the ſubject of an incorporating union between the two Britiſh iſles; on this occaſion M. De Lolme's Eſſay was publiſhed, and De Foe's Hiſtory republiſhed; and whoever has ſtudied the latter as accurately, and with as much reflection, as M. De Lolme, will find that it was not till after Scotland had repelled repeated invaſions from England, and, in the courſe of centuries, made many ſevere retaliations on the territories of their neighbours; it was not till the former had ſhewn that they were not to be ſubdued by arms; and alſo, that the greateſt dangers were to be apprehended, both to England and Scotland, if the two kingdoms ſhould continue to remain in a ſtate of political ſeparation; that the union, which had at different periods been propoſed by the more powerful to the weaker kingdom, was entered on ſeriouſly by both parties, and, happily for both, carried into execution.

* See Cunningham's Hiſtory of Great-Britain.

Mr.

M. De Lolme mentions, in a brief but diſtinct manner, the principal attempts, on the part of England, to conquer her ſiſter kingdom; together with the cauſes, whether phyſical or moral, by which theſe attempts were fruſtrated. After he has deduced his narrative from Edward the Firſt to the acceſſion of James the Sixth of Scotland to the crown of England, he ſays,

'It may be added, as a concluſion, that the Scots were able to the laſt to aſſert the independence of their kingdom. They had not even loſt any part of their territory when their wars with the Engliſh became to be terminated. It was rather the reverſe; for their kingdom was advanced on this ſide of the boundary of the ancient kingdom of Scotland, which is formed by the northern Picts' wall, which runs from the vicinity of Edinburgh towards Glaſgow; and they were poſſeſſed, at the epoch we mention, of three fourth parts of the territory that lies between that wall and the ſouthern wall built in the vicinity of Newcaſtle by Hadrian; which territory had more than once been wholly in the poſſeſſion of the Engliſh. The limit between England and Scotland, at the time of the acceſſion of James the Firſt, ran, as it now does, in an oblique direction acroſs the ſpace contained between theſe two walls, almoſt reaching, near Carliſle, to that on the ſouth.'

By the acceſſion of James to the Engliſh crown an end was put to the bloody ſtruggles and conteſts between the Engliſh and the Scots. But, at the ſame time, other controverſies now aroſe between the two nations, from the circumſtance of the King of England being a Scotchman, which gave birth to many complaints and jealouſies to both nations. Theſe, together with the principal cauſes of interference between the Engliſh and Scotch, whether as friends or foes, M. De Lolme briefly relates, with pertinent comments; and, having come down to the union, in the reign of Queen Anne, he ſays,

'As a concluſion it may be added, that the union of the two nations was followed by a circumſtance very favourable to the full ſettlement of that new model of government which was introduced by it. A few years after the treaty took place, Great-Britain became at peace with France and all the world, and continued ſo till about the year 1740, that is, for thirty years; two conteſts, of ſhort duration, with Spain excepted. From the year 1740 to the year 1775, or thereabouts, when the American ſtruggles began, Great Britain was engaged in no foreign war but what ſerved to ſtrengthen her internal government, inſtead of weakening it. This was a ſpace of full ſixty years ſince the union; a ſpace of time long enough, though not perhaps too much ſo, for rooting out ſuch violent prepoſſeſſions and affections for certain models of government as are chiefly grounded on party ſpirit.'

M. De Lolme proceeds to make ſeveral obſervations on the ſtate of Ireland; and relates, in a conciſe manner, the means by which that kingdom came under ſubjection to England. Among other judicious obſervations he remarks that

'If the Iriſh had been united under one king, or common leader, as the Scots were when Edward I. attempted the conqueſt of Scotland; or if the Engliſh adventurers had, on their firſt landing, alarmed the whole Iriſh nation, by loudly proclaiming a deſign of univerſal indiſcriminate invaſion and dominion, as the ſame Edward the Firſt did; it is not to be doubted that they would ſoon have been overpowered by numbers, in the ſame manner as the Engliſh garriſons, left by Edward the Firſt in Scotland, were overpowered and driven out of the country.'

From theſe ſtrictures the reader is very forcibly impreſſed with a conviction of the truth of what is univerſally affirmed by hiſtorians, that King James gave uncommon attention to the framing of the ordinances that were made for the proper ſettling of the Iriſh colonies. The reader is alſo ſtruck with the great genius and learning which adorned the reign and the court of King James.

The outlines of the Iriſh hiſtory, as connected with and dependent on England, being brought down by the obſervant and penetrating author, he enters with equal judgement, impartiality, and freedom, on the cauſes by which the Iriſh nation obtained their preſent freedom from that commercial and political reſtriction under which they had formerly laboured; the weakneſs of the Engliſh government, ariſing from internal animoſities and factions firſt, and the defection of the American provinces afterwards; the volunteer aſſociations; the change that took place in the adminiſtration of England in March 1782; and the ſteps this country began to take for gratifying the political wiſhes of Ireland. Here M. De Lolme abruptly ſtops, leaving the reader to regret that ſo judicious and ſagacious an obſerver of the affairs of men and nations ſhould not have brought his narrative and ſtrictures to a proper concluſion. A continuation is added, of two ſheets and an half, by another hand, containing an account of the efforts that were made by the Britiſh government for uniting the ſiſter kingdoms in the bonds of commercial regulation; and ſome well known ſentiments reſpecting the advantages of an union between Great-Britain and Ireland, extracted from Sir Matthew Decker, Dean Tucker, and other writers.

We ſhall, in the following article, briefly delineate the contents, the object, and the character of De Foe's Hiſtory,

to

to which M. De Lolme's Eſſay is ſaid, by his publiſher, to be an introduction.

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ART. VI. *The Hiſtory of the Union between England and Scotland. By Daniel De Foe. With an Appendix of Original Papers. To which is now added, a Life of the celebrated Author, and a copious Index.* 4to. 1l. 10s. boards. Stockdale. London, 1786.

MR. De Foe, in a preface, gives a ſhort abridgment of the ſtate of affairs from the time of the treaty of the union to the publication of his work. In order to underſtand the whole frame of the union, which he calls a wonderful tranſaction, he inquires into its primary ſprings, and traces the ſeveral ſteps by which Providence has led the nations, as it were, by the hand, and brought them, by a recollection of mutual diſaſters, to ſeek in ſome ſhape an union, as the only harbour in which the ſhip of ſtate can ſafely reſt. This part of his work he entitles, *A General Hiſtory of Unions in Britain*; or of the interferences and connexions of the Scotch and Engliſh, whether hoſtile or amicable; whether by mutual, temporary conqueſts, or by blood, or by negociation. Having traced theſe points, or ſteps of gradual approximation, he gives an account of the ſtate of affairs in both kingdoms, previous to a treaty of union; he then comes to the final treaty that was ſet on foot for the purpoſe of uniting the two Britiſh nations, and which is properly called *the Union:* a tranſaction in which there was a vaſt variety of circumſtances, changes of proſpects, turns of management, and temporary expedients adapted to temporary accidents. The zealous promoters of the union were oppoſed, with equal zeal and ability, though not with equal ſucceſs, by a powerful party, who maintained the ſtruggle to the very laſt moment in which reſiſtance was practicable. This new, untrodden, and intricate ground, Mr. De Foe treads with cautious, but with firm ſteps, and with modeſty unites dignity. He was an eye witneſs of the moſt important part of the tranſactions he relates. He reſided in Edinburgh during the whole time of the debates in parliament on the ſubject of the union, and the tumults of the people. He has collected whatever it was neceſſary for him to know with great care; and was furniſhed with materials for his Hiſtory by the beſt hands. Though Mr. De Foe was in the confidence of government, and an avowed and warm friend to the union, yet in his

Hiſtory (and this is remarkable, becauſe he ſpeaks ſharply in his dedications) he treats the enemies of that meaſure with moderation and reſpect. He does juſtice to their talents and virtues, and loſes ſight of their imperfections and errors in contemplating the cauſes from which they ſprung. He is laborious, diligent, circumſtantial, and exact, in relating and authenticating facts, which he does, as if he were before a tribunal of juſtice, by producing papers and vouchers. But he is not a mere detailer of facts. Mr. De Foe evidently poſſeſſed a turn, not leſs happy than ſtrong, and almoſt impetuous, for contemplating and penetrating into the affairs of nations, their internal policy, and their relations to one another. He is well acquainted with hiſtory, both ancient and modern, which he has viewed with the eye of a politician; and from the knowledge of which he has drawn many maxims which he applies to the buſy ſcenes before him. Though of an ardent temper, the author poſſeſſes innate honeſty of diſpoſition. He ſpeaks of all nations, claſſes, and combinations of men with liberality and candour.

In peruſing this hiſtory we are ſtruck with the compaſs of political talents which appeared in the debates about the union, not only in the Engliſh, but in the Scottiſh parliament. The ſpeech of Lord Belhaven is juſtly celebrated, in oppoſition to the union. There is one recorded by De Foe in favour of it, which is intitled to equal praiſe, though conceived and delivered in the *æquabile genus dicendi*, namely, that of Mr. Seton, of Pitmedden, one of the commiſſioners appointed by her majeſty for treating concerning this great event.

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ART. VII. *Practical Obſervations on the Natural Hiſtory and Cure of the Venereal Diſeaſe. By John Howard, Surgeon.* 8vo. 3 vols. 10s. boards. Baldwin. London, 1787.

MOST of the diſeaſes incident to the human body have, in general, been chiefly treated by the members of that particular department, whether medical or chirurgical, under which they naturally range; but, in reſpect of the venereal diſtemper, all diſtinction of the different profeſſions appears to be entirely diſregarded, and the whole hoſt of therapeutics, phyſicians, ſurgeons, and apothecaries, indiſcriminately contend for ſuperior knowledge in the eſtimation of the public. The diſeaſe, indeed, being marked by external ſymptoms through the whole of its courſe, it may

ſeem

ſeem to be moſt properly comprehended within the province of the ſurgeon. Conſidering, however, that the effect of the medicines employed in the cure is generally exerted on the vaſcular ſyſtem and the animal economy, the laws and regulation of which pertain to the department of the phyſician, he is doubtleſs entitled to an equal, if not a preferable authority, in the treatment of the diſeaſe. But it is not our intention to diſpute the limits of medical and chirurgical juriſdiction; the two profeſſions are moſt ſucceſsfully employed when they co-operate in ſuch caſes as indicate the united aſſiſtance of each art; and a generous emulation in the acquiſition of knowledge ought ever to meet with encouragement. We have no objection to the venereal diſeaſe being occupied by practitioners of all denominations; but let individuals purſue their object by liberal means, and not endeavour to eſtabliſh, by fallacious pretenſions, a monopoly to themſelves on this great common of medical inquiry and empirical adventure. This is at preſent a reigning evil, which we wiſh to ſee eradicated, as we know it to be productive of conſequences extremely injurious to ſcience. Within theſe three years there have appeared, in this country, one or two productions on the venereal diſeaſe of ſingular merit for the hints which they ſuggeſt, or the uſeful obſervations they contain. Were all publications on the ſubject confined, in the ſame manner, to original remarks, or to confirm the authenticity of former, which had not been ſufficiently eſtabliſhed, we might expect to meet with new information in every ſucceſſive production. But ſo far is this from being the fact, that, on the contrary, they are at beſt only mere repetitions of the ſame doctrine, varied, perhaps for the ſake of variation, with ſome trifling diſtinction; and it is well if any practical injunction, of doubtful conſequence, be not recommended from the ſame motive.

The author of the preſent work has divided his ſubject into two general heads; the former comprehending ſome remarks on the natural hiſtory of the venereal diſeaſe, including the gonorrhœa; and the latter, the curative part. He intimates a very reaſonable ſuſpicion that the progreſs of the diſeaſe may be greatly altered from its natural courſe by the uſe of the means employed to effect a cure. But, whatever may be the natural courſe of the diſeaſe, we are of opinion, that, if the ſymptoms be ſo accurately aſcertained as to determine the reality of its exiſtence, there is but little cauſe to regret that our knowledge of the progreſs of the diſeaſe ſhould be ſacrificed, even in every inſtance, to

the far more valuable acquisition of an effectual method of cure.

In describing the disease, Mr. Howard delineates, respectively, the primary, secondary, and anomalous symptoms; after which he introduces some general observations on the nature of the gonorrhœa. On this subject we meet with the following remarks:

'The ingenious Mr. J. Hunter is of opinion that the mere contact of chancrous matter, on a mucous surface, such as the urethra, will produce a gonorrhœa; and that the inoculation of the diseased mucous from the latter will occasion a chancre: he may be perfectly right in both opinions; but I wish them to be authenticated by a number of experiments. It is a matter of too much consequence to be decided in haste, either by a supposed fact on the one hand, or a single experiment on the other. With respect to the contact of chancrous matter on the surface of the urethra, Dr. W. Harrison, in a Thesis published at Edinburgh, in 1781, affirms the same. In his experiment chancrous matter was, according to the London Medical Journal, introduced into the urethra, and it produced a gonorrhœa. As I have not seen the Thesis, but have the information from this periodical work, I know not the nature of the gonorrhœa which was produced. Variety of irritants will cause a running, a heat, and ardor urinæ, when applied to so irritable a surface as the urethra; and therefore, unless the whole progress of that factitious disease was clearly the same as in the common gonorrhœa virulenta, it cannot, I believe, shew that Mr. Hunter's opinion, with respect to the contact of chancrous matter, is perfectly just.

'The second experiment of Dr. Harrison, made with a view to ascertain whether the inoculation of gonorrhœal matter, or mucous, would cause a chancre, produced neither chancre nor secondary symptoms. When the result of two inoculations, both made in precisely the same manner, and with the same fluid, differ so materially in the event, as Mr. Hunter's and Dr. Harrison's do, a doubt will naturally arise: and nothing can shew the necessity of a minute attention to circumstances more strongly than the contrast of the two experiments; nor point out more forcibly the propriety of prosecuting the inquiry further, and on a larger scale. The case of inoculation given by Mr. Hunter seems to be perfectly conclusive; but Dr. Harrison's experiment militates against it; and if it did not, the local effects on the part inoculated, described by Mr. Hunter, a critic would say, might be the effect of irritation; and the subsequent secondary systems might have originated in a latent disease, or former infection suppressed. In an experiment of such great importance, there should be no previous vice in the constitution, nor suspicion of vice. Mr. Hunter does not say a word on this head. But if there was not, and the matter, from which Mr. Hunter took the infecting fluid, was gonorrhœal (and in this particular no one can suspect a mistake), the affinity between gonorrhœa and chancre, or gonorrhœa and lues venerea, is, in my opinion, proved beyond a doubt.

'If

'If Mr Hunter and Dr. Harriſon's opinions, with reſpect to the effect ariſing from the mere contact of chancrous matter, are well founded, I cannot reconcile hiſtoric teſtimony with theſe facts but by ſuppoſing that a conſtitution, in which mercury has not long before been freely introduced, is capable of modifying infection ſo much that the contact of chancrous matter ſhall produce only a gonorrhœa; when in another, not ſo circumſtanced with reſpect to this medicine, the ſame infecting fluid ſhall cauſe a chancre.

'But even this opinion will be overturned if the fact be that chancrous matter will, by ſimple contact, communicate gonorrhœa to a conſtitution not under the influence of mercury.'

This author is doubtleſs juſtified in obſerving, that the experiments from which the gonorrhœa virulenta is inferred to be a modification of the lues venerea, do not, in his opinion, fully eſtabliſh the fact. But if he is diſſatisfied with the too ſmall number of thoſe experiments, why did he not enlarge it by an additional number of his own? The experiments are very ſimple, and might ſurely be multiplied without much difficulty.

With regard to the method of cure of the lues venerea, we find nothing in this work which merits any particular attention, as the author, through the whole, adheres to the common mode of practice.

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ART. VIII. *Obſervations on Poiſons; and on the Uſe of Mercury in the Cure of obſtinate Dyſenteries. By Thomas Houlſton, M. D. late Senior Phyſician to the Liverpool Infirmary, and Honorary Member of the Literary and Philoſophical Society of Manchester, and of the Phyſical Society of Edinburgh. A New Edition, with Additions, Amendments, and an Appendix.* 8vo. 1s. 6d. ſtitched. Elliot, Edinburgh; Elliot, Kay, and Co. London. 1787.

MOST of the articles in this treatiſe have been formerly publiſhed, at different times, and are now reprinted in one collection, accompanied with an introductory diſcourſe on poiſons. The firſt article relates to mineral poiſons; with reſpect to preventing the fatal operation of which, the author gives the following directions, as a ſupplement to Tiſſot's Advice to the People, and Buchan's Domeſtic Medicine, where the recommendation of alkaline ſalts, in caſes of that kind, has been entirely omitted:

'When ſymptoms of poiſon appear, mix a tea-ſpoonful of any of the following articles: ſalt of tartar, ſalt of wormwood, pearl-aſh, pot-aſh, ſpirit of hartſhorn, or of ſal volatile, with half a pint of water; and of this let one half be given to the patient immediately, and the

other in a ſhort time afterwards. It will ſometimes give great relief, and the vomiting will ceaſe. That, however, is ſtill to be promoted; and if it does not return on drinking warm water, &c. after waiting a while, it will be proper to give a vomit of ipecacuanha; or, if that is not ſufficient, one ſtill ſtronger. After each vomiting, a doſe of this ſolution of ſalt of tartar ſhould be given; and it may be repeated every two or three hours, eſpecially if the pain of the ſtomach returns. It ſhould be continued too in ſmall doſes for ſome time after the ſymptoms diſappear. If none of theſe ſalts are at hand, a little wood aſhes mixed with boiling water will anſwer the ſame end, ſuffering them to ſtand till they ſettle, and pouring the water clear off, or filtering through linen. By taſting it, the degree of ſaltneſs will determine if the ſolution be ſtrong enough; if it be not diſagreeably ſo, it may be given.'

We have inſerted theſe directions for the purpoſe of co-operating with the author's deſign; but the principles upon which he proceeds are well known to all who are converſant in chemiſtry.

The ſecond article contains the caſe of a boy poiſoned by the root of the hemlock dropwort. An attempt was made to cure him by vomiting, but without effect. Some other boys, however, who had partaken, but more ſparingly, of the ſame noxious vegetable, were relieved by the uſe of emetics.

The third treats of the method of aſſiſting perſons who have been brought into danger from drinking an immoderate quantity of ſpirits. The firſt effect of thoſe liquors, the author obſerves, is ſtimulant; they quicken the circulation, and occaſion much blood to be thrown upon the head; but they afterwards prove ſedative. Plentiful dilution, and evacuation by vomiting, are here the obvious indications.

The next article is employed on canine madneſs; but Dr. Houlſton has ſuggeſted no improvement towards the cure of this dreadful malady.

The author's obſervations on the effects of mercurials in obſtinate dyſenteries were made upon three patients in the public infirmary at Liverpool. Thoſe perſons had all been ſome time in hot climates, and were ſuppoſed to have obſtructions in the liver. The mercury was adminiſtered in the form of unction, and they were completely cured. The ſucceſsful iſſue of theſe caſes correſponds entirely with our experience of the ſalutary effects of mercury in hepatic obſtructions. But the phyſician would be greatly diſappointed who ſhould expect the ſame reſult from the uſe of mercury in dyſenteries accompanied with a ſcorbutic acrimony of the fluids.

Dr.

Dr. Houlſton's obſervations (the caſes of dyſentery excepted) add nothing to the fund of medical knowledge. In the appendix we meet with the following anecdote:

'Macharini the ſinger conſulted me towards the end of laſt ſummer; and, amongſt many other complaints, aſſured me (and the people about her confirmed her ſtory) that ſhe had twice ſuffered a ſpontaneous hydrophobia, accompanied with extreme thirſt. Each attack laſted twenty-four hours; the one happened in June 1784, the other in June 1785, and, as near as ſhe can recollect, on the ſame day of the month. She is very nervous, ſubject to ſtrong paſſions, and not free from obſtructions in the viſcera of the lower belly.'

The other articles in the appendix are too frivolous to require any notice.

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ART. IX. *The Hiſtory of the Revolution of South-Carolina, from a Britiſh Province to an Independent State. By David Ramſay, M.D. Member of the American Congreſs.* 8vo. 2 vols. 12s. boards. Collins, Trenton. 1787.

THE author of the preſent hiſtory entertains the opinion that the revolution of the governments of America from Britiſh provinces into independent ſtates exhibits many uſeful leſſons, both to princes and people. For our own part, though we acknowledge the great importance of this revolution, we cannot conſider the hiſtory of it as well calculated to afford political inſtruction, however much, according to his own declaration, he has aimed at this object. It preſents us with no developement of extraordinary characters, nor with incidents which lead to a more intimate knowledge of human nature. We ſhould not have expected any great addition to philoſophical remark, even had the author included the hiſtory of the revolution in all the other provinces; but as he has confined his narrative to that of South-Carolina alone, both the extent and importance of his ſubject become proportionably diminutive. With reſpect, however, to the accuracy of his information, we do not queſtion it. He informs us that he was a witneſs to many of the events recorded in the hiſtory; that, from the year of the declaration of independence to the termination of the war, he had the honour of repreſenting Charleſton in the legiſlature of the ſtate; for two years he had the additional honour of being one of the privy-council; and, for one year, of repreſenting the ſtate in the continental congreſs. Beſides ſerving in theſe civil offices, he was frequently

quently in the field with the army, in the line of his profeſſion, attending on the ſick and wounded.

After this enumeration of public honours, who ſhall queſtion the impartiality of this hiſtorian, which he is likewiſe at great pains to eſtabliſh? The truth is, that we believe Dr. Ramſay to be as impartial a writer as is poſſible for a man under the influence of the ſtrongeſt republican and party-prejudices; and that he is as much a man of principle as is conſiſtent with the ſentiments of one who triumphs in America's being free from every eccleſiaſtical eſtabliſhment.

The occurrences and tranſactions in this Hiſtory are, in general, of ſuch a public nature that a great part of them has formerly been related, though not ſo minutely, in the newſpapers. The hiſtory conſiſts chiefly of preparations for war, of marches and countermarches, and of ſkirmiſhes, attacks, and ſieges, conducted with a variety of fortune, and of which the detail can now be but little intereſting to Britiſh readers. From the character of Lieutenant-Colonel Balfour, the commander of Charleſton after its reduction, we ſuſpect that the repreſentation in the following paſſage is uncandid and unjuſt.

'Several commandants were ſucceſſively appointed to ſuperintend the affairs of the town. Among theſe Lieutenant Colonel Niſbet Balfour had the greateſt ſhare of adminiſtration. This gentleman, having raiſed himſelf in the army by his obſequious devotedneſs to the humours and pleaſures of Sir William Howe, diſplayed, in the exerciſe of this new office, all the frivolous ſelf importance, and all the diſguſting inſolence, which are natural to little minds when puffed up by ſudden elevation, and employed in functions to which their abilities are not equal. By the ſubverſion of every trace of the popular government, without any proper civil eſtabliſhment in its place, he, with a few coadjutors, aſſumed and exerciſed legiſlative, judicial, and executive powers over citizens in the ſame manner as over the common ſoldiery under their command. A ſeries of proclamations was iſſued by his authority, which militated as well againſt the principles of the Britiſh conſtitution as thoſe of juſtice, equity, and humanity. For ſlight offences, and on partial and inſufficient information, citizens were confined by his orders, and that often without any trial.

'The place allotted for ſecuring them being the middle part of the cellar under the Exchange, was called the Provoſt. The dampneſs of this unwholeſome ſpot, together with the want of a fire place, cauſed, among the unhappy ſufferers, ſome deaths, and much ſickneſs. Colonel Stark, Colonel Beard, Captain Moore, and Mr. Pritchard, after being put in irons, were brought on foot to Charleſton, by rapid marches, from diſtant parts of the country. Theſe gentlemen, in conjunction with Meſſrs. Peter Bocquet, Samuel Legare, Jonathan Larrazin, Henry Peronneau, and Daniel Stevens, were ſhut up in this

this place of confinement. Two young ladies, of moſt amiable characters and reſpectable connexions, on a groundleſs ſuſpicion of giving intelligence to the Americans, were, for a ſhort time, ſubjected to the ſame indignity. Theſe were crowded together with the ſick, labouring under contagious diſeaſes, with negroes, deſerters, and women of infamous characters, to the number of fifty-ſix, within narrow limits. So little regard was paid to decency, that the calls of nature could not be ſatisfied but in the open view of both ſexes, promiſcuouſly collected in one apartment. The American ſtate-priſoner, and the Britiſh felon, ſhared the ſame fate. The former, though for the moſt part charged with nothing more than an active execution of the laws of the ſtate, or having ſpoken words diſreſpectful or injurious to the Britiſh officers or government, or of correſponding with the Americans, ſuffered indignities and diſtreſſes in common with thoſe who were accuſed of crimes tending to ſubvert the peace and exiſtence of ſociety.

'Such was the adminiſtration of police by Lieutenant-Colonel Balfour. His conduct, on the whole, tended greatly to ſtrengthen the whig intereſt, and to diminiſh the number of royaliſts.'

This author repreſents the civil conduct of the Britiſh rulers in America as extremely injurious to the royal cauſe, by violating the prejudices of the inhabitants; while, on the other hand, the American leaders, though far from being adepts in the maxims of refined policy, improved every providential concurrence of circumſtances which happened in their favour. The conduct which he chiefly cenſures in the former was that of arming one part of the inhabitants of the province againſt the other. *Laudatur ab his, culpatur ab illis.* But might it not have been happier for America, at this time, could they have armed in the ſame cauſe all the men capable of military ſervice, not only in South-Carolina, but the aſſociated provinces? The ſubſequent extract, however, may, ſo far as we know, give a faithful account of the calamities which were the conſequence of thoſe civil diſſenſions:

'It was not only by the violence that was done to the public ſentiments, in arming the inhabitants againſt their countrymen, that the Britiſh rulers injured their intereſt. The circumſtances attending that meaſure were productive of diſtreſs to the new-made ſubjects, as well as of diſſervice to the cauſe of his Britannic majeſty. The officers who obtained commiſſions in the royal militia were, for the moſt part, men of unpopular character. They had been conſidered either as timid and lukewarm friends, or diſguiſed enemies, and were objects of contempt to the active ſpirited whigs. All commiſſions from the Americans being extinct, the officers who had lately acted by their authority were inſtantly called upon to do duty as privates under men whom they lately commanded, and whom they generally deſpiſed. This revolution gave an opportunity for the gratification of private reſent-

resentments. The British militia-officers persecuted individuals, whom they disliked, with so much severity, that many of them, who would have wished to remain quiet at home, were driven, in self-defence, to join American parties. After their second revolt, they soon obtained followers from among their former friends and connexions, who were in the same predicament with themselves.

'The distinction of whig and tory took its rise in the year 1775. Both parties in the interior country were then embodied, and were obliged to impress provisions for their respective support. The advocates for congress prevailing, they paid for articles consumed in their camps; but as no funds were provided for discharging the expences incurred by the royalists, all that was consumed by them was considered as a robbery. This laid the foundation of a piratical war between whigs and tories, which eventually was productive of great distress, and deluged the country with blood. In the interval between the insurrection of 1775 and the year 1780, the whigs were occasionally plundered by parties who had attempted insurrections in favour of royal government. But all that was done prior to the surrender of Charleston was trifling when compared to what followed. After that event, political hatred raged with uncommon fury, and the calamities of civil war desolated the state. The ties of nature were in several instances dissolved, and that reciprocal good-will and confidence which hold mankind together in society, was in a great degree extinguished. Countrymen, neighbours, friends, and brothers, took different sides, and ranged themselves under the opposing standards of the contending factions. In every little precinct, more especially in the interior parts of the state, king's-men and congress-men were names of distinction. The passions on both sides were kept in perpetual agitation, and wrought up to a degree of fury which rendered individuals regardless, not only of the laws of war, but of the principles of humanity. While the British had the ascendency, their partizans gave full scope to their interested and malicious passions. People of the worst characters emerged from their hiding-places in swamps, called themselves king's men, and began to appropriate to their own use whatsoever came in their way. Every act of cruelty and injustice was sanctified, provided the actor called himself a friend to the king, and the sufferer was denominated a rebel. Of those who were well disposed to the claims of America, there were few to be found who had not their houses and plantations repeatedly rifled. Under the sanction of subduing rebellion, private revenge was gratified. Many houses were burned, and many people inhumanly murdered. Numbers, for a long time, were obliged either entirely to abandon their homes, or to sleep in the woods and swamps. Rapine, outrage, and murder, became so common as to interrupt the free intercourse between one place and another. That security and protection, which individuals expect by entering into civil society, ceased almost totally. Matters remained in this situation for the greatest part of a year after the surrender of Charleston. When General Greene returned to South-Carolina, in the spring of 1781, every thing was reversed. In a few weeks he dispossessed the British of all their posts in the upper country, and the exasperated whigs

whigs once more had the ſuperiority. On their return to their homes, they generally found ſtarving families and deſolate plantations. To reimburſe their loſſes, and to gratify revenge, they, in their turn, began to plunder and to murder. The country was laid waſte, and private dwellings frequently ſtained with the blood of huſbands and fathers inhumanly ſhed in the preſence of their wives and children. About this time Governor Rutledge returned to South-Carolina, and exerted his great abilities in re-eſtabliſhing order and ſecurity. To this end he iſſued a proclamation, ſtrictly forbidding all violence and rapine. Magiſtrates were appointed in every part of the ſtate recovered from the Britiſh. Civil government was reſtored. Property was ſecured. Confuſion and anarchy gave place to order and regular government. The people were happy, and rejoiced in the revolution.'

With reſpect to the compoſition of this provincial hiſtory, the narrative is, in general, perſpicuous, and the ſtyle, on ſome occaſions, animated.

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ART. X. *An Account of the Culture and Uſe of the Mangel Wurzel, or Root of Scarcity. Tranſlated from the French of the Abbé De Commerell.* 8vo. 1s. 6d. Dilly. London, 1787.

IT appears that the Mangel Wurzel, otherwiſe called the root of ſcarcity, has been cultivated in Germany with great advantage, though as yet very little known in France. It bears a great reſemblance to the beet-root, but is ſuperior to it in every reſpect, and ſeems to form a diſtinct ſpecies. Both the leaves and root are eſculent, affording wholeſome and agreeable food for men, as well as particularly adapted to the uſe of cattle. This valuable root is not affected by the viciſſitude of the ſeaſons, nor ever ſuffers from the inſects and vermin, ſo pernicious to all other kinds of vegetables. It is, beſides, not liable to blaſting or mildew; and the greateſt drought does not obſtruct its vegetation. It does not injure the ſoil in which it is planted, but prepares it to receive, before winter, the corn and other ſeeds which may be intended. With all theſe advantages, the mangel wurzel is affirmed to be of the eaſieſt culture. In a word, according to the repreſentation given of it by the Abbé de Commerell, who delivers a particular account of its treatment, and application to different uſeful purpoſes, it is one of the moſt valuable plants in nature, and deſerves the greateſt attention, as an object of agricultural improvement.

The treatiſe of the Abbé de Commerell on this ſubject is publiſhed, in the preſent tranſlation, by Dr. Lettſom, who likewiſe relates the following particulars of the mangel wurzel, as evinced by his own experience: He informs us, that, in the Midſummer of 1786, having obtained a few ſeeds of this vegetable, of the cultivation and qualities of which he was then ignorant, he planted them in light earth, which was then placed in his hothouſe. They vegetated in about a week; and, in the ſpace of two months, had acquired ſtalks of the thickneſs of a gooſe-quill, when they were tranſplanted into the open air. Though this was in September, they continued to increaſe rapidly, and preſerved their verdure throughout the winter. In this ſeaſon he plucked off ſome of the leaves, and had them boiled for the table. They were of a fine green colour, lighter than ſpinach, and ſomething like it in taſte, with a flavour reſembling that of aſparagus. At this period he took up the roots, each about four ounces in weight, which, after boiling, ate very much like parſnips, and had the ſame ſhape of the roots. Dr. Lettſom calculates, from the product of his garden, that a ſquare yard of ground, planted with the mangel wurzel, will yield fifty pounds in weight of ſalutary food; an abundance equalled by few, if any other plant hitherto cultivated in Europe. He promiſes that he ſhall pay farther attention to the cultivation of this vegetable; and hopes to give its botanical hiſtory, and an accurate engraving of it, coloured from nature.

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ART. XI. *Experiments and Obſervations on Light and Colours. To which is prefixed, the Analogy between Heat and Motion.* 8vo. 3s. ſewed. Johnſon. London, 1786.

THE author of this treatiſe ſets out with the propoſition, that "there is an analogy between bodies at reſt in "mechanics, and abſolutely cold in chemiſtry." This he founds upon the principle that reſt is a privation of motion, and cold a privation of heat. His next propoſition is, that "there is an analogy between velocity in moving bodies, "and temperature, or ſenſible heat, in heated ones." In ſupporting this propoſition he has recourſe to ſeveral caſes, which are ingeniouſly imagined, but do not amount to the eſtabliſhment of that analogy for which he induſtriouſly contends. His third propoſition is, that "there is an ana-"logy between the quantity of matter in moving bodies, "and the ſpecific heat in heated ones, whoſe weights (or quan-

" quantities of groſs matter) are the ſame." This propoſition is ſupported by a ſtill greater number of caſes, relative to bodies of different ſpecific heat, that have no chemical action on each other; bodies that have a chemical action on each other; and thoſe of common temperature. The caſes and obſervations ſuggeſted by the author on this ſubject, though numerous, clear, and well imagined, by no means tend to evince any complete analogy between heat and motion; though, in a particular view, ſome diſtant reſemblance may be traced. But both in the phyſical and moral world, nothing is more eaſy than, by the help of a lively imagination, and well-choſen objects, to delineate between them an analogy which has no real exiſtence. It is a principle which ought never to be admitted, but with the utmoſt caution, into philoſophical diſquiſitions.

In the diſcourſe on the light and colours of heated bodies, the author treats of light in a mere experimental way, without inquiring what is the cauſe of it in bodies, or whether, in the ſpace between them and the eye, light be a quality or a ſubſtance. He endeavours here to evince his theory, in the ſame manner as in the preceding treatiſe, by propoſitions, experiments, and remarks; and, we may add, with ſimilar plauſibility. Subjoined are ſome conjectures on the light of the celeſtial bodies; from which part of the work, as a ſpecimen, we ſhall lay before our readers the following ſhort extract:

## 'CONJECTURE I.

'*That the Sun is not an uninflammable Body in a State of Ignition.*

'For from the great fulgency and clearneſs of the ſun's light, it appears to proceed rather from a flame, or rarified fluid vapour, than from a mere ignited denſe body. A heated, denſe, uninflammable body, though in fuſion, (even the coals of a fire, in which combuſtion alſo obtains) emit light in ſo ſmall a quantity, and that in ſo confuſed a manner, that it is of very little uſe towards viſion. Whereas the flame of a candle, though it contains a quantity of heat which may be conſidered as nothing in compariſon to that of a large fire that does not flame, yields light regularly, and in much greater abundance.

'If it be urged that the ſun is meant to *heat* as well as *ſhine*, it may be anſwered, that the ſun is at ſo great a diſtance from the planets that they could derive no advantage from its heat *merely as ſuch*, even though it ſhould be much greater than its preſent colour ſpeaks it to be. And if more light can be yielded by it in a moderate heat, and this light has equally the power of exciting heat in bodies, it would ſeem to be by much the more eligible plan.

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## 'CONJECTURE II.

'*That the Body of the Sun is not in a State of Combustion.*

'That the sun is not in such a burning state as was mentioned in the introduction, seems probable from its light having continued many thousand years; long before the expiration of which we may reasonably suppose that either the whole of its inflammable matter would have been decomposed, or its atmosphere phlogisticated, so as to be no longer capable of maintaining that process; for in so rapid and *universal* a combustion as this must be supposed to be, it does not appear likely either that the latter could be purified, or the former renewed, so as to keep pace with their consumption; especially as vegetables (the great means by which our atmosphere is purified) cannot exist in such a heat as this combustion must produce.

'If we suppose the combustion to be slow and gentle, as in phosphorus, this does not correspond with the intense lustre and vividness of the sun's light; and another objection to this will also be found in the next article.

'To these may be added the arguments used in the introduction to this paper, and at the end of the preceding conjecture.

## 'CONJECTURE III.

'*That the Body of the Sun is not at all in a luminous State.*

'This conjecture is founded on the supposition of the sun's being inhabited, and that its inhabitants enjoy the sense of seeing.

'For if the matter of the sun's body be in a shining state, whether from ignition, combustion, or any other cause, distinct vision cannot take place. For it will be obvious to those who are acquainted with this subject, that, for the common and useful purposes of sight, only the rays that are reflected or transmitted by bodies not luminous are proper. And that this reflection or transmission cannot properly take place in bodies that shine with a light of their own. Also the eye itself must then be in a like luminous state.'

These experiments and observations discover much ingenuity, but add no important facts nor principles, satisfactorily established, to the stock of philosophical knowledge.

ART.

ART. XII. *An Essay on Sea-bathing, and the internal Use of Sea-Water. By Richard Kentish, M.D. F.A.S. Edinburgh, Member of several Literary Societies, &c. &c.* 8vo. 1s. 6d. stitched. Murray. London, 1787.

COLD-BATHING, though practised by the ancients, appears to have been little regarded in modern times, as a medicinal expedient, until the beginning of the present century; when, according to our author's observation, it was recommended by Sir John Floyer, to whom he might have added Dr. Baynard. Since that time, the opinion of its great utility has been gradually confirmed; and it is now justly regarded as a principal remedy in all diseases proceeding from relaxation. Dr. Kentish censures, with good reason, the practice of ordering all patients to bleed and purge before they have recourse to sea-bathing. For these injunctions he cites the authority of Sir John Floyer, Dr. Russel, and Dr. Buchan. But he ought not to have inferred from those writers the general opinion of the faculty, which Dr. Kentish must know is repugnant to such general, indiscriminate, and unnecessary modes of preparation. Sir John Floyer was a country gentleman, of very little medical knowledge; Dr. Russel's chief object was to cure a vitiated state of the fluids by the internal use of sea-water; and Dr. Buchan's directions relative to sea-bathing, we are free to say, are neither founded upon rational principles of science, nor supported by any good authority.

But while, with Dr. Kentish, we disapprove of and condemn, in the most explicit terms, the indiscriminate and general use of bleeding and purging, previous to the use of sea-bathing, we mean not to subscribe to the opinion that there are no cases whatever in which one or the other of these evacuations may not be prescribed with advantage, in a moderate degree. For instance: in a plethoric constitution, and where the relaxation is incipient, it is certain that venesection would render the use of the cold-bath not only more safe, but effectual. We have known two cases in which the temerity of the patients produced the rupture of a blood-vessel. With respect to the other evacuation, there will seldom be occasion for extending it beyond the use of a gentle laxative; but this, in particular cases, may be proper. Exclusive of such circumstances, we entirely join with Dr. Kentish in reprobating the use both of bleeding and purging, under the erroneous idea of preparation. But we must, in the amplest manner, absolve the faculty, in general,

from any insinuation that they consider such a preparative course as universally either proper or requisite, and not, on the contrary, as both unnecessary and pernicious.

Dr. Kentish informs us that he has met with persons who could not bear to enter the bath fasting; and that he has observed bathing to disagree from this circumstance only, as it proved highly beneficial to the same persons who used it soon after moderate eating. On this account he would revive an ancient practice, of recommending to persons much debilitated a small quantity of food previous to their entering the bath. Instances of this kind are not unfrequent; but, instead of *soon after* moderate eating, which is an indefinite time, we should approve of suspending the immersion for at least an hour and a half from that period. We join with Dr. Kentish in thinking that the common rule of immerging with the head foremost is founded more in prejudice and error, than in just and rational physiology; though we cannot accede to his proposition, taken in a general sense, that the application of cold water to the extremities diminishes the impetus of blood to the head. We have known a flux of humours upon the eyes repeatedly excited by the application, continued for a very short time, of cold water to the feet.

The following extract may serve to explain the physical operation of cold or sea-bathing:

'The cold-bath may, under due regulation, be useful in two different diseases. A tendency to inflammation may be checked by the continued application of cold air or cold water; and it is here worthy our remark, that the young and healthful bathers, persons of full habits, and accustomed to high living, ought to be cautious in the use of the bath as a stimulant. They require cold as cold, and not with a view to its operation in producing heat. They should continue in the water for a longer space of time than invalids; and, by a little attention, they will soon perceive the duration required. Healthy swimmers and divers, who accustom themselves to continue long in the water, find a cool and refreshing effect from it; and, if they do not continue too long, they are strengthened; but a very trifling excess debilitates the strongest men. The medium should be studied. What would extinguish the living principle of one person may be salutary to another. It is impossible to fix the precise degree of cold which may, or even ought to be applied as a remedy to different persons, under different circumstances; the sum of our observations is this: the weaker the person, the more sudden should be the application of cold to produce a stimulant effect; for the more suddenly the body is deprived of its heat, the more quickly will it recover it from the surrounding atmosphere. But if a sedative effect is required, the duration should be greater. It will scarce seem necessary to enlarge on the other effects of cold, as what has been said will suffice to shew, that, as exciting salutary

tary or moderating morbid actions, it will occasionally act as a tonic strengthening remedy. The astringent property depends, likewise, upon the general operation, and requires no separate consideration. The same may be said of a diuretic effect, observable by those who frequent the bath.

'In this investigation of the operation of cold, we only consider the water as the medium of application; the effects of it are the same, however applied. When the body is chilled by cold air, on its return to a warm atmosphere, the sensation of glowing warmth is perceived, and the stimulus of the re-entering heat is evident; but, if it is too sudden, a sense of pain is induced, as we perceive by warming our hands at a fire in the winter when they have been half frozen with cold.

'Lavation in water is certainly the most salutary mode of applying cold, as we thereby get rid of impurities which might prove the occasional cause of diseases; and, independent of this action, it seems to produce effect by its superior capacity for heat. The gravity of sea-water has been supposed to produce specific effects; and the physicians of the mechanical sect endeavoured to explain the effects of cold-bathing on the principle of pressure alone; but as this opinion, with several others equally futile, is now rejected, I shall not think it necessary to enter more fully into the subject. The specific gravity of the water may, with great propriety, be overlooked, as it affords no solution of the phenomena of bathing. The degree of temperature is the object of consideration, and deserves the minute attention of medical men.'

Dr. Kentish has subjoined some experiments relative to bathing, made with the thermometer; but from such efforts at improvement, however accurately and ingeniously conducted, we can expect nothing more than a confirmation of principles already established beyond a doubt.

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ART. XIII. *A Dissertation on the Origin and Progress of the Scythians or Goths. Being an Introduction to the ancient and modern History of Europe. By John Pinkerton.* 8vo. 3s. 6d. boards. Nicol. London, 1787.

ANTIQUARIES have seldom been men of deep research or profound erudition, and have written more frequently from national enthusiasm than from the spirit of philosophy. For the most part they have formed a favourite theory previous to examination, and ransacked the records of history to elevate the character and splendour of one nation at the expence of the rest. Of old it was frequently agitated among the Assyrians, Egyptians, and Scythians, which was the most ancient people? Similar inquiries have been pursued in modern times; and very

ingenious and learned dissertations have been written, though seldom read, to prove that Adam courted Eve; and that the devil seduced her in Chinese, Coptic, Hebrew, High Dutch, and Erse. To a philosopher such inquiries are unimportant and frivolous. To him it is sufficient to know that mankind have sprung from the savage state; that barbarous nations have been the ancestors of civilized; that about five thousand years ago civilization and refinement began in Egypt and the East, and since that period have been gradually spreading themselves west over the world. Although he may believe or suspect that there are distinct Aboriginal races of men, he will not attempt to trace their steps over the globe, as their early history is covered with darkness and fable, and as many different tribes are blended into one nation.

Of late years a more sober spirit of investigation has been introduced into the study of antiquities. The Academy of Inscriptions and Belles Lettres in Paris has produced many valuable dissertations on this subject, and thrown much light on the history of ancient and modern Europe. The Germans have, with much learned industry, investigated their own antiquities; and, in our own nation, Sherringham, the translator of Mallet, and Mr. Whitaker of Manchester, by blending good-sense with erudition, have risen to distinction and eminence in this path of literature.

The author of the Dissertations before us seems to be a novice in the study of history and antiquities. Although his observations on the origin and progress of nations are often just, they are by no means new to the learned world; and the profound discoveries which he thinks he has made, were no secret to any person but himself.

In the first part of his Dissertation he treats of the identity of the Scythians, Getæ, and Goths; inquires whether they proceeded from Europe into Asia, or from Asia into Europe; explains their real origin and first progress; describes their settlements in the East, and between the Euxine and Mediterranean Seas. The names Getæ and Gothi are often used synonimously by ancient authors, and probably meant one people. That they were Scythians in the general sense of the word, may be also admitted, for ancient Scythia comprehended a great part of Europe and Asia. The Scholiast of Apollonius Rhodius* says there were fifty Scythian nations. Strabo informs us† that the Alani, a Scythic nation,

* IV. 321. † Lib. x, p. 503.

had

had twenty-ſix languages. Mithridates, king of Pontus, we are told, learned twenty-two tongues to converſe with his own ſubjects, who were chiefly Scythic, or in the old ſeats of the Scythians. In ſhort, the term Scythian (except when confined to Scythia proper) was among the ancients an indefinite appellation, and comprehended all the tribes and nations, the Sarmatians and Celts excepted, that wandered without a fixed habitation through the north-weſt of Europe and the north-eaſt of Aſia.

In the ſecond chapter Mr. Pinkerton inquires whether the Scythians (meaning the Goths) came originally from Scandinavia into Aſia, or from Aſia into Europe. Jornandes, who wrote about the middle of the ſixth century, aſſerts that the Goths poured from Scandinavia down the Euxine, thence ſpread into Aſia, which they ſubdued, and took poſſeſſion of Egypt. But this idle dream was never ſeriouſly believed by any judicious hiſtorian. When Monteſquieu and other writers have adopted the phraſe of Jornandes, and called Scandinavia the *officina gentium*, they mean only that the barbarians who overturned the Roman empire came from the northern parts of Europe; a fact which even Mr. Pinkerton will not deny. The Edda, from beginning to end, is founded on the idea that the followers of Odin were an Aſiatic people; and the mythology contained in it is altogether oriental. The Aſiatic origin of the Gothic tribes is known to all learned men; and our author may find it aſſerted in Condillac's *Cours d'Etude*, in the tranſlator of Mallet, and in Dr. Smith's treatiſe on the wealth of nations. Our author's idea of a great Scythic empire in Aſia, which was terminated by Ninus, after laſting more than fifteen hundred years, is founded on very ſlender authority. If he means only that Aſia was perambulated by wandering tribes before it became the ſeat of fixed communities, every enlightened reader of hiſtory will agree with him.

In the third and fourth chapters, in which Mr. Pinkerton deſcribes the eaſtern and weſtern ſettlements of the Scythians, there is much learning diſplayed, but more fancy and conjecture. In one ſenſe of the word all nations are deſcended from the Scythians, i. e. all civilized nations drew their origin from migrating and barbarous tribes. But that Mr. Pinkerton's beloved Goths went up and down the world merely to civilize and refine its inhabitants, is an idea truly Gothic, and ranks in the ſame claſs of abſurdity with the Cuthites of Bryant, the Celts of Pelloutier, and the Gothones of Cluverius and Grotius, whom they very charitably ſend

on the same errand. A favourite dulcinea seems to be as necessary to an antiquary as to a knight errant. The analogy between the Greek and Teutonic tongues, on which our author insists so much, is so well known that some learned men have reckoned them dialects of the same language. That the Celtæ were among the original inhabitants of Italy, though denied by our author, is too well known to stand in need of any proof. Mr. Pinkerton's aversion to the Celtæ is of the same *temperature* with his affection to the Goths.

Mr. Pinkerton, in the second part of his dissertation, treats of the settlement of the Goths over all Germany, and in Scandinavia. In chapter first he shews that the Germans were not of Sarmatic nor Celtic origin. This was altogether unnecessary. Tacitus distinguishes between the Germans and the Sarmatians in the clearest and most express manner. Though Cluverius, Pelloutier, and Mallet, have endeavoured to confound the Goths and Celts, the learned translator of Mallet's History of Denmark has demonstrated that they were totally different nations; and that distinction is now recognized by every person who has any pretensions to learning. Mr. Pinkerton, on this part of his subject, has done nothing more than to abridge the arguments of Mallet's translator. In the subsequent chapters he employs a hundred pages in proving that the Germans were Scythians; a point which required little illustration, as Herodotus places most of his Scythians in Germany; and affirms that the Ister, or Danube, was the largest river of Scythia. But that the ancients always designed one identical people by the term Scythian, remains to be proved. In the last chapter there is much antiquarian research and historical learning displayed. If Mr. Pinkerton possessed more temper, a respect for the abilities of other authors, and a less transcendant idea of his own, he would excel in these studies and researches.

One of his favourite maxims, "that authorities are facts "in history," is to be received with considerable limitation. No small portion of historical skill is requisite in appreciating authorities among the ancients. What Cesar writes concerning the Gauls, and Tacitus concerning the Germans, may be received as historical truth, as they possessed the highest abilities, and wrote from their own observation. But such universal and often injudicious collectors and compilers as Diodorus Siculus and Trogus Pompeius (abridged by Justin), are not to be followed as guides, without comparing them with the original historians. Even the judicious

Strabo

Strabo ſometimes contradicts Tacitus, and ſometimes himſelf. In phyſics no ſyſtem is formed from a ſingle phænomenon, or a ſingle experiment; and no hiſtorical theory ought to be founded on the ſingle aſſertion of an ancient author, unleſs it be confirmed by cotemporary writers. Mr. Pinkerton is too apt to eſtimate the authority of the ancients exactly as they confirm or oppoſe his own opinions.

There is a ſtyle and manner peculiar to this author, of which, as it is without example in ancient or modern literature, we ſhall preſent ſome ſpecimens to the reader. Concerning the celebrated Mr. Hume he delivers the following opinion*: "Mr. Hume, who knew nothing about Goths, "nor the Gothic conſtitution, and who is ſo *ſhallow*, that, "far from reaching the *bottom*, he has not reached the bottom of the *ſurface*, but merely ſkimmed its top, obſerves "in his own life, that it is ridiculous to look on the Engliſh conſtitution as a regular plan of liberty before the "death of Charles the Firſt. A profound remark truly, and "moſt ſagacious! Is it a regular plan now? Did regular "plans of government ever exiſt, ſave in Utopia? Have "not all governments, ſave deſpotiſm, been ever totally irregular? While a man has life, his pulſe muſt ever be "liable to irregularities; when he is dead, it is *regular "enough!*" It is to be feared that Mr. Pinkerton will never be able to imitate the *ſhallowneſs* of Mr. Hume till he acquires that regularity of pulſe which is the conſequence of death. "The more *irregular* that government is, it is the "more *free*, as in the Greek democracies†." Then Holland at preſent is the freeſt government in the world.

His opinion of Mr. James Macpherſon is in the ſame ſtrain of *panegyric*:

'The firſt of theſe opinions, namely, that the Germans were Sarmatæ, proceeds from ſuch groſs ignorance that I am really aſhamed to mention, much more to refute it. I have diligently peruſed moſt writers on German antiquities, but they had all ſome degree of reading, and could never fall into an error which the whole ancient authors, and complete modern knowledge, concur to refute. This unhappy diſcovery muſt therefore be aſſigned to its right owner and inventor, James Macpherſon, Eſq. in whoſe "Introduction to the Hiſtory of Great-Britain" it firſt occurs. The author of that ſtrange and truly Celtic work having, with that over-heated raſhneſs which genius colliding with perfect ignorance can alone inſpire, attempted to introduce the moſt diſeaſed dreams into the Hiſtory of Scotland, thought he could, behind his Celtic miſt, uſe equal freedoms with the

* Page 142. † Ibid.

hiſtory of Europe. Raſh man, and ill adviſed! The miſt of Celtic nonſenſe he may gild with the beams of real genius; but, with the ignorance of a ſchool-boy, to write on the antiquities of the Germans, in which the learned of all Europe had been ever converſant, was deplorable indeed, and worthy of eternal laughter, did not commiſeration for the ingenious tranſlator and compoſer of Iriſh poetry move every reader to gentleneſs. At the ſame time it is much ſuſpected that his motives entitle him to no excuſe; and the high and contemptuous manner in which he treats others annuls all favour. His Oſſian ſhews that he piques himſelf greatly on being a Celt, and will not admit the Engliſh, or French, or Germans, or other paltry modern nations, to that high honour! Indeed the malice and contempt borne by the Celtic ſavages, (for they are ſavages, have been ſavages ſince the world began, and will be for ever ſavages while a ſeparate people, that is, while themſelves, and of unmixt blood); I ſay, the contempt borne by thoſe Celts for the Engliſh, Lowland Scots, and later Iriſh (who are Engliſh and Scots), is extreme, and knows no bounds. Mr. Macpherſon knew that his own dear Celts are, and have ever been regarded as, a weak and brutiſh people; and in revenge tells us we are all Sarmatæ, a people eminently martial and famous, which he forgets, but remarkable, as his expreſs quotations ſhew, for naſtineſs! Fielding tells us that a ſhallow book may, like a ſhallow man, be eaſily ſeen through; and I can ſee nothing, if the deſign of Mr. Macpherſon's book be not to exalt his ſweet Celts at the expence of all truth, learning, and common ſenſe.

> Quand l'abſurde eſt outré, l'on lui fait trop d'honneur
> De vouloir par raiſon combattre ſon erreur;
> Encherir eſt plus court, ſans s'echauffer la bile.
>
> *Fontaine.*

'Sorry I am, toward the end of the eighteenth century, to be ſhewing, againſt a Britiſh author, that the Germans were not Sarmatæ; that is, that a Saxon, or a Sileſian, is not a Ruſſian, and does not ſpeak the Sarmatic (Slavonic), but Gothic tongue. For if a German ſtudent, in his firſt year at college, ſhould happen to ſee this tract, he will conclude me as ignorant as my countryman, Mr. Macpherſon; to confute abſolute nonſenſe being ſurely as ridiculous as to write it. Stung with this reflection, I ſhall haſten from my aukward ſituation, after a ſlight remark or two; for it would be abſurd to draw a ſword when a ſtraw will do, and I have a champion of far other force to encounter.'

His antipathy to the Celts (probably on account of Mr. Macpherſon their patron and defender) is no leſs ſtriking. "The Celts," ſays he, p. 152, "were ſo filthy that even "their *cleanlineſs* was the *extreme* of *naſtineſs*."

'In the Iriſh one word has often ten, twenty, or thirty meanings; *gal* implies *a ſtranger, a native, milk, a warrior, white, a pledge, a conqueror, the belly of a trout, a wager*, &c. This muſt be the caſe in all ſavage tongues, which muſt be poor and confuſed. But the Celtic, I will venture to ſay, is, of all ſavage languages, the moſt confuſed, as the

the Celts are, of all ſavages, the moſt deficient in underſtanding. Wiſdom and ingenuity may be traced among the Samoieds, Laplanders, Negroes, &c. but among the Celts, none of native growth. All etymology of names is folly; but Celtic etymology is sheer frenzy. Enough of Celtic etymology! let us leave it to candidates for bedlam, and go on.'

As this way of writing has not obtained a name in our language we ſhall henceforth call it the "Pinkertonian."

There are two expreſſions quoted above from this Diſſertation which we recommend to the conſideration of the author: "The high and *contemptuous* manner in which he treats "others annuls *all favour*."—"It is needleſs to draw a *ſword* "againſt an author when a *ſtraw* will do."

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ART. XIV. *The Lounger. A Periodical Paper, publiſhed at Edinburgh in the Years* 1785 *and* 1786. 3 vols. 12mo, 12s. ſtitched. Creech, Edinburgh; Cadell, London, 1787.

[ *Concluded from our laſt.* ]

BESIDE the elegant papers of the ſerious and ſentimental kind, in which the Lounger holds a decided preeminence over moſt performances of this nature, there are others of a gayer claſs, that delineate comic pictures of life and manners. The innovation, which the ſudden influx of wealth from the Eaſt and Weſt-Indies has made in the code of private life, is well repreſented in the correſpondence of John Homeſpun and of Margery Muſhrom. The character of Colonel Cauſtic is happily imagined, and naturally introduces much genteel ſatire on modern manners. The letter from Urbanus, in the eighty-ninth number, which gives an account of the rural *elegance* and *ſentiment* which were cultivated at the country ſeat of a man of faſhion, is a maſterpiece of this kind; but it is too long for tranſcription. The paper on witchcraft contains much ingenuity and humour.

The critical eſſays which are ſcattered through the Lounger have a very conſiderable portion of merit. The obſervations on novel-writing and comedy are good; thoſe on tragedy ought to be received with ſome limitations. The critical remarks on the character of Falſtaff diſplay much knowledge of human nature and of the genius of Shakeſpeare. The prolific and luxuriant imagination of that bard is diſcovered, not only in his tragic but in his comic ſcenes. By a ſingular felicity of invention, he has produced,

produced, in the beaten field of ordinary life, characters of such perfect originality, that we look on them with no less wonder than at those preternatural beings which are the creation of the poet's pen; and yet they speak a language so purely that of common society, that we have but to step abroad into the world to hear every expression of which it is composed. Of this sort is the character of Falstaff, which has been a favourite of the public for near two centuries.

'Falstaff is truly and literally *ex Epicuri grege porcus*, placed here within the pale of this world to fatten at his leisure, neither disturbed by feeling, nor restrained by virtue. He is not, however, positively much a villain, though he never starts aside in the pursuit of interest or of pleasure when knavery comes in his way. We feel contempt, therefore, and not indignation, at his crimes, which rather promotes than hinders our enjoying the ridicule of the situation, and the admirable wit with which he expresses himself in it. As a man of this world, he is endowed with the most superior degree of good sense and discernment of character; his conceptions, equally acute and just, he delivers with the expression of a clear and vigorous understanding; and we see that he thinks like a wise man, even when he is not at the pains to talk wisely.

'Perhaps, indeed, there is no quality more conspicuous throughout the writings of Shakespeare than that of good sense; that intuitive sagacity with which he looks on the manners, the characters, and the pursuits of mankind. The bursts of passion, the strokes of nature, the sublimity of his terrors, and the wonderful creation of his fancy, are those excellencies which strike spectators the most, and are therefore most commonly enlarged on; but, to an attentive peruser of his writings, his acute perception and accurate discernment of ordinary character and conduct, that skill, if I may so express it, with which he delineates the plan of common life, will, I think, appear no less striking, and perhaps rather more wonderful; more wonderful, because we cannot so easily conceive that power of genius by which it tells us what actually exists, though it has never seen it, than that by which it creates what never existed. This power, when we read the works, and consider the situation, of Shakespeare, we shall allow him in a most extraordinary degree. The delineation of manners found in the Greek tragedians is excellent and just; but it consists chiefly of those general maxims which the wisdom of the schools might inculcate, which a borrowed experience might teach. That of Shakespeare marks the knowledge of intimacy with mankind. It reaches the elevation of the great, and penetrates the obscurity of the low; detects the cunning, and overtakes the bold; in short, presents that abstract of life in all its modes, and indeed in every time, which every one without experience must believe, and every one with experience must know to be true.

'With this sagacity and penetration into the characters and motives of mankind, Shakespeare has invested Falstaff in a remarkable degree: he never utters it, however, out of character, or at a season where it might

might better be ſpared. Indeed, his good ſenſe is rather in his thoughts than in his ſpeech; for ſo we may call thoſe ſoliloquies in which he generally utters it. He knew what coin was moſt current with thoſe he dealt withal, and faſhioned his diſcourſe according to the diſpoſition of his hearers: and he ſometimes lends himſelf to the ridicule of his companions, when he has a chance of getting any intereſt on the loan.

'But we oftener laugh with than at him; for his humour is infinite, and his wit admirable. This quality, however, ſtill partakes in him of that Epicurean groſſneſs which I have remarked to be the ruling characteriſtic of his diſpoſition. He has neither the vanity of a wit, nor the ſingularity of a humoriſt, but indulges both talents, like any other natural propenſity, without exertion of mind, or warmth of enjoyment. A late excellent actor, whoſe loſs the ſtage will long regret, uſed to repreſent the character of Falſtaff in a manner different from what had been uniformly adopted from the time of Quin downwards. He exchanged the comic gravity of the old ſchool for thoſe burſts of laughter in which ſympathetic audiences have ſo often accompanied him. From accompanying him it was indeed impoſſible to refrain; yet, though the execution was maſterly, I cannot agree in that idea of the character. He who laughs, is a man of feeling in merriment. Falſtaff was of a very different conſtitution. He turned wit, as, he ſays, he did "diſeaſe, into commodity."—"Oh! it is much that a lie with a ſlight oath, and a jeſt with a ſad brow, will do with a fellow that never had the ache in his ſhoulders."

'The greateſt refinement of morals, as well as of mind, is produced by the culture and exerciſe of the imagination, which derives, or is taught to derive, its objects of purſuit, and its motives of action, not from the ſenſes merely, but from future conſiderations, which fancy anticipates and realizes. Of this, either as the prompter, or the reſtraint of conduct, Falſtaff is utterly devoid; yet his imagination is wonderfully quick and creative in the pictures of humour and the aſſociations of wit. But the "pregnancy of his wit," according to his own phraſe, "is made a tapſter;" and his fancy, how vivid ſoever, ſtill ſubjects itſelf to the groſſneſs of thoſe ſenſual conceptions which are familiar to his mind. We are aſtoniſhed at that art by which Shakeſpeare leads the powers of genius, imagination, and wiſdom, in captivity to this ſon of earth; it is as if tranſported into the enchanted iſland in the Tempeſt, we ſaw the rebellion of Caliban ſucceſsful, and the airy ſpirits of Proſpero miniſtering to the brutality of his ſlave.

'Hence perhaps may be derived great part of that infinite amuſement which ſucceeding audiences have always found from the repreſentation of Falſtaff. We have not only the enjoyment of thoſe combinations, and of that contraſt to which philoſophers have aſcribed the pleaſure we derive from wit in general, but we have that ſingular combination and contraſt which the groſs, the ſenſual, and the brutiſh mind of Falſtaff exhibits, when joined and compared with that admirable power of invention, of wit, and of humour, which his converſation perpetually diſplays.

'In the immortal work of Cervantes we find a character with a remarkable mixture of wiſdom and abſurdity, which in one page excites

excites our higheſt ridicule, and in the next is entitled to our higheſt reſpect. Don Quixote, like Falſtaff, is endowed with excellent diſcernment, ſagacity, and genius; but his good-ſenſe holds fief of his diſeaſed imagination, of his over-ruling madneſs for the atchievements of knight-errantry, for heroic valour and heroic love. The ridicule in the character of Don Quixote conſiſts in raiſing low and vulgar incidents, through the medium of his diſordered fancy, to a rank of importance, dignity, and ſolemnity, to which in their nature they are the moſt oppoſite that can be imagined. With Falſtaff it is nearly the reverſe; the ridicule is produced by ſubjecting wiſdom, honour, and other the moſt grave and dignified principles, to the control of groſſneſs, buffoonery, and folly. It is like the paſtime of a family maſquerade, where laughter is equally excited by dreſſing clowns as gentlemen, or gentlemen as clowns. In Falſtaff, the heroic attributes of our nature are made to wear the garb of meanneſs and abſurdity. In Don Quixote, the common and the ſervile are clothed in the dreſſes of the dignified and the majeſtic: while, to heighten the ridicule, Sancho, in the half-deceived ſimplicity, and half-diſcerning ſhrewdneſs of his character, is every now and then employed to pull off the maſk.

'If you would not think me whimſical in the parallel, continued my friend, I ſhould ſay that Shakeſpeare has drawn, in one of his immediately ſubſequent plays, a tragic character very much reſembling the comic one of Falſtaff; I mean that of Richard the Third. Both are men of the world; both poſſeſs that ſagacity and underſtanding which is fitted for its purpoſes; both deſpiſe thoſe refined feelings, thoſe motives of delicacy, thoſe reſtraints of virtue, which might obſtruct the courſe they have marked out for themſelves. The hypocriſy of both coſts them nothing; and they never feel that detection of it to themſelves which rankles in the conſcience of leſs determined hypocrites. Both uſe the weakneſſes of others, as ſkilful players at a game do the ignorance of their opponents; they enjoy the advantage not only without ſelf-reproach, but with the pride of ſuperiority. Richard indeed aſpires to the crown of England, becauſe Richard is wicked and ambitious; Falſtaff is contented with a thouſand pounds of Juſtice Shallow's, becauſe he is only luxurious and diſſipated. Richard courts Lady Anne and the Princeſs Elizabeth for his purpoſes; Falſtaff makes love to Mrs. Ford and Mrs. Page for his. Richard is witty, like Falſtaff, and talks of his own figure with the ſame ſarcaſtic indifference. Indeed, ſo much does Richard, in the higher walk of villainy, reſemble Falſtaff in the lower region of roguery and diſſipation, that it were not difficult to ſhew, in the dialogue of the two characters, however diſſimilar in ſituation, many paſſages and expreſſions in a ſtyle of remarkable reſemblance.

'Of feeling, and even of paſſion, both characters are very little ſuſceptible; as Falſtaff is the knave and the ſenſualiſt, ſo Richard is the villain of principle. Shakeſpeare has drawn one of paſſion in the perſon of Macbeth. Macbeth produces horror, fear, and ſometimes pity; Richard, deteſtation and abhorrence only. The firſt he has led amidſt the gloom of ſublimity, has ſhown agitated by various and wavering emotions. He is ſometimes more ſanguinary than Richard,

Richard, because he is not insensible of the weakness or the passion of revenge; whereas the cruelty of Richard is only proportionate to the object of his ambition, as the cowardice of Falstaff is proportionate to the object of his fear: but the bloody and revengeful Macbeth is yet susceptible of compassion, and subject to remorse. In contemplating Macbeth we often regret the perversion of his nature; and even when the justice of Heaven overtakes him, we almost forget our hatred at his enormities in our pity for his misfortunes. Richard, Shakespeare has placed amidst the tangled paths of party and ambition; has represented cunning and fierce from his birth, untouched by the sense of humanity, hardly subject to remorse, and never to contrition; and his fall produces that unmixed and perfect satisfaction which we feel at the death of some savage beast that had desolated the country from instinctive fierceness and natural malignity.

'The weird-sisters, the gigantic deities of northern mythology, are fit agents to form Macbeth. Richard is the production of those worldly and creeping demons who slide upon the earth their instruments of mischief to embroil and plague mankind. Falstaff is the work of Circe, and her swinish associates, who, in some favoured hour of revelry and riot, moulded this compound of gross debauchery, acute discernment, admirable invention, and nimble wit, and sent him for a consort to England's madcap prince; to stamp currency on idleness and vice, and to wave the flag of folly and dissipation over the seats of gravity, of wisdom, and of virtue."

These ingenious observations give the critical reader "back "the image of his mind," happily illustrated and expressed in the most elegant language.

The Lounger criticises living poets as well as the dead. Robert Burns, the Ayrshire ploughman and poet, was first introduced to the public notice in a very elegant paper in this collection. We are sorry to learn, from the last number, that the authors of the Mirror and the Lounger have taken their final leave of the public in the character of periodical essayists. Compositions of this kind, that address themselves to the fancy and the feelings, form an elegant addition to the stock of public pleasure, and insinuate instruction under the veil of amusement. By a law of Alfred, a merchant, who had made three voyages to foreign parts, was entitled to the honours of nobility; the authors before us have already made two successful ones; and as the vows of authors, like those of lovers, are not to be entirely credited, we are not without hopes of hearing "*more last words* "*of Mr. Baxter.*"

ART;

ART. XV. *Foreign Literary Intelligence.*

[ *Continued from our laſt.* ]

IN order the more effectually to accompliſh the advancement of literature and ſcience, ſeveral learned ſocieties have been eſtabliſhed in Denmark, under the patronage and protection of the crown.

1. The Royal Society of Sciences.

2. The Royal Society for the Improvement of the Daniſh Hiſtory and Language.

3. A Commiſſion, appointed by the preſent king, for directing the legacy made by Arnas Magnuſſon, a native of Iceland. This Magnuſſon, being a profeſſor in the univerſity of Copenhagen, travelled many years over Iceland, for the purpoſe of collecting manuſcripts. Many of theſe were deſtroyed in the dreadful fire which, in the year 1738, reduced the greateſt part of Copenhagen to aſhes. The remainder, conſiſting of fourteen hundred volumes, including many thouſands of original deeds and records, he gave to the univerſity. All theſe manuſcripts are to be publiſhed; and, for defraying this expence, the profeſſor bequeathed his whole fortune. The preſent members of the royal commiſſion for managing the Arneſian legacy are men equally diſtinguiſhed by rank and learning. Their names are as follow:

Botte Willum, Lord Luxdorph, privy-counſellor, knight of the Danebroge, deputy of the royal chancery, inſpector of the univerſity and ſchools in both kingdoms, aſſeſſor of the high court, and preſident for life of the royal ſociety of ſciences: Peter Frederic Suhm, lord of his majeſty's bedchamber, &c. John Erichſen, the king's counſellor, lord of the exchequer: Sculo Theodore Thorlaicus, the king's counſellor: James Baden, profeſſor of eloquence in the univerſity of Copenhagen; Abraham Kall, profeſſor of hiſtory; and Grim Johnſon Thorkelyn, profeſſor of antiquities in the ſaid univerſity.

The publications that have been made by the abovementioned gentlemen are,

1. Kriftni Saga; or the Hiſtory of the Introduction of the Chriſtian Religion into Iceland.

2. Gunnlang Ormſtunga Saga; or, the Life of Gunnlang Ormſtunga, an Icelandic Nobleman in the tenth century; with cuts.

3. Kungurvaka; or, the Lives of the firſt Six Biſhops of Schalholt, in Iceland.

4. Edda; or, the ancient Mythology: conſiſting of ſongs collected by Sæmund the Sapient, in the eleventh century.

To which may be added the following, all of them written in the Icelandic language, and tranſlated into Latin, with a gloſſary:

1. The Hiſtory of the Orkneys.
2. The Hiſtory of the firſt Settlement in Iceland by Norwegians, Scotch, Iriſh, and Emigrants from the Weſtern Iſlands of Scotland, or the Hebrides.
3. Heruarar Saga; or, the moſt ancient Hiſtory of Sweden.
4. Rymbagla; or, the ancient Aſtronomy.
5. Eyrbyggia; or, the Hiſtory of the firſt Inhabitants of the weſtern Part of Iceland.

All theſe manuſcripts have lately been publiſhed at the expence of Lord Suhm, who not only pays ſalaries to ſeveral ſtudents for tranſlating old manuſcripts, but alſo keeps his library, conſiſting of more than one hundred and twenty thouſand volumes, open to the inſpection of all men of letters, and conſtantly adds to it the beſt new publications on all ſubjects, and in all languages. His collection of books in geography is ſuppoſed to be the largeſt and the moſt complete in the world; among which there is an unparalleled chorographical collection relating to Great-Britain. This library has coſt its munificent owner about forty thouſand pounds.

There is a fourth literary ſociety in Denmark, namely, the Royal Society of Heralds. This ſociety has already publiſhed a dictionary of the Daniſh nobility, under the preſidency of Mr. Bertouch, knight of the order of Staniſlaus, and one of the lords of the admiralty.

The ſame encouragement which is ſhewn in Denmark to polite literature, is extended to the ſciences and the fine arts. The Royal Academy of Painters and Architects, under the auſpices of the king, and the management of his majeſty's brother, has produced ſeveral artiſts of conſiderable eminence and reputation. Mr. Prieſler the engraver, and Mr. Abeldgaard the painter, are juſtly held in high eſteem both in France and Italy, though their names are but little known in England. Mr. Widewelt the ſtatuary, has rivalled the excellency of his father, and ſignalized his ſkill by the monument of Frederick Vat Roſkild. Mr. Abeldgaard is at preſent employed in painting the heroic actions of the kings of Denmark, intended to decorate the great rooms called *Ridder Salen*, in the royal palace at Chriſtianſburgh, in order to tranſmit to lateſt poſterity deeds worthy of kings.

Such is the general view of the ſtate of literature and ſcience in Denmark; whoſe intereſts and advancement are not likely to be either forgotten or overlooked by thoſe illuſtrious

illuſtrious men to whom his majeſty has recommended them. Theſe are,

Lord Schach Rathlow, miniſter of ſtate. This nobleman, patron of the royal univerſity of Copenhagen, endeavours to excite in that learned body a ſpirit of emulation, and to encourage diſtinguiſhed merit by ſuitable rewards.

Count Bernſtorph, miniſter of ſtate for the foreign department, who, treading in the footſteps of the late Count Bernſtorph, his illuſtrious uncle, beſtows on his tenants a meaſure of happineſs unknown to their neighbours and fellow-ſubjects, by emancipating them from feudal oppreſſion.

Lord George Roſenkrank, firſt lord of the admiralty; whoſe zeal for the proſperity of his country is to be equalled only by his political knowledge, derived both from ſtudy and actual experience. This nobleman reſided long in England as ambaſſador from the Daniſh court.

Lord Henry Stampe, miniſter of ſtate, whoſe character, progreſs, and ſituation in life, are ſaid to bear a near reſemblance to thoſe of the Lord-Chancellor Thurlow in England.

Lord Huch, miniſter of ſtate, and a general in the army, is well known in the hiſtory of the Sileſian war in 1758.

Having mentioned theſe public efforts for the advancement of knowledge in Denmark, we ſhall proceed to take notice of the diſtinguiſhed philanthropy and public ſpirit of the Count Reventlow, firſt lord of the royal exchequer. The count has beſtowed on his vaſſals and tenants as much freedom as it is poſſible for him to confer: but he does not ſtop here. Like a father to his tenants, he has erected ſchools on his eſtates, where children, without any expence, are inſtructed in reading and writing, and where rewards are diſtributed among ſuch as excel in their ſtudies, and in the probity of their manners. The example of Count Reventlow, by a powerful ſympathy, excites a very general imitation. The attention that is ſhewn in Denmark to education deſerves the higheſt praiſe. To the negligence of it in England may be aſcribed the vice that terminates in the premature death of many of the natives.

The Batavian muſes, which have indeed illuſtrated the natural, civil, and political rights of mankind, but which have grovelled longer in the mud of ancient philology than was neceſſary to bring to light all that was worthy of being known in ancient authors, have aſſumed of late, as might have been expected, an angry tone and aſpect, and mingled in the rage of civil diſcord. The power, or, as many will ſay, the tyranny of the States-General, while it encourages political invective on one ſide, awes and reſtrains all literary pra-

productions, within the precincts of the provinces, in favour of the Stadtholder. But there is a professor in Gottingen, an university town in the dominions of Hanover, who, with equal industry and spirit, distinguishes himself by speculations in favour of the Prince of Orange and his party. The States of Holland made a formal complaint of this Gottingen politician to the regency of Hanover, in vain. The professor was permitted to communicate his sentiments and observations with perfect freedom. His publications are greedily bought up, read, and circulated, among the Prince of Orange's friends in the United Provinces. The States at first judged it prudent to buy up all the copies. This proved excellent encouragement to the professor of Gottingen.

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# MONTHLY CATALOGUE

## [*For* AUGUST 1787.]

### MISCELLANEOUS.

ART. 16. *Prose on several Occasions, accompanied with some Pieces in Verse. By George Colman.* 3 vols. small 8vo. 10s. 6d. boards. Cadell. London, 1787.

MR. Colman has long been known to the world for his genius in various departments of literature. His works, which had been published in detached pieces, are now formed into one collection. The first volume consists entirely of essays, under the title of the Adventurer, the Genius, the Gentleman, and the Terræ Filius. Volume second contains a number of letters, and other miscellaneous productions, among which are, Critical Reflections on the Old English Dramatic Writers; Preface to the Works of Beaumont and Fletcher; Appendix to the Comedies of Terence; Remarks on Shylock's Reply to the Senate of Venice; and Thoughts on Public Education. The two articles last mentioned are now printed for the first time. There are likewise some poetical compositions, among which is the Rolliad, a heroic poem, written in 1759. It may be proper to observe, that this piece has no connexion with the satirical poem of the same title, published a few years ago. Volume third comprizes the translation of Horace's Art of Poetry; a great number of prologues and epilogues, some of which were never before printed; with a few other small poetical pieces. In general Mr. Colman's productions in prose discover a knowledge of the town; and his poetical compositions an agreeable vivacity, frequently intermixed with strokes of wit.

ART. 17. *A Trip to Holland; containing Sketches of Characters: together with Curſory Obſervations on the Manners and Cuſtoms of the Dutch.* 2 vols. ſmall 8vo. 5s. ſewed. Becket. London, 1787.

This is profeſſedly written in imitation of Sterne's Sentimental Journey, which it reſembles not leſs in the deſultory form of the narrative, than in the ſhortneſs of the chapters, and the whole *Shandean* ſtyle of publication. In the choice of his ſubjects the author has likewiſe copied the manner and taſte, but, in the proſecution of them, has ſeldom attained to the characteriſtic pathos of his predeceſſor. He conducts us through a ſingular country without increaſing our information; and we are introduced to ſcenes and perſons which promiſe novelty, without proportionable intereſt. An affectation of the caricature is too often perceptible; and judicious remark ſacrificed to the whim of frivolity. The production, however, is not without ſome merit, both of a negative and poſitive kind. It will neither weary the reader with prolixity, nor diſguſt him with coarſeneſs; and the entertainment it affords, though at the expence even of a Dutchman, is more tinctured by liberality of ſentiment than by national prejudice.

ART. 18. *A Poetical Tour in the Years* 1784, 1785, *and* 1786. *By a Member of the Arcadian Society at Rome.* 8vo. 4s. ſewed. Robſon and Co. London, 1787.

We are informed, by an advertiſement, that theſe poems are the effuſions of momentary impreſſions, haſtily written on the very ſpots where thoſe impreſſions were received, without any intention of future publication; until ſome of them having been printed in magazines and newſpapers inaccurately, and unknown to the author, he at length determined on becoming editor to the whole collection himſelf. Theſe poems bear few or no marks of any obvious affectation; but they appear to have been written without enthuſiaſm, and will therefore be read without tranſport. The author, however, diſcovers a poetical, though not a ſplendid fancy; and he ſeems to poſſeſs a facility of verſification well adapted to the extemporaneous exerciſe of a ſportive votary of the muſes.

ART. 19. *The Odes of Anacreon; tranſlated from the Greek. By the Rev. D. H. Urquhart, M.A.* 4to. 2s. Cadell. London, 1787.

There are ſome peculiar circumſtances which in one reſpect facilitate, and in others impede, the attempt of tranſlating the odes of Anacreon. The general ſimilitude of the ſubjects, and the uniformity of the verſe, ſuperſede that verſatility of talent which is indiſpenſable in transfuſing into a different language the ſentiments of moſt of the other lyric poets; but the beautiful tenderneſs of Anacreon requires the moſt delicate touches of art. On the whole, Mr. Urquhart has performed the undertaking ſucceſsfully. He has rendered the ſenſe of the author with propriety and elegance; and where the quantity of the meaſure could only be ſupplied by paraphraſe, has preſerved the ſpirit of Anacreon.

ART.

ART. 20. *The Attorney's Vade-Mecum, and Client's Inſtructor: treating of Actions (ſuch as are now moſt in Uſe); of proſecuting and defending them; of the Pleadings and Law; alſo of Hue-and-Cry. The Subjects arranged in a clear and perſpicuous Manner. By John Morgan, Barriſter at Law.* 2 vols. 8vo. 12s. boards. London, 1787.

The deſign of this work is to enable practitioners to underſtand almoſt every thing neceſſary for the proſecuting and defending of actions. It is arranged in ſuch a manner, that, whenever a difficult caſe occurs, if an attorney has any doubts, he may, in moſt inſtances, immediately refer to a ſimilar point, and find inſtructions for managing the cauſe to the greateſt advantage of his client. In the execution of this work Mr. Morgan has chiefly followed the plan of Comyns's Digeſt, but occaſionally made conſiderable variations; omitting what ſeemed of little uſe, adding what was evidently of importance, and ſuggeſting a variety of obſervations on caſes copied from that learned author. He has alſo availed himſelf of the New Abridgement, commonly known by the name of Bacon's, though principally taken from manuſcripts of the late Lord Chief Baron Gilbert. While theſe have been avowedly his moſt general guides, he has had recourſe to other books of known utility, and has not neglected the late reporters. Obſervations, likewiſe, reſulting from his own experience, are frequently interſperſed in the work. He has avoided, as much as poſſible, Latin terms, that the whole might be better adapted to the purpoſe of general uſe. With all theſe advantages, Mr. Morgan preſumes that this work will be of unqueſtionable utility to gentlemen at the bar, as containing *multum in parvo*. In this opinion we readily join with him; and wiſh ſucceſs to the produce of his induſtry, which has been ſo laudably exerted.

ART. 21. *The Vindication of Fame, an Ode; in Honour of John Howard, Eſq. Inſcribed to the Howardian Committee.* 4to. 1s. Dilly. London, 1787.

We are informed that this Ode having been anticipated by the "Triumph of Benevolence," the author added ſo many ſtanzas as might connect it with the name of John Howard, Eſq. the gentleman celebrated for his humanity in the viſiting of priſons. Mr. Howard, it is generally known, declined the honours of ſculpture which were intended for him; and we doubt not that the ſame amiable modeſty would have led him to deprecate thoſe of poetry likewiſe, had he ever been apprized of the deſign. But it may be ſome conſolation for the officiouſneſs of compliment to know that the wreath of fame, with which he is preſented by this poetical volunteer, was never produced in the laurel grove of Parnaſſus.

ART. 22. *A Poetical Epiſtle to a Curate. By Joſiah Thomas.* 4to. 2s. 6d. Faulder. London, 1787.

This epiſtle has been profeſſedly written with the laudable view of reconciling the author to his own condition. He appears to be one whoſe mind is enriched by reading and reflection. The ſentiments are philoſophical, and are generally enforced in an animated ſtrain of poetry.

ART. 23. *The Fallen Cottage, a Poem. By T. C. Richman.* 4to. 2s. 6d. Wall. London, 1787.

This poem ſomewhat reſembles "The Deſerted Village," which the author has evidently had in his eye. The rural ſubject of the latter is here contracted into a ſmaller compaſs; but the agreeable ſimplicity of the ſcene and characters is preſerved without much diminution. It is written in blank verſe, and the meaſure is frequently harmonious; but, on ſome occaſions, we find errors of quantity, and on others, violations of cadence.

ART. 24. *A ſhort Eſſay on the Propagation and Diſperſion of Animals and Vegetables: being chiefly intended as an Anſwer to a Letter lately publiſhed, and ſuppoſed to be written by a Gentleman of Exeter, in Favour of equivocal Generation.* 12mo. 1s. 6d. Wilkie. London, 1787.

The doctrine of equivocal generation was not without ſome abettors among the hypothetical philoſophers of ancient times; but it never was ſupported either by ſatisfactory argument or obſervation, and has long ſince been exploded as a viſionary notion, founded only in the extravagance of conjecture. An attempt, however, being lately made to revive this antiquated opinion by a gentleman, as is ſuppoſed, of Exeter, the author of the preſent Eſſay has taken up the pen in refutation of ſuch whimſical theory. To mention the facts and arguments adduced in the diſpute, would be unneceſſary; we ſhall therefore only obſerve, that the author of the production now before us examines the ſubject with the candour and judgment of a philoſopher; and that, by various remarks and conſiderations drawn from natural hiſtory he evinces the improbability of any other mode of propagation, in the animal and vegetable world, than that which is conſonant to the obvious laws of the creation, the reſult of phyſical inquiry, and the experience of mankind.

ART. 25. *An Eſſay on the Method of ſtudying Natural Hiſtory. Being an Oration delivered to the Societas Naturæ Studioſorum at Edinburgh, in the Year* 1782. *By Richard Kentiſh.* 8vo. 2s. Elmſly. London, 1787.

In this eſſay the author delivers a general account of the three great departments of nature, commonly called the mineral, the vegetable, and the animal kingdoms; ſpecifying the moſt obvious diſtinctions in each, and pointing out the writers who have treated moſt fully of the different ſubjects. This eſſay may be uſeful as a guide to thoſe who are purſuing the pleaſing ſtudy of natural hiſtory.

ART. 26. *Select Caſes in the different Species of Inſanity, Lunacy, or Madneſs, with the Modes of Practice as adopted in the Treatment of each. By William Perfect, M. D.* 8vo. 6s. boards. Murray. London, 1787.

This volume conſiſts of ſixty-one caſes which have come under the author's obſervation. He makes no attempt to inveſtigate the cauſes of

of inſanity, but merely deſcribes the ſymptoms of the various patients, and the means which were uſed for their recovery.

ART. 27. *Proſpectus of a Syſtem of Anatomy; illuſtrated with above Two Hundred and Forty Copper-plates, collected from the moſt celebrated Authors in Europe. By Andrew Bell, F.S.A.S.* Folio. London, 1787.

The object of this work is to furniſh a complete view of the ſcience of anatomy in its preſent improved ſtate, by exhibiting repreſentations of the various parts of the human body, with an account of their different functions. It appears that the work is already conſiderably advanced; for, out of two hundred and forty copper-plates, of which it will conſiſt, one hundred and forty are ſaid to be completed. The price of the whole is fixed at nine guineas. Having ſeen no ſpecimen of the work, we can as yet judge only in regard to the utility of the deſign. Its merit will depend, in a great meaſure, upon elegance, but moſt of all upon accuracy, which is indiſpenſable.

ART. 28. *A Set of Anatomical Tables, with Explanations, and an Abridgement of the Practice of Midwifery; with a View to illuſtrate a Treatiſe on that Subject, and a Collection of Caſes. By William Smellie, M.D. A new Edition, carefully corrected and reviſed, with Notes and Illuſtrations. Adapted to the preſent improved Method of Practice. By A. Hamilton, M.D. F.R.S. Edinburgh, and Profeſſor of Midwifery in the Univerſity of Edinburgh.* 8vo. 6s. Elliot. London, 1787.

This volume comprehends forty tables, ſufficiently well executed in the common manner, and accompanied with a ſhort account of the obſtetrical practice in the different ſituations repreſented.

ART. 29. *An extraordinary Caſe of lacerated Vagina, at the full Period of Geſtation; with Obſervations, tending to ſhew that many Caſes related as Ruptures of the Uterus have been Lacerations of the Vagina. By William Goldſon, Member of the Corporation of Surgeons in London.* 8vo. 1s. 6d. Murray. London, 1787.

It appears, from this caſe, and Mr. Goldſon's obſervations on ſome others, that a laceration of the vagina has been confounded by obſtetrical practitioners with a rupture of the uterus; from the former of which accidents no ſuſpicion had hitherto been entertained of the child's ever eſcaping into the cavity of the abdomen. This fact, however, is clearly evinced by the caſe related in the preſent pamphlet; which likewiſe affords proof that ſuch an accident is by no means neceſſarily fatal; but that a woman ſo circumſtanced may be ſafely delivered, without performing the Cæſarean operation.

ART. 30. *Spaniſh Memoirs: in a Series of original Letters. Containing the Hiſtory of Donna Iſabella Della Villarea, Niece to Don John, twentieth and laſt Duke of Arandina. Publiſhed by the Author of Maria, or the Generous Ruſtic.* 12mo. 2 vols. 5s. boards. Elliot. London, 1785.

If we may credit the advertiſement prefixed to theſe letters, they were diſcovered at the bottom of an old cheſt in the Scots college

at Seville, by a biſhop, who was for many years ſuperior of that ſeminary; and they are ſuppoſed to have been written about the year 1671. We muſt acknowledge it appears not very conſiſtent with this account, that, though containing the epiſtolary correſpondence of natives of Spain, no mention is made of their being tranſlated from the language of that country. We are therefore left to conclude that they were originally written in Engliſh; a ſuppoſition which cannot be admitted upon any other principle than that of their being fabricated. Whether genuine or fictitious, they are not happily conceived for affording either entertainment or inſtruction; and every eſſential incident in the narrative is a violation of probability. The editor has added a poſtſcript, in which, from the extraordinary occurrences in the hiſtory, he recommends a perpetual confidence in the goodneſs of Providence. The moral deſerves to be inculcated; but we wiſh to have attained it by the peruſal of leſs than ſeventy-one ſuch melancholy letters.

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*For the* ENGLISH REVIEW.

# NATIONAL AFFAIRS

## For AUGUST 1787.

### THE LOW COUNTRIES.

THE grand object to which all eyes are attracted, the centre around which the great political powers of Europe have begun, or meditate to arrange themſelves, in different ſtations, as it were, and at different diſtances, is the ancient BELGIUM, diſtinguiſhed at preſent from France and Germany, to which it formerly belonged, by the name of the Low Countries, including the Auſtrian, or catholic, as well as the Seven United Provinces. It is not quite two centuries ſince the whole of theſe provinces, to the number of ſeventeen, were united in one common cauſe; a reſiſtance to the tyranny of Spain, governed at that time, by the elder branch of the houſe of Auſtria, to whom the Netherlands had been transferred as an inheritance in the end of the fifteenth century, by the marriage of Mary of Burgundy to the Archduke Maximilian. The ſpirit of liberty prevailed over the veteran armies of Spain, and the wealth of the New World. Ten of the ſeventeen provinces, having ſucceſsfully vindicated and eſtabliſhed their privileges, after a long and bloody war, returned to their obedience under the Spaniſh monarch, in the character of the Duke of Burgundy;

gundy; the other ſeven, under the auſpices and ſtandard of William of Naſſau, Prince of Orange, after a conteſt in arms, ſtill more obſtinate, and of longer duration, formed the confederacy commonly called the republic of Holland. At the preſent moment, although the cauſes in which they are reſpectively engaged are neither common nor even ſimilar, yet in this they agree, that they are, on the whole, diſcontented with their reſpective ſovereigns; and whether with or without juſt cauſe, breathe the ſame fierce ſpirit of liberty, which, even in remote times, diſtinguiſhed the Belgic nation, and exempted them from the moſt grievous of thoſe taxes which the victorious Romans impoſed on their ſubjected neighbours. Were all theſe provinces united at this day in a common cauſe, and under one head, the greateſt republic in the world would be formed. A ſpirit of emulation among the different ſtates, each retaining its own peculiar forms of internal government, the connexion that ſubſiſts between each individual ſubject in ſmall ſtates and the public; and that unity of deſign and action which would be given to the exertions of the confederacy in a popular cauſe by one ſovereign and leader; theſe circumſtances, in the adventurous and enlightened times that have intervened between the period when the ſeventeen provinces were transferred to the Auſtrians, and the preſent, might perhaps have exalted the united Belgic nation to a height of proſperity and ſplendour unknown in the hiſtory of the world. The Belgic provinces have great cauſe to lament the marriage which exalted the heirs of the houſe of Burgundy to the imperial purple; and, what is not more true than remarkable, the dukes of Burgundy, at the head of the Seventeen United Provinces alone, would have been more powerful princes than they have ever been ſince the ſovereignty of them has been united in their perſon, with that of the German and Italian dominions of the houſe of Auſtria: ſuch is the advantage of compact dominion, and the preſence of the ſovereign.

When ſtates and kingdoms are united under one ſovereign, whether by conqueſt, or ſucceſſion, or fœderal compact, it is the conſtant fate of the ſmaller to fall into the *wake*, to uſe a marine term, of the greater. The laws, the cuſtoms, the manners of great monarchies, are extended from the court to the annexed kingdoms, which become ſo many provinces. The intereſts and inclinations of the new and extreme parts of the empire, are ſacrificed to the political views and perſonal humours of the diſtant monarch, fallible himſelf, and expoſed to the intereſted counſels of

thoſe around him, who, with all the prejudices of education, and the confidence of power, are entruſted in the provinces, with the firſt offices, civil, military, and eccleſiaſtic: hence proceed jealouſies, murmurs, and diſcontents, which often break out into acts of revolt and rebellion. Independence of government is, in general, a greater bleſſing than any other that can accrue to a ſmall kingdom annexed to a greater. It nouriſhes national pride; it ſtimulates a ſpirit of exertion and glory in individuals, who, in moderate independent kingdoms, by diſtinguiſhed merit are quickly brought under the eye of the court; it watches over the public intereſts, and ſtudies the objects which the nation are invited to purſue, either by local or political ſituation.

According to theſe ſentiments, it has happened at different times, that, when two diſtinct and independent kingdoms, each enjoying its own laws, have been united by a fœderal compact under one ſovereign, the weaker, in order to preſerve its liberty and independence, has ſeparated itſelf from the former. Thus Spain and Portugal were ſubject to the ſame ſovereign, Philip the Second; and, notwithſtanding that, in this fœderal union the Portugueze obtained moſt advantageous conditions from Spain, they no ſooner found a favourable opportunity than they revolted from their allegiance, and elected the Duke of Braganza for their king. Sweden and Denmark were united by a fœderal compact under one monarch; but the Swedes, judging a ſeparation more for their intereſt, broke the treaty and choſe for their ſovereign Guſtavus I. In the Scotch parliament, in the reign of Queen Anne, on the queſtion concerning the ſettlement of the ſucceſſion to the crown in the Hanoverian family, it was obſerved, that, although the Scots, in the firſt confederate war, had acquired great reputation, and their trade was expoſed to various diſadvantages; yet, during the treaty of peace, they were not ſo much as mentioned: and, after the peace was made, their ſoldiers were diſbanded without any gratuity or grant of privilege. The Scots patriots inſiſted, on this occaſion, on the corruption of their peers, the embezzlement of their public treaſure, the conſtant oppreſſion of the commons; of taxes, burthens, and contemptuous treatment; the ruin of their commerce at Darien; the prohibition of watering at the Engliſh colonies; and other grievances which they were forced to ſuffer, as if they had been aliens or outlaws. Some of the Scots noblemen, it was urged, and others of great intereſt with their countrymen, who had eaſy acceſs to the ſove-

reign,

reign, had long been influenced, by the hopes of reward, to overthrow the authority of the laws, *and even formally to repeal the old and enact new ones.* Theſe men, the Scots patriots affirmed, were under engagements to aſſent to the inclinations of the Engliſh, and to be ſubſervient to that intereſt before they were promoted to employments. From the acceſſion of James the Firſt, it was ſaid, to the throne of England, a ſpace of one hundred years, the power of the magiſtrates, deciſions in courts of juſtice, parliaments, authority, juriſdiction, allegiance, the conduct of war, and the laws themſelves, had been all ſubjected to the direction of the Engliſh. The hiſtorian who relates theſe particulars * adds, "All theſe things were made ſubjects of heavy "complaints by the Scots, which, however, it is certain "the kings of England had it not in their power to re-"dreſs: *for kings muſt of neceſſity humour the more powerful* "*nation.*"

This is a juſt picture of the general ſituation of leſſer ſtates and kingdoms when they are added to the dominions of diſtant and powerful monarchs.

## AUSTRIAN NETHERLANDS.

As the Belgic nation derive their liberties and free conſtitution from an earlier origin than any other government of Europe, the Venetian ſtate alone excepted, ſo there is no nation in which, on the whole, greater moderation has been diſplayed by the ſovereigns, or leſs inclination to invade the rights of their ſubjects. Not only did the Seventeen Provinces enjoy uninterrupted liberty under their reſpective dukes and counts, from the times of the ſucceſſors of Charlemagne, when they were firſt formed †, and after they were united into one great dominion under the dukes of Burgundy, but from the period when they were annexed to the Auſtrian territories to the preſent moment, from the Archduke Maximilian to Joſeph the Second, there is but one inſtance of an Auſtrian monarch attacking what may be called his *maternal* inheritance; for, though the Spaniſh court continued war with the Dutch for the firſt nine years

* See a full account of the ſituation and complaints of Scotland in the Sixth Book of Cunningham's Hiſtory of Great-Britain.

† For a very ſatisfactory and pleaſing account of the origin and progreſs of the Auſtrian provinces in the Netherlands, and the ſtate they were in on the eve of the preſent commotions, ſee the Sketches given of them by Mr. Shaw.

of

of Philip the Third, and, after a truce of twelve years, renewed it in the beginning of the reign of Philip the Fourth, the Second Philip was the only aggreſſor.

The Auſtrian princes, in their conduct towards their faithful and affectionate Flemings, are not leſs entitled to the praiſe of ſound policy than to that of moderation. If the ſovereigns of the Netherlands would chuſe to derive all the advantages from the ſoil, from the rivers, and local ſituation of thoſe provinces, and from the noted ingenuity of the natives in works of induſtry and art, they muſt treat them, not as ſlaves or inferior animals, but as fellow-men, entitled to protection, liberty, and juſtice. Theſe alone inſpire thoſe habits of induſtry which are the life of commerce. The miſery and deſolation which have ſo often been occaſioned in great monarchies by tyranny and injuſtice, ſhould open the eyes of princes, and expoſe to their view the folly, as well as the enormity of their crimes. As in private life experience evinces that virtue leads to happineſs, and vice to miſery, ſo the pernicious conſequences of oppreſſion ought to teach the governors of kingdoms the wiſdom of political juſtice. The connexion between activity and freedom, between induſtry and juſtice, on the one hand, and between ſloth and oppreſſion on the other, is beautifully expreſſed by Virgil,

*Libertas quæ ſera tamen reſpexit inertem.*

The preſent emperor, it would appear, is willing to grant ſecurity in perſon and property to the order of peaſants in his Auſtrian territories. Wherefore, it may be aſked, ſhould this active prince be ſo anxious to ſow the ſeeds of liberty in a new ſoil, and yet tear it up where the tree has been ſo early planted, and ſo proſperouſly flouriſhed?

He wiſhes to introduce new regulations into the Netherlands, it is ſaid, for the benefit of his people: "In their "hands he is ſafe: he will remedy all real grievances: *he "will not ſuffer any of his intendants, or other officers, to be "guilty of acts of oppreſſion.*" But againſt all theſe evils there is a ſecurity more effectual and permanent than any that the will of one man can beſtow provided in the Low Countries, by the conſtitution. Is liberty to be accepted by the high-ſpirited and freeborn Flemings as a gift, from the generoſity of an archduke of Auſtria, and not claimed from the Duke of Burgundy as a debt due to juſtice? THE

ROSE

ROSE OF JUSTICE * is ſweet even when plucked, and carried in the hand which may ſoon throw it away, and in which, at all events, it muſt ſoon wither; but its fragrance is ſtill ſweeter, and will flouriſh longer on the tree. No pretence of abuſes, or of vain inſtitutions; no conſideration whatever, ſhould be ſuffered, directly or indirectly, to invade, even in one inſtance, the fundamental laws of the conſtitution, provided the preſervation of the conſtitution itſelf does not render certain alterations in theſe laws to be indiſpenſably neceſſary. We ſay directly or *indirectly*; becauſe innovations acquieſced in are converted into precedents, and precedents are accumulated into laws. The evils ariſing thence cannot be remedied without violence; and the reſtoration of good order muſt neceſſarily be preceded by anarchy and bloodſhed; for in all ſtates the ſovereign power gradually aſſumes greater prerogatives than originally belonged to it, and, its invaſions and influence reciprocally ſtimulating and ſtrengthening each other, tyranny ſeizes the reins of government, and rules with a rod of iron, until the people, reduced to extremity, in ſelf-defence, aſſert their conſtitutional and natural rights. It is not the man, therefore, who inflames the natural propenſities of crowned heads to encroach on the privileges of his people, that is either a true friend to his prince, or a well-wiſher to the ſtability of his government.

### THE FLEMINGS.

The Flemings beheld at firſt the attacks of his imperial majeſty on the monaſteries and church-lands, though not without concern, yet without thoſe lively emotions they diſcovered upon the invaſion of their civil and perſonal rights: when hereditary juridictions were aboliſhed; when SEIGNEURS were deprived of their power, and practitioners in law of their livelihood; when a native of Brabant might be ſhot without ceremony, if he did not obey the call of an exciſe officer, and the whip and knout might be applied in the Belgic nation, as in Auſtria and Ruſſia, at the nod of a deſpot. Had the provinces teſtified their alarm, and ſignified a determined purpoſe of reſiſtance, the moment the monaſteries began to be plundered, the rapine of the emperor might have been checked in the beginning. His ſcheme, by the connivance of the laity, has been

* The pageant uſed by certain cities in the Low Countries in ſhews and games.

partly

partly accompliſhed, at the expence of the clergy; his mind has now taken a firmer hold of his object, and he will recede from it with the greater reluctance. All this affords a moſt important and pathetic leſſon to the neighbouring nations, as all are intereſted in the preſervation of peace and political independence. It is the violation of laws that throws every thing into confuſion and miſery: with regard to internal government, and with reſpect to national freedom and power, it ſubverts even kingdoms. Princes perhaps imagine that they ſee ſome end to their deſires, and that the next acceſſion of power which they have in view, will be the moſt at which they will aim: but they find that the horizon retires before them, and that it will ſtand ſtill only when they ceaſe to purſue it. It is a common intereſt, therefore, to maintain juſtice and to ſuccour the oppreſſed, in order to prevent the evils of immoderate power and ambition; and to meet that enemy, while yet weak and diſtant, whom they muſt otherwiſe encounter at their own doors under great diſadvantages.

The Auſtrian Netherlands have enjoyed their rights and privileges upwards of ſixteen hundred years, and they have been uniformly confirmed to them by the oaths of all their ſovereigns upon their coronation; as well as guaranteed by neighbouring powers in various treaties, particularly the barrier treaty of 1715. To reſign them, therefore, without a ſtruggle, was not to be expected. They have preſented repeated and ſpirited remonſtrances to government, which are now under conſideration. And from theſe we are enabled to trace the manner in which the ſpirit of liberty makes head againſt the ſword in the hand of tyrants. The government of the Low Countries, conſiſting of three branches, bears a ſtrong analogy to the Engliſh conſtitution: and as Engliſhmen, when they oppoſe the arbitrary or unwiſe meaſures of government, plead the general inclinations, and even determinations of the people; ſo the remonſtrants of Brabant and Flanders plead the information they have received from the ſyndics, or repreſentatives of the great body of the people. *Opinion* unites a people; and it is in this manner that emancipation from ſlavery is effected. The multitude without leaders would prove torpid and inactive, or, if active, active to no purpoſe; and a few daring ſpirits combined in one project without the people, would be defenceleſs. But the weight of the people gives force and efficacy to the ſchemes of

their leaders, who give life and direction, in their turn, to the ſentiments of the people.

As the rights of the Flemings are confirmed by a long ſeries of ages, and clearly defined by expreſs and written engagements, ſo we find their claims to liberty, and their remonſtrances againſt arbitrary power, to be unembarraſſed and diſtinct, plain, bold, and almoſt dictatorial. It muſt be confeſſed, it was not in this ſtyle that the friends of liberty in England urged their claims to immunities and rights in the reigns of Queen Elizabeth, James the Firſt, and Charles the Firſt. The genuine patriots of thoſe days felt the dignity and advanced the juſt pretenſions of human nature. But their natural being blended with their conſtitutional rights, and the conſtitution not yet purged from the groſſneſs of feudal barbarity, we find, in their ſpeeches in parliament, as well as in their addreſſes and ſupplications, a ſtrange mixture of what is due to mankind, with a reverence, almoſt ſuperſtitious, for the perſons and authority of princes. In the compoſitions addreſſed to the governors-general of the Netherlands, and to the emperor, the remonſtrants, without violating the decorum due to crowned heads, ſpeak with the freedom and energy of ancient Romans. Neighbouring nations that have any rights to protect, are intereſted in the ſupport of this generous ſpirit in the Auſtrian Netherlands. It was from a commerce with Flanders that we imbibed with induſtry ideas of freedom, without which induſtry cannot exiſt. Deſtroy all the roots of induſtry on the continent, and it will ſoon fade and fall in Great-Britain.

The Flemings complain of the introduction of Auſtrians to the firſt places of power and truſt, juſt as their anceſtors did of that of the Spaniards. Their jealouſy is naturally directed, not ſo much againſt the emperor as thoſe who ſurround his throne. Yet Prince Kaunitz, an enlightened and experienced ſtateſman, adviſes moderation, while the emperor, confirmed perhaps in his firſt ſentiments by thoſe of military counſellors, prepares to ſend an armed force into the Netherlands; a meaſure which is indeed neceſſary to enable him to enforce his reform, or to recede from it with a good grace, and without diminution of his authority. The ſubjects of Brabant are exempted from the burthen of quartering the troops; but, in lieu of this, they are aſſeſſed to a certain amount. This tax, with others, they have in fact refuſed to pay, until the encroachments of the emperor are retracted, agreeably to the conſtitutional laws of Brabant and Flanders, and the other provinces,

vinces. This conduct, though legal, is highly ſpirited. What can the emperor oppoſe to it but force? and if he oppoſes force to juſtice, is it to be ſuppoſed that a ſpirit of indignation and reſiſtance will not be excited in the Belgic, and, in ſome degree, in other nations?

It is a common error among politicians that ſubjects are to be governed by habit and example, without ſtudying or diſcerning the ſigns of the times. In countries where the doctrines of the proteſtants prevailed, the rapine of political power went hand in hand with the enthuſiaſm of religion. But zeal for the catholic faith in the Auſtrian Netherlands, though not ſo violent as in former times, is ſtill ſtrong and active; and the plunder of the monaſteries violates the prejudices and feelings of the people.

It is a ſingular ſpectacle to behold the monaſteries of Flanders converted into magazines and places of arms; and the prieſthood ranged on the ſide of liberty and the natural rights of the people.

## THE SEVEN UNITED PROVINCES.

From the earlieſt formation of this republic jealouſies were entertained, by many of the nobles, of the illuſtrious houſe of Orange. It was ſaid that William of Naſſau, the firſt Prince of Orange of that name, the founder of the republic, aimed at the ſovereignty of Holland and Zealand, and had it in contemplation, under the name of their Stadtholder, to become dictator to the other provinces. From this jealouſy ſprung a faction inimical to the family of Orange, which was ſtrengthened and confirmed by the policy of France operating on the commercial rivality of England, which prevailed in the province of Holland, and with the Dutch Eaſt-India company. It was doubtleſs the invincible ſpirit of liberty, and the ardour of a juſt cauſe, not perſonal ambition, which ſupported the Prince of Orange, as well as his immediate ſucceſſor, in thoſe unparalleled and ſucceſsful efforts which they made in oppoſition to the yoke of Spain. But whatever may be thought on this ſubject, certain it is, that William the Third, Prince of Orange, afterwards King of England, was offered, by Lewis the Fourteenth, the ſovereignty of Holland and Zealand, as well as of princely eſtates in the French dominions, on condition of his abandoning the other provinces; which the prince nobly rejected. Yet the ariſtocratical, or Louveſtein faction, ſometimes prevailed in the councils of the States-General, and the Stadtholders were occaſionally ſuſpended from their high office. Theſe intervals

tervals were uniformly marked with misfortune and diſgrace to the provinces. At laſt in 1747 the office of Stadtholder was made hereditary in the family of Orange, both in the male and female line. The provinces of Holland and Overyſſel, breaking through this ſettlement, have ſuſpended William the Fifth from the Stadtholderſhip, chagrined by their late loſſes, and ſtimulated by their new allies the French. The policy of France in this conduct being obvious to the whole world, the deluded Hollanders alone excepted, a negotiation has been entered into for the ſupport of the Stadtholder, between the courts of London and Berlin. And to this meaſure, it is ſaid, on grounds that appear highly probable, the Emperor of Germany has wiſely acceded.

### FRANCE.

France, even were ſhe not diverted from her ſchemes of ambition by diſordered finances, and the growing ſpirit of liberty which ſhe has been at ſo much pains to cheriſh in other countries, and which now recoils, like a dreadful engine, on her own head, would find it an arduous, an impoſſible taſk, though ſtrengthened by the wealth of Holland, to carry the ſchemes of that turbulent and angry province into execution.

### ENGLAND.

The arrival of the Duke of York in his native country, a prince to whom we may juſtly apply the verſe of the poet,

*Ingenui vultus puer ingenuique pudoris,*

has proved how ſincerely the people are attached to the royal family. The engaging affability of the Prince of Wales, and the modeſt and ingenuous deportment of his brother, inſpired the audience at our well-conducted ſummer theatre, where theſe two princes very lately appeared, with an exultation and joy partaking of enthuſiaſm. This accompliſhed prince, the Duke of York, trained up in the elements of war in Germany, under the eye and auſpices of the late great King of Pruſſia, will, it is hoped, prove one day a fit leader to the Britiſh army.

We give the following letter to our readers exactly as we received it, without pretending to vouch for the fact it asserts:

*To the* AUTHORS *of the* ENGLISH REVIEW.

*Gentlemen,* *Parliament-Street, Aug.* 20, 1787.

*I See, in your Literary Intelligence (Review for July, p.* 63), *you mention* Goetha *as the author of* Werter. *Do not you know that* Werter *was written by* Macpherson, *and impudently obtruded on the World, like* Ossian, *as a translation? It was* written *in English, translated into French, and then into German. I was in Paris at the time of its publication in London, and was applied to for the* original; *but the supposed original,* i. e. *the translation into French, was not published in the same year as the original English. I had a copy of the French before I left Paris. And so much for* Goetha's Werter!

*I am, &c.*

*L. K.*

*** *Communications for* THE ENGLISH REVIEW *are requested to be sent to* Mr. MURRAY, No. 32, Fleet-street, London; *where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

THE

# ENGLISH REVIEW,

## For SEPTEMBER 1787.

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ART. I. *The History of the Turkish, or Ottoman Empire, from its Foundation in* 1300 *to the Peace of Belgrade in* 1740. *To which is prefixed an Historical Discourse on Mahomet and his Successors. Translated from the French of Mignot, by A. Hawkins, Esq.* 8vo. 4 vols. 1l. 4s. Stockdale. London, 1787.

THE dominions which Mahomet had acquired by fanaticism and valour descended to his successors. A legislator as well as a conqueror, he knew how to secure by policy what he had gained by arms; and for five centuries after his death, an empire, which in its progress extended to three quarters of the world, and comprehended the finest and most fertile countries of Europe and Asia, continued in the family of the Arabian prophet. But during the reign of Motamasem, the eighth caliph of the Abbasian race, an innovation took place which changed the affairs of the East, and introduced a race of barbarians to the throne of the caliphs. Motamasen, suspecting his own subjects, entrusted the guard of his person to foreigners. He kept in his pay a numerous body of Turks, or Turcomans, a warlike and ferocious people, who had sprung from Scythia; and attached them to the service of his successors, who in the sequel experienced greater calamities from this horde of barbarians than they could ever have feared from the Arabians. The caliphs degenerating into luxury and effemi-

nacy, the Turks, conscious of their own strength and the weakness of their masters, assumed the reins of government. Having embraced Islamism, they rose to the honours of the state; and being admitted to an intimacy with the caliphs, they fomented quarrels between the princes of the blood, destroying the one by the other. They appropriated to themselves those governments with which they were entrusted by the feeble caliphs, in order to keep them at a distance from the seat of empire. The Korazan, the Thervan, Mesopotamia, and Syria, became so many independent sovereignties, dismembered from that of the caliphs.

Rhadi Billah, who ascended the throne in the 322d year of the Hegira, gave the finishing blow to the authority of the caliphs, which had tottered so long. Without capacity, and void of ambition, the only act of absolute sovereignty which he exercised during his reign was to strip himself of power. He appointed an officer between himself and the Vizier, who, charged with all the weight of government, became the real monarch. This new master was called *Emir-al-Omrah*, or prince of princes. To rid himself of every kind of trouble, the Caliph permitted the Emir-al-Omrah to read public prayers in the great mosque, and in the pulpit of Mahomet; a function till then indispensably reserved to the Caliph, and which neither Mahomet nor any of his successors had ever executed by deputy. From this period the office of Caliph lost all its power, and this new dignity, formed upon the ruins of the Caliphate, became the chief object of ambition in the empire. About the 450th year of the Hegira, Trogrudbek, grandson of Seljioud, founder of the dynasty of the Selgieucids, after having vanquished the Emir-al-Omrah, aspired to that dignity himself, in order to ascend the pulpit of Mahomet, and be associated in the priesthood, which the Mussulmen still looked upon as the foundation and support of the sovereign power. After Trogrudbek, the Caliphate was but a vain title. The Selgieucid Turks tore this empire to pieces, in order to plunder the wreck.

The commencement of the Ottoman empire is fixed about the 700th year of the Hegira, the 1300th of the Christian era. The Ottomans are thus described by our author:

'The Ottomans, whose history we are about to write, are, according to the opinion of the most learned in Oriental dynasties, descended from the Ogusian Turks. Being driven from their abode on the borders of the Caspian sea, by intestine wars, they took shelter among the

the Selgieucid Turks, ſovereigns of Iconia, and received their name from Ottoman, their firſt chief, who became ſovereign. Till then their hiſtory is confounded with that of the other Turks: it is only at this period that it became peculiar to them. We ſhall unfold by what means theſe people, without any deſire of glory, or love of their country, have been able to execute aſtoniſhing acts of courage, enſlave the remains of the Roman empire, and all the country that theſe laſt poſſeſſed in the Eaſt in their greateſt proſperity.

'For a whole century the known parts of the world had been haraſſed with amazing emigrations; the nations were, as one may ſay, precipitated on one another. The beſt part of Aſia continued in the poſſeſſion of the deſcendants of Zengiſkhan. Houlagou, one of them, who was tributary to his brother Magou, the great Khan of the Tartars, poſſeſſed all Perſia; he had put to death the laſt of the Caliphs, and deſtroyed this title, or at leaſt this power, for ever. The Greek empire, reduced to the city of Conſtantinople, and to ſome parts of Thrace, of Macedonia, of Theſſaly, and of Bithynia, was not recovered from the cruſades, the ſchiſm, the uſurpation of the Latins, and from ſo many inteſtine and foreign wars, after which the ancient maſters were at length remounted on their ſhattered throne. The kingdom of the Selgieucids of ſubjugated Iconia, like all the other poſſeſſions of the Turks, had ended with Mazoud II. its laſt maſter: in fine, the empire of Mahomet, cemented by ſo much blood and ſo many victories, had yielded to forces more ſanguinary. If there were ſtill remaining ſome petty Mahometan ſovereigns in a corner of Aſia, they were thoſe that the conquering Moguls had diſdained to notice.

'In effect, after the diſſolution of the kingdom of Iconia, ſome ſervants of the laſt Sultans ſought their ſafety in acceſſible mountains. As ſoon as the vanquiſhers were retired, theſe new Emirs came to diſpute with the Greeks ſome ancient poſſeſſions which were laid waſte. The hiſtorians moſt to be credited count five of theſe Emirs, or captains, who, after having appropriated to themſelves in common all the flat country of Aſia Minor, divided it between them, in order to conquer, each on his borders, the ſtrong cities and the maritime towns which the Greeks yet poſſeſſed.

'Othman, the ſon of Trogrul, who had uſefully ſerved the laſt Sultan of Iconia, was one of the braveſt; Bithynia, which extends along the borders of the Black ſea as far as the Propontis, had formed his government under the laſt Sultans of Iconia, and became his lot after their overthrow.'

The Mahometan empire had flouriſhed by enthuſiaſm, and the ſevereſt military diſcipline; Othman, founder of the Ottoman empire, followed the ſame maxims. He called himſelf the envoy of God to render Iſlamiſm triumphant, weakened by Zengiſkhan and his ſucceſſors. Though he never bore the title of Emperor, nor even of Sultan, he laid the foundation for the power of his deſcendants, by announcing to his ſubjects the power of the Deity, by whoſe

authority he acted. In perſuading them that the ſovereign was the organ by which God manifeſted to them his will, he inſpired them with ſuch a devotion for the blood of their maſters, that it makes an eſſential part of the form of worſhip which the Ottomans believe due to the Divinity. They ſtill believe at this day that the houſe of Othman will only terminate with their empire, which is to laſt coeval with the world. Though the Ottoman Emperors are not like the Caliphs, ſucceſſors of Mahomet, their perſon is not leſs ſacred, nor their orders leſs regarded as the injunctions of Heaven, unleſs they contradict the precepts of the Koran. The blind obedience, which communicates itſelf ſtep by ſtep, renders the authority of the loweſt officers of the empire as abſolute as that of the Emperor.

Under the deſcendants of Othman, the Turkiſh empire continued gradually to extend its territories and augment its power, till the ſplendid but ferocious reign of Mahomet the Second, when the laſt remains of the Roman empire, which, during ſo many ages, had governed the world, contributed to ſwell the conqueſts of a barbarous deſpot, the croſs being taken down and the creſcent erected on the towers of Conſtantinople. The Greek empire had been long in a ſtate of decline, and the ſucceſſors of Conſtantine beheld the tottering fragments of the throne of the Ceſars. In the reign of Amurath the Second, the Greek Emperor found himſelf obliged to pay homage to the Ottoman ſceptre; an important victory to the Turk over his ancient rival in greatneſs. John Paleologus having died without children, his brother, Conſtantine Dracozes, would not venture to aſcend the throne, without the permiſſion of Amurath. He ſent ambaſſadors to ſolicit his conſent, before he preſumed to call himſelf ſovereign. This humiliating and ſhameful conduct ſeemed to preſage the approaching deſtruction of the empire. On the death of Amurath, his ſon and ſucceſſor Mahomet the Second, made it the great object of his ambition to become maſter of Conſtantinople. With this view he enticed from the Greek Emperor ſeveral experienced founders and workmen, to whom Conſtantine did not give ſufficient encouragement. Mahomet wiſhed to have a formidable artillery, and to eſtabliſh batteries on both ſides of the ſtraits. For this purpoſe he built a fort on the weſt ſide, directly facing that which his grandfather had built on the eaſt, in order to ſecure the poſſeſſion of this important paſſage. After various attempts on the ſide of Conſtantine to check the fury of the Turk, the ſiege was begun. The deſcription of this celebrated event in the

Turkiſh

Turkish history will give a specimen of our author's style and manner:

'Constantine made a last effort; he sent an embassy to the Turk to offer him any tribute that he should demand, and to represent to him the injustice of invading a country which consented to submit. But Mahomet wished to efface every trace of the Greek dominion. He replied, that Constantinople was already his conquest; that if Constantine would surrender it to him without resistance, he would spare much blood; he even offered him the enjoyment, during his life, of that part of the Morea which yet belonged to the Greek empire, in order that the last emperor might not entirely lose the state of sovereign. Whatever the Turkish historians may have said, whose recitals, copied from each other, are beyond all credibility, Constantine resolved to defend to the last moment this precious remnant of the Roman empire, and to die with it. This was what Mahomet had expected; he had disposed every thing for a general assault; he surrounded the palace on every side that was open, and promised the pillage to the soldiers, abandoning to them, without reserve, all the effects and all the inhabitants, solely reserving to himself the territory and buildings. Mahomet distributed at each breach his worst troops, composed of soldiers collected in haste, and who knew not how to fight; they were sustained, or rather constrained, by the janissaries, who, with sticks or swords in their hands, forced these wretches to place ladders and mount the first to the assault. Mahomet calculated men in the chances of war with more exactness than humanity; numerous as were these troops, he considered them of no other use to him than to fill up the ditches by the number of dead bodies, and to fatigue the arms and blunt the steel of the enemy. In effect, they all mounted to the assault, and not one reached the breach. All these operations, commenced at the same time, seemed to rouse the courage of the besieged, who precipitated from the tops of the ladders thousands of men, penetrated with terror, as soon as they were gotten up. But when the janissaries, marching on the bodies of these wretches, mounted in their turn, with as much agility as courage, the Greeks experienced efforts which they were unable to resist. The attack of these brave soldiers was covered by a shower of arrows discharged at a small distance, almost every one of which reached its destination. The lieutenant Justiniani received one of these arrows, which pierced his hand through the gauntlet with which it was covered, and another struck him in the shoulder for want of his cuirass; forced by extreme anguish, he quitted his post to seek relief. The Greek Emperor learned at another breach, where he commanded in person, the discouragement which Justiniani's retreat had spread along the ramparts. In effect, the janissaries approached in greater number towards this place; they soon reached the top of the wall; and, having redoubled the slaughter, and enlarged the breach, whole battalions mounted by this opening, where they no longer saw any resistance. They ran along the ramparts, and distributed themselves at the different assaults where their comrades had not yet succeeded. The unfortunate Constantine, seeing himself between two fires, and know-

ing the enemy were spread over the city, exclaimed, "Will no Christian deign, through pity, to take my life?" To prevent his falling alive into the hands of the vanquisher, he laid aside his gilded arms, and precipitated himself into the middle of the janissaries, who killed him without knowing him.

'Whilst the chiefs and soldiers were braving death on the breaches, the silly people ran to St. Sophia's, to await the event of a pretended prediction. Some impostor had prognosticated to them, a long time before, that the Turks should enter Constantinople one day, and would penetrate as far as the column of Constantine, where an angel should descend from heaven, and put into the hands of a common man a sword and a sceptre, saying to him, "Avenge the people of the Lord;" that the Turks would immediately take to flight; that the Greeks should drive them in turn, under the command of this king, chosen by God himself; and that they would pursue them as far as a place called Monardera, on the frontiers of Persia. The Greeks, on the faith of this absurd prophecy, almost rejoiced to see their fellow-citizens slaughtered: shut up in the churches, they were addressing tumultuous prayers to God, when the shouts of victory, and the noise of the axes breaking open the doors, announced to them death or captivity. The janissaries surrounded this unarmed multitude; avarice softened their barbarity; they bound them together two and two, choosing rather to sell or employ them in their service than to massacre them. Almost all the soldiers had perished by the sword of the conqueror.

'The great duke, or admiral, was more unfortunate than all the others. The magnificence of his arms discovered him; he was conducted alive to Mahomet, who treated him at first with some humanity. The conqueror asked him why the Greeks had persisted in defending Constantinople. "You have," said he, "lost your property and liberty, which I would have preserved you." The prisoner, who had no longer any thing to dissemble, replied, "Your first officers encouraged us to hold out, averring that you would never be able to reduce us." This answer instantly recalled to Mahomet's mind some advice which his Grand Vizier, Ali, had presumed to give him against his interest and glory. The great duke, who named no one, confirmed by this reply all the suspicions of the Emperor, and the Vizier was strangled immediately. The assault had been given in the evening, and the city was pillaged in the depth of the night. The torches and arms carried terror every where. Notwithstanding the calamity of Constantinople, there was still that magnificence which the ancient splendour of the empire had introduced. Rich clothes, magnificent furniture, gold, and precious stones, every where offered to the avidity of the soldiery. In the space of a few hours, all were bending under the weight of their booty. The sack of Constantinople was perhaps the least bloody of any related in history. The soldiers killed only some young persons of both sexes, on whom they could not agree as to the division, and who were massacred, through debauchery and rage, by those who would not give them up to the strongest. The churches, which were richer than in any other part of Christendom, were pillaged still more than the palaces of the grandees. The

Turks

Turks committed every profanation with which the excess of victory could inspire ferocious men, who thought to honour their religion by insulting that of the vanquished. They dragged about the streets the images of Jesus Christ, the Virgin Mary, and the saints, though the Alcoran acknowledges the former for a prophet, and his mother for a virgin after her delivery: they drank out of the sacred vases, and employed some of them for infamous uses; they covered their horses with the ornaments of the priests and prelates, whom they were pleased to load, all enchained as they were, with the gold and silver plundered from their churches. Cardinal Isidore, the pope's legate, was taken prisoner and sold like the rest, but was so fortunate as to conceal his name and dignity. The Turks, who detested the Latin Christians still more than the Greeks, knew that a cardinal resided at that time at Constantinople, and vainly endeavoured to discover him. The cardinal legate deceived them by taking the clothes from a dead body, and leaving it the marks of his dignity, in the moment that he saw the city on the point of being taken. No one betrayed him, undoubtedly because no one knew him again. In this disguise he was sold for a trifle to a merchant, who valued him but little on account of his age and weakness. In the sequel, he found means to escape from his captivity and return to Rome, where he ended his days. Constantinople was taken by the Turks on the twentieth of the month which they call Gimaasel-euvel, in the year of the Hegira 857, the twenty-eighth of our May, in the year of Jesus Christ 1453, two thousand two hundred and five years after the foundation of Rome, and eleven hundred and twenty-three after Constantine had removed the seat of the empire to Byzantium, and had given his name to that celebrated city, designed to become the capital of another great empire. Thus ended the last shadow of Roman greatness, that had spread itself over half the world, and which had decayed nearly in the same space of time that it had taken to raise itself.'

But, although the image of the Roman grandeur was now destroyed, and a barbarian had seated himself on the throne of the Cesars, this event proved favourable to the progress of classical literature in Europe. Letters had begun to revive in this part of the world; and the sacking of Constantinople furnished European students with preceptors in the arts and sciences. Several learned men passed from Greece into Italy, whence they spread themselves all over the West. They brought with them a more perfect knowledge of their language, valuable manuscripts of their best authors, with the precepts and examples of that eloquence which received its birth in their delightful climes, and which the Romans had formerly borrowed when they subjected them to their yoke. The new conquerors disdained to owe this advantage to the vanquished. Confined to their own prejudices, the Turks are never educated in the school of Grecian philosophy or eloquence. For a long time the

ſtudy of the Greek authors had been neglected in the univerſities of the Weſt; but it ſoon recovered itſelf after the fall of the Eaſtern empire. Gregory of Tiferne was the firſt who publicly taught Greek and Rhetoric at Paris. Among the moſt celebrated of his ſucceſſors, who enriched France with the treaſures of their country, were Baſſarion, who was honoured with the Roman purple, Argyropile, George of Trebizond, Philelphe, Hermonyme of Sparta, and Andronicus of Theſſalonica. About the commencement of the ſame century, Emanuel Chryſolore reſtored the taſte for Greek literature in Italy. He taught Leonard Aretin, and Le Pogge of Florence.

M. Mignot continues his hiſtory of the Ottoman empire to the peace of Belgrade in 1740. The latter part of it is ſo much connected with European tranſactions, and has been ſo often recorded by modern authors, that it contains little novelty to moſt readers of hiſtory.

General obſervations and remarks on the empires of the Eaſt, a developement of the cauſes of their progreſs and decline is intereſting and inſtructive; but the hiſtory of the oriental governments in detail has always been found to be languid and diſguſting. Rapid revolutions effected entirely by the ſword; extenſive conqueſts made by barbarous tribes of nations in the decline; proſcriptions, maſſacres, treachery, perfidy; the deſpotic tyranny of the prince, and the abject condition of the people, form a group of hiſtorical figures which repel the European eye, and from which our feelings revolt. Inſtead of the luſtre of heroic action, we mark a ſavage ferocity, or a barbarous cruelty; in the place of a profound or refined policy, we diſcover low ſtratagem and deceit; and, inſtead of the annals of the nation, we have only the hiſtory of the deſpot. The ſtruggle of the petty Grecian ſtates for liberty or ſuperiority are more intereſting to prefent curioſity, and will always command the attention and admiration of the world much more than the revolutions and conqueſts of thoſe mighty empires of the Eaſt which ſent forth their millions from one corner of Aſia to another, and extended their dominions over the moſt flouriſhing provinces of the eaſtern and the weſtern world.

M. Mignot is not acquainted with the oriental languages, but he has carefully peruſed Leunclavius, Ducas, the Annals of the Sultans, tranſlated by Gaudier, and other authors, of which he gives a catalogue in the preface. M. Cardonne, interpreter to the King of France for the oriental languages, and profeſſor of the Arabic tongue in the royal college, took the pains to tranſlate for him the moſt intereſting and inſtructive

instructive parts of the three Turkish annalists, Naima Effendi, Rachid Effendi, and Tchelebi Zade, which commence in the year 1594 of the Christian era, and finish in 1727: Baron de Tott left him the remarks which a fifteen years residence at Constantinople enabled him to make on the character and manners of the Turks. Our author is nephew to the celebrated Voltaire, and has probably been excited by *Avunculus Hector.*

Though not equal to that singular and universal genius, he possesses an accurate knowledge of his subject, a clearness of arrangement, and a strength as well as justness of observation, which do honour to his historical talents. At the close of their respective reigns he draws the character of the emperors; a species of composition in which he excels. Without the pomp or parade of metaphysical refinement or rhetorical embellishment, he deduces from the history the predominant qualities of the despot in such a manner as to aid rather than anticipate the reflections of the reader. His subject, however, is not fertile, either in great or in good characters. In the annals of the Roman empire we find the most respectable as well as the most contemptible monarchs; a Nero, a Caligula, a Domitian, are contrasted by a Titus, a Trajan, and the Antonines. Under the empire of the Caliphs too we meet with luminous periods. The court of Haroun-al-Raschid was polished and refined, and his reign was the Augustan age of the Mahometan empire. But in the annals of the Ottomans we mark no lucid intervals; their original ignorance, and original ferocity, unenlightened and unrefined, distinguish and debase every period of their history. Seldom does even an illustrious individual attract our attention. Sometimes we find Viziers, such as the Kiuperlis, who had sense to discern and spirit to pursue the interests of the empire; but such characters are *rari nantes in Gurgite vasto.* The emperors are scarcely to be distinguished from one another but by a greater or lesser portion of cruelty or voluptuousness.

Although the empires of the East are generally of short duration, the Ottoman power has continued for near six centuries. For this security and permanency the Turks are not indebted to their own political or military talents, but to the maxims of European policy. Although the Emperor of Germany, or the Empress of Russia, may cast an ambitious eye to the dominions of the crescent, the power of France and of Prussia will retard if not prevent the fall of that empire.

The

The hiſtory of the Turks is chiefly known to the Engliſh reader by Knolles, an injudicious and inelegant writer, to whoſe dull and voluminous compilations the work before us is a proper ſubſtitute. The tranſlation, though by no means without errors, is a valuable acquiſition to the Engliſh reader.

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ART. II. *The Hiſtory of Mexico. Collected from Spaniſh and Mexican Hiſtorians, from Manuſcripts, and ancient Paintings of the Indians. Illuſtrated by Charts and other Copper-plates. To which are added, Critical Diſſertations on the Land, the Animals, and Inhabitants of Mexico. By Abbé D. Franceſco Saverio Clavigero. Tranſlated from the original Italian, by Charles Cullen, Eſq.* 2 vols. 4to. 2l. 2s. boards. Robinſons. London, 1787.

[ *Continued from* June. ]

IN the ſecond book of this hiſtory we have an account of the Toltecas, Chechemecas, Acolhuas, Olmecas, and other nations that inhabited the country of Anahuac before the Mexicans. The Toltecas are the oldeſt nation of which there are any records in America. Baniſhed from their own country in the kingdom of Tollan, they began to wander in the 569th year of our era. They wandered from region to region for one hundred and four years, till they arrived at a place to which they gave the name of Tollantzinco, about fifty miles to the eaſt of that ſpot, where, ſome centuries after, was founded the famous city of Mexico. Not chuſing to ſettle in that country, although the climate is mild, and the ſoil fruitful, in twenty years after they moved forty miles towards the weſt, where, along the banks of a river, they founded the city of Tollan, or Tula, after the name of their native country. That city, the moſt ancient in Anahuac, is one of the moſt celebrated in the hiſtory of Mexico, and became the capital of the Toltecan kingdom, and the court of their kings. Their monarchy began in the 607th year of the Chriſtian era, and laſted three hundred and eighty-four years.

The Toltecas were the moſt celebrated people of Anahuac for their ſuperior civilization and ſkill in the arts; whence, in ſubſequent ages, it became common to diſtinguiſh the moſt remarkable artiſts by the appellation of Toltecas. They always lived in ſociety, collected into cities, under the go-

vernment of kings and regular laws. They were leſs addicted to the exerciſe of arms than to the cultivation of arts. The nations that have ſucceeded them have acknowledged themſelves indebted to the Toltecas for their knowledge of the culture of grain, cotton, pepper, and the moſt uſeful fruits. Nor did they only practiſe thoſe arts which are dictated by neceſſity, but thoſe alſo which miniſter to luxury. They had the art of caſting gold and ſilver, and acquired great reputation from the cutting of all kinds of gems. Nothing, however, raiſes their character ſo high as their having been the inventors or reformers of that ſyſtem of the arrangement of time, which was adopted by all the civilized nations of Anahuac, and which implies numerous obſervations, and a wonderfully correct aſtronomy. Acoſta and Gomara (from whom the modern compilers have chiefly borrowed) make no mention of this people, becauſe their knowledge of them was imperfect and obſcure. We are, therefore, indebted to our author, as well as to Torquemada and Boturini, for introducing to our acquaintance the firſt civilized nation of America.

After having given an account of the Chechemecas, Acolhuas, and Olmecas, our author deſcribes the expedition of the Aztecas, or Mexicans, from their native region of Aztlan to the country of Anahuac. Aztlan was ſituated to the north of the gulph of California, and its inhabitants began to migrate towards Anahuac in the year 1160 of the vulgar era. After having wandered or ſojourned in various regions, they arrived at laſt on the borders of the lake of Mexico, in the 1325th year of the Chriſtian era. On taking poſſeſſion of that place, they erected a temple to their god Huitzilopochtli, the god of war. Around the ſanctuary they began to build their miſerable huts of reeds and ruſhes. Such was the beginning of the city of Mexico, which, in after ages, was to become the court of a great empire, and the largeſt as well as moſt beautiful city of the new world. By changing their ſituation, the Mexicans did not ſuddenly improve their condition. Inſulated in the middle of a lake, without lands to cultivate, without garments to cover them, and living in a conſtant diſtruſt of their neighbours, they led a miſerable life, and ſupported themſelves ſolely on the animal and vegetable productions of the lake. But neceſſity is the parent of induſtry and of ingenious invention. The chief want which the Mexicans experienced was that of ground for their habitations, as the little iſland of Tenochtitlan was not ſufficient for its inhabitants. To remedy this defect, they raiſed paliſades in thoſe places where the water

water was shallow, which they terraced with stones and turf, uniting to their principal island several smaller ones at a little distance. In order to procure what was necessary for their habitations, their clothing and their food, they applied themselves with the utmost assiduity to fishing, and to the catching of innumerable kinds of birds, which flocked there to feed in the water. By instituting a traffic with this game, in the surrounding villages situated on the borders of the lake, they obtained the objects of their wishes. The chief exertion of their industry was to form moveable fields and gardens, which floated on the waters. The method which they pursued to make these, and which they still practise, is extremely simple.

'They plait and twist willows, and roots of marsh plants, or other materials, together, which are light, but capable of supporting the earth of the garden firmly united. Upon this foundation they lay the light bushes which float on the lake, and over all the mud and dirt which they draw up from the bottom of the same lake. Their regular figure is quadrangular; their length and breadth various; but, as far as we can judge, they are about eight perches long, and not more than three in breadth, and have less than a foot of elevation above the surface of the water. These were the first fields which the Mexicans owned after the foundation of Mexico; there they first cultivated the maize, great pepper, and other plants necessary for their support. In progress of time, as those fields grew numerous from the industry of those people, there were among them gardens of flowers and odoriferous plants, which were employed in the worship of their gods, and served for the recreation of the nobles. At present they cultivate flowers, and every sort of garden herbs, upon them. Every day of the year, at sun-rise, innumerable vessels, loaded with various kinds of flowers and herbs, which are cultivated in those gardens, are seen arriving by the canal, at the great market-place of that capital. All plants thrive there surprisingly; the mud of the lake is an extremely fertile soil, and requires no water from the clouds. In the largest gardens there is commonly a little tree, and even a little hut to shelter the cultivator, and defend him from rain or the sun. When the owner of a garden, or the *Chinampa*, as he is usually called, wishes to change his situation, to remove from a disagreeable neighbour, or to come nearer to his own family, he gets into his little vessel, and, by his own strength alone, if the garden is small, or with the assistance of others if it is large, he tows it after him, and conducts it wherever he pleases, with the little tree and hut upon it. That part of the lake where those floating gardens are is a place of infinite recreation, where the senses receive the highest possible gratification.'

In similar circumstances mankind have discovered the greatest efforts of ingenuity, and, stimulated by necessity, have invented the arts of civil life. A situation in which there are difficulties to surmount, and obstacles to overcome,

brings the human powers into exertion, and ſtrikes out inventions or improvements. The annual inundation of the Nile taught the Egyptians to avail themſelves of its waters; the ſpirit of induſtry, and the principle of improvement, being once ſet agoing, gave birth to the arts and ſciences. The barren territory of Phenicia turned the attention of its inhabitants to the ſea, who, by improving their maritime advantages, became the firſt commercial power in the ancient world. Venice, riſing from its marſhes, ſet the firſt example of ingenuity to modern Europe; and a few iſlands, formed by the induſtry of the inhabitants from the mud of the lake of Mexico, gave riſe to the greateſt empire in the new world.

The Mexican government was originally ariſtocratical; the whole nation paying obedience to an aſſembly compoſed of perſons the moſt reſpectable for their nobility, wiſdom, or valour. The number of thoſe who governed at the foundation of Mexico was twenty, among whom the chief in authority was Tenoch, as appears from their paintings. The humble ſtate in which they felt themſelves, the calamities which they ſuffered from their neighbours, and the example of the Chechemecas, the Tepenecas, and the Colhuas, incited them to erect their little ſtate into a monarchy, imagining that the royal authority would throw ſome ſplendour on the whole body of the nation; and flattering themſelves that, in their new chief, they would find a guardian who would watch over the ſtate, and a general who would defend them from their enemies. The election fell, by common conſent, on Acamapitzin, the ſon of a noble Aſteca, and a princeſs of the royal family of Colhuacan. Under the reign of eight kings the Mexicans continued to extend their territories, and augment their power, by the conqueſt of the neighbouring nations, till the beginning of the ſixteenth century; that eventful period, when a handful of Europeans, arriving in America, ſhook the kingdom to its centre, changed the deſtiny, and reverſed the whole order and ſyſtem, of the new world. Montezuma, at that time, ſat on the throne; a prince remarkable for his military talents, and tyrannical diſpoſition, who by influence and addreſs had turned the Mexican monarchy into a complete ſyſtem of deſpotiſm. The account of his government, palaces, and gardens, is written with much elegance, and gives a picture of American magnificence which will aſtoniſh an European reader:

'All the ſervants of his palace conſiſted of perſons of rank. Beſides thoſe who conſtantly lived in it, every morning ſix hundred feudatory

feudatory lords and nobles came to pay court to him. They paſſed the whole day in the antichamber, where none of their ſervants were permitted to enter, converſing in a low voice, and waiting the orders of their ſovereign. The ſervants who accompanied thoſe lords were ſo numerous as to occupy three ſmall courts of the palace; and many waited in the ſtreets. The women about the court were not leſs in number, including thoſe of rank, ſervants, and ſlaves. All this numerous female tribe lived ſhut up in a kind of ſeraglio, under the care of ſome noble matrons, who watched over their conduct; as theſe kings were extremely jealous, and every piece of miſconduct which happened in the palace, however ſlight, was ſeverely puniſhed. Of theſe women the king retained thoſe who pleaſed him; the others he gave away, as a recompence for the ſervices of his vaſſals. All the feudatories of the crown were obliged to reſide, for ſome months of the year, at the court; and, at their return to their ſtates, to leave their ſons or brothers behind them as hoſtages, which the king demanded as a ſecurity for their fidelity; on which account they required to keep houſes in Mexico.

'The forms and ceremonials introduced at court were another effect of the deſpotiſm of Montezuma. No one could enter the palace, either to ſerve the king, or to confer with him on any buſineſs, without pulling off his ſhoes and ſtockings at the gate. No perſon was allowed to appear before the king in any pompous dreſs, as it was deemed a want of reſpect to majeſty; conſequently the greateſt lords, excepting the neareſt relations of the king, ſtripped themſelves of the rich dreſs which they wore, or at leaſt covered it with one more ordinary, to ſhew their humility before him. All perſons, on entering the hall of audience, and before ſpeaking to the king, made three bows, ſaying at the firſt, lord; at the ſecond, my lord; and at the third, great lord. They ſpoke low, and with the head inclined, and received the anſwer which the king gave them by means of his ſecretaries, as attentively and humbly as if it had been the voice of an oracle. In taking leave, no perſon ever turned his back upon the throne.

'The audience-hall ſerved alſo for his dining-room. The table was a large pillow, and his ſeat a low chair. The table-cloth, napkins, and towels, were of cotton, but very fine, white, and always perfectly clean. The kitchen utenſils were of the earthen ware of Cholula; but none of theſe things ever ſerved him more than once, as immediately after he gave them to one of his nobles. The cups in which they prepared his chocolate, and other drinks of the cocoa, were of gold, or ſome beautiful ſea-ſhell, or naturally formed veſſels curiouſly varniſhed, of which we ſhall ſpeak hereafter. He had gold plate, but it was uſed only on certain feſtivals in the temple. The number and variety of diſhes at his table amazed the Spaniards who ſaw them. The conqueror Cortez ſays that they covered the floor of a great hall; and that there were diſhes of every kind of game, fiſh, fruit, and herbs, of that country. Three or four hundred noble youths carried this dinner in form; preſented it as ſoon as the king ſat down to table, and immediately retired; and, that it might not grow cold, every diſh was accompanied with its chafing-diſh. The king marked with a rod, which he had in his hand, the meats which he

choſe,

thoſe, and the reſt were diſtributed among the nobles who were in the antichamber. Before he ſat down, four of the moſt beautiful women of his ſeraglio preſented water to him to waſh his hands, and continued ſtanding all the time of his dinner, together with ſix of his principal miniſters, and his carver.

'As ſoon as the king ſat down to table, the carver ſhut the door of the hall, that none of the other nobles might ſee him eat. The miniſters ſtood at a diſtance, and kept a profound ſilence, unleſs when they made anſwer to what the king ſaid. The carver and the four women ſerved the diſhes to him, beſides two others who brought him bread made of maize baked with eggs. He frequently heard muſic during the time of his meal, and was entertained with the humorous ſayings of ſome deformed men whom he kept out of mere ſtate. He ſhewed much ſatisfaction in hearing them, and obſerved that, amongſt their jeſts, they frequently pronounced ſome important truth. When his dinner was over, he took tobacco mixed with liquid amber, in a pipe or reed beautifully varniſhed, and with the ſmoke of it put himſelf to ſleep.

'After having ſlept a little, upon the ſame low chair he gave audience, and liſtened attentively to all that was communicated to him; encouraged thoſe who, from embarraſſment, were unable to ſpeak to him, and anſwered every one by his miniſters or ſecretaries. After giving audience, he was entertained with muſic, being much delighted with hearing the glorious actions of his anceſtors ſung. At other times he amuſed himſelf with ſeeing various games played, of which we ſhall ſpeak hereafter. When he went abroad, he was carried on the ſhoulders of the nobles in a litter covered with a rich canopy, attended by a numerous retinue of courtiers; and wherever he paſſed, every perſon ſtopped with their eyes ſhut, as if they feared to be dazzled with the ſplendour of majeſty. When he alighted from the litter to walk on foot, they ſpread carpets that he might not touch the earth with his feet.

'The grandeur and magnificence of his palaces, houſes of pleaſure, woods, and gardens, were correſpondent to his majeſty. The palace of his uſual reſidence was a vaſt edifice of ſtone and lime, which had twenty doors to the public ſquare and ſtreets; three great courts, in one of which was a beautiful fountain, ſeveral halls, and more than a hundred chambers. Some of the apartments had walls of marble and other valuable kinds of ſtone. The beams were of cedar, cypreſs, and other excellent woods, well finiſhed and carved. Among the halls there was one ſo large, that, according to the teſtimony of an eye-witneſs of veracity, it could contain three thouſand people. Beſides this palace, he had others, both within and without the capital. In Mexico, beſides the ſeraglio for his wives, there was lodging for all his miniſters and counſellors, and all the officers of his houſehold and court; and alſo accommodation for foreign lords who arrived there, and particularly for the two allied kings.

'Two houſes in Mexico he appropriated to animals; the one for birds, which did not live by prey; the other for thoſe of prey, quadrupeds, and reptiles. There were ſeveral chambers belonging to the firſt, and galleries ſupported on pillars of marble, all of one piece.

Theſe

These galleries looked towards a garden, where, in the midst of some shrubbery, ten fish-ponds were formed, some of them of fresh water for the aquatic birds of rivers, and others of salt water for those of the sea. In other parts of the house were all sorts of birds, in such number and variety as to strike the Spaniards with wonder, who could not believe there was any species in the world wanting to the collection. They were supplied with the same food which they fed upon while they enjoyed their liberty, whether seeds, fruits, or insects. For those birds which lived on fish only, the daily consumption was ten Castilian *pesos* of fish, (according to the testimony of the conqueror Cortez, in his letters to Charles the Fifth) which is more than three hundred Roman pounds. Three hundred men, says Cortez, were employed to take care of those birds, besides their physicians, who observed their distempers, and applied timely remedies to them. Of those three hundred men, some procured them their food, others distributed it, others took care of their eggs at the time of their incubation, and others picked their plumage at certain seasons of the year; for, besides the pleasure which the king took in seeing so great a multitude of animals collected together, he was principally careful of their feathers, not less for the sake of the famous Mosaic images, of which we shall speak hereafter, than of the other works which were made of them. The halls and chambers of those houses were so many in number, as the conqueror abovementioned attests, that they could have accommodated two great princes with all their retinue. This celebrated house was situated in the place where, at present, the great convent of St. Francis stands.

'The other house, appropriated to the wild animals, had a large and handsome court, with a chequered pavement, and was divided into various apartments. One of them contained all the birds of prey, from the royal eagle to the kestrel, and many individuals of every species. These birds were distributed, according to their species, in various subterraneous chambers, which were more than seven feet deep, and upwards of seventeen in length and breadth. The half of every chamber was covered with flat stones; and stakes were fixed in the wall, on which they might sleep, and be defended from rain. The other half of the chamber was only covered with a lattice, through which they enjoyed the light of the sun. For the support of these birds, were killed daily near five hundred turkeys. In the same house were many low halls, filled with a great number of strong wooden cages, in which lions, tygers, wolves, coyotto, and wild cats were confined, and all other kinds of wild beasts, which were fed upon deer, rabbits, hares, techichis, and other animals, and the intestines of human sacrifices.

'The King of Mexico not only kept all the species of animals which other princes do for state, but likewise such as by nature seemed exempted from slavery, namely, crocodiles and serpents. The serpents were kept in large casks or vessels; the crocodiles in ponds, which were walled round. There were also various ponds for fish, two of which that are remaining and still beautiful, we have seen in the palace of Chapoltepec, two miles from Mexico.

'Montezuma,

'Montezuma, who was not satisfied with having every sort of animal in his palace, also collected there all irregularly formed men, who either from the colour of their hair, or of their skin, or some other deformity in their persons, were oddities of their species. An humour this, however, not unattended with beneficial consequences, as it gave maintenance to a number of miserable objects, and delivered them from the inhuman insults of their other fellow-creatures.

'All his palaces were surrounded with beautiful gardens, where there was every kind of beautiful flower, odoriferous herb, and medicinal plant. He had likewise woods inclosed with walls, and furnished with variety of game, in which he frequently sported. One of those woods was upon an island in the lake, known at present among the Spaniards by the name of *Pinon*.

'Of all these palaces, gardens, and woods, there is now remaining the wood of Chapoltepec only, which the Spanish viceroys have preserved for their pleasure. All the others were destroyed by the conquerors. They laid in ruins the most magnificent buildings of antiquity; sometimes from an indiscreet zeal for religion, sometimes in revenge, or to make use of the materials. They neglected the cultivation of the royal gardens, cut down the woods, and reduced that country to such a state, the magnificence of its former kings could not now find belief, were it not confirmed by the testimony of those who were the causes of its annihilation.'

Here we find a government, like the oriental empires, feudal in its form and despotic in its nature. The monarchy of Mexico, however, at first was limited; but as it owed its greatness to conquered kingdoms, an accession of territory to the nation was also an addition of power to the prince; and Montezuma, beside the ascendency which he acquired by his personal character and military virtues, united the functions of king and priest; an union which never fails to introduce unlimited and despotic power *.

In the sixth book Clavigero gives an account of the religion of the Mexicans, their gods, temples, priests, sacrifices, and offerings; their fasts and austerities, their chronology, calendar, and festivals; their ceremonies upon the birth of children, at marriages and funerals.

In tracing the history of the human mind, it is amusing to a philosopher to observe the same truths and the same errors making their appearance in all parts of the globe, and in every age of the world. Not that these were handed down by tradition from remote ancestors, or transmitted from one people to another by oral communication. The seeds of superstition, as well as of good sense, ingenuity,

* See this ingeniously illustrated in Mr. Logan's *Dissertation on the Government, Manners, and Spirit of Asia.*

and policy, are ſown in human nature, and ſend up ſhoots in every ſituation that favours their growth. The Mexicans had an idea, though imperfect, of one Supreme Being; and they believed alſo in the exiſtence of an evil ſpirit, the enemy of mankind, whom they diſtinguiſhed by the appellation of Rational Owl, and who they affirmed often appeared to men, for the purpoſe of terrifying or injuring them. The Otomies, the moſt barbarous nation of South-America, believed that the ſoul periſhed with the body; while the Mexicans, and all the other poliſhed nations of Anahuac, conſidered it as immortal, extending at the ſame time the bleſſing of immortality to the ſouls of brutes. Their ideas of a future ſtate, if not very philoſophical, were gay and elegant. They believed that the ſouls of ſoldiers who fell in battle, and of women who died in labour, went to the houſe of the ſun, where they led a life of endleſs delight. There every day, at the firſt appearance of the ſun's rays, they hailed his birth with rejoicings, and attended him to his meridian with dancing, and the muſic of inſtruments and of voices. After four years of that glorious life, they ſuppoſed that theſe ſpirits went to animate clouds, and birds of beautiful feathers and ſweet ſong; but always at liberty to riſe again to heaven, or deſcend upon the earth to warble and ſuck the flowers. The Pythagorean, or rather Indian tranſmigration, was held by the people of Tlaſcala, who believed that the ſouls of perſons of rank went, after their death, to inhabit the bodies of beautiful birds and the nobler quadrupeds; while the ſouls of inferior perſons were ſuppoſed to paſs into weaſels, beetles, and other animals of an inferior claſs. The difficulty of conceiving a mode of exiſtence different from what we have ſeen, probably ſuggeſted this wild theory, which has made the tour of the globe. The doctrine of the reſurrection of the dead, as it is the only true, is alſo the only intelligible, idea of a future ſtate.

Among the deities worſhipped by the Mexicans, there were *thirteen* principal or greater gods, in honour of whom they conſecrated that number. The four periods of their century (containing fifty-two years) conſiſted of *thirteen* years each; thirteen months formed their cycle of two hundred and ſixty days; and thirteen days their ſmaller periods. Their year conſiſted, like ours, of three hundred and ſixty-five days; for though it was compoſed of eighteen months, each conſiſting of twenty days, which amount only to three hundred and ſixty, they added after the laſt month five days, which they called *Nemontemi*, or uſeleſs, becauſe in theſe days

days they did nothing but receive and return visits. The Mexican system of the distribution of time, which they derived from the Toltecans, is artificial and intricate, and could not be the production of a rude or unpolished people. What appears most surprising in their mode of computing time is, that, having discovered the excess of a few hours in the solar above the civil year, they made use of intercalary days to bring them to an equality; but with this difference from the mode established by Julius Cæsar in the Roman calendar, that they did not interpose a day every four years, but *thirteen* days (employing even here their favourite number) every fifty-two years, which produces the same regulation of time. The true length of the solar year was only discovered by the Egyptians and Chaldeans, nations eminent for the study of astronomy, in the later periods of their history. The Mexican, or Toltecan, computation and arrangement of time is so different from that of all other nations as manifestly to demonstrate that their astronomy is Aboriginal. This discovery therefore, with their efforts in the arts, entitle them to hold a higher rank in the scale of civilized nations than has been assigned to them by the generality of modern historians, who have carefully transcribed the errors and follies of one another.

Speculations concerning the origin and termination of the world never occur to rude and barbarous tribes, but are among the early efforts of the mind when, conscious of its powers, it begins to examine the phenomena of nature, to generalize its conceptions, to review the past, and to explore the future. The Mexicans discovered four ages of time by as many suns. The first, or the age of water, commenced with the creation of the world, and continued until the time at which mankind perished in a general inundation along with the first sun. The second, or the age of the earth, lasted from the time of the general deluge until the destruction of the giants, and the great earthquakes, which concluded, in like manner, the second sun. The third, or the age of air, continued from the destruction of the giants to the great whirlwinds, in which all mankind perished along with the third sun. The fourth, or the age of fire, began at the last restoration of the human race, and was to continue until the fourth sun and the earth were destroyed by fire. This age, it was supposed, would end at the conclusion of one of their centuries; hence their pompous festivals in honour of the god of fire, celebrated at the beginning of every century, as a thanksgiving for his restraining his voracity, and deferring the termination of the

world. As nature contains within itself the principles of destruction, the occasional convulsions of the four elements suggested this fanciful theory, which, though not so ingenious, is equally rational as any theory of the earth that has been delivered by modern philosophers, from Burnet to Buffon.

The seventh book treats of the political and military government of the Mexicans; their laws and punishments; their military force; their agriculture and commerce; their games; their dress, food, and household furniture; their language, poetry, music, and dancing; their medicine, history, and painting; their sculpture, Mosaic works, architecture, and other arts. With regard to these, the reader will find many curious particulars, unknown to other historians, which place the Mexican institutions and arts in a favourable point of view. The education of youth, which is the chief support of a state, and which best unfolds the character of every nation, was so well conducted among the Mexicans, as to retort the supercilious contempt of certain critics upon themselves, who believe the empire of reason circumscribed to the boundaries of Europe. The instructions and advice which parents delivered to their children shew their ideas on this subject, and mark the progress which they had made in reason and morality. We shall transcribe the exhortations of mothers to their daughters, for the entertainment of the reader:

"My daughter," said the mother, "born of my substance, brought forth with my pains, and nourished with my milk, I have endeavoured to bring thee up with the greatest possible care, and thy father has wrought and polished thee like an emerald, that thou mayest appear in the eyes of men a jewel of virtue. Strive always to be good; for otherwise who will have thee for a wife? thou wilt be rejected by every one. Life is a thorny, laborious path, and it is necessary to exert all our powers to obtain the goods which the gods are willing to yield to us; we must not therefore be lazy or negligent, but diligent in every thing. Be orderly, and take pains to manage the economy of thy house. Give water to thy husband for his hands, and make bread for thy family. Wherever thou goest, go with modesty and composure, without hurrying thy steps, or laughing with those whom thou meetest, neither fixing thy looks upon them, nor casting thy eyes thoughtlessly, first to one side and then to another, that thy reputation may not be sullied; but give a courteous answer to those who salute and put any question to thee.

'Employ thyself diligently in spinning and weaving, in sewing and embroidering; for by these arts thou wilt gain esteem, and all the necessaries of food and clothing. Do not give thyself too much to sleep, nor seek the shade, but go in the open air, and there repose

repose thyself; for effeminacy brings along with it idleness and other vices.

'In whatever thou doest, encourage not evil thoughts, but attend solely to the service of the gods, and the giving comfort to thy parents. If thy father or thy mother calls thee, do not stay to be called twice; but go instantly to know their pleasure, that thou mayst not disoblige them by slowness. Return no insolent answers, nor shew any want of compliance; but if thou canst not do what they command, make a modest excuse. If another is called, and does not come quickly, come thou, hear what is ordered, and do it well. Never offer thyself to do that which thou canst not do. Deceive no person, for the gods see all thy actions. Live in peace with every body; and love every one sincerely and honestly, that thou mayest be beloved by them in return.

'Be not greedy of the goods which thou hast. If thou seest any thing presented to another, give way to no mean suspicions; for the gods, to whom every good belongs, distribute every thing as they please. If thou wouldst avoid the displeasure of others, let none meet with it from thee.

'Guard against improper familiarities with men, nor yield to the guilty wishes of thy heart, or thou wilt be the reproach of thy family, and will pollute thy mind as mud does water. Keep not company with dissolute, lying, or idle women, otherwise they will infallibly infect thee by their example. Attend upon thy family, and do not go on slight occasions out of thy house, nor be seen wandering through the streets, or in the market-place; for in such places thou wilt meet thy ruin. Remember that vice, like a poisonous herb, brings death to those who taste it; and when it once harbours in the mind, it is difficult to expel it. If in passing through the streets thou meetest with a forward youth, who appears agreeable to thee, give him no correspondence, but dissemble and pass on. If he says any thing to thee, take no heed of him nor his words; and if he follows thee, turn not your face about to look at him, lest that might inflame his passion more. If thou behavest so, he will soon turn and let thee proceed in peace.

'Enter not, without some urgent motive, into another's house, that nothing may be either said or thought injurious to thy honour; but if thou entereſt into the house of thy relations, salute them with respect, and do not remain idle, but immediately take up a spindle to spin, or do any other thing that occurs.

'When thou art married, respect thy husband, obey him, and diligently do what he commands thee. Avoid incurring his displeasure, nor shew thyself passionate or ill-natured, but receive him fondly to thy arms, even if he is poor and lives at thy expence. If thy husband occasions thee any disgust, let him not know thy displeasure when he commands thee to do any thing; but dissemble it at that time, and afterwards tell him with gentleness what vexed thee, that he may be won by thy mildness, and offend thee no farther. Dishonour him not before others, for thou also wouldst be dishonoured. If any one comes to visit thy husband, accept the visit kindly, and shew all the civility thou canst. If thy husband is foolish, be thou discreet.

diſcreet. If he fails in the management of wealth, admoniſh him of his failings; but if he is totally incapable of taking care of his eſtate, take that charge upon thyſelf, attend carefully to his poſſeſſions, and never omit to pay the workmen punctually. Take care not to loſe any thing through negligence.

'Embrace, my daughter, the counſel which I give thee; I am already advanced in life, and have had ſufficient dealings with the world; I am thy mother; I wiſh that thou mayeſt live well. Fix my precepts in thy heart and *bowels*, for then thou wilt live happy. If, by not liſtening to me, or by neglecting my inſtructions, any misfortunes befal thee, the fault will be thine, and the evil alſo. Enough, my child. May the gods proſper thee!"

The exhortations of fathers to their ſons were of the ſame nature and tendency. The knowledge of them was obtained from the Mexicans themſelves by the firſt religious miſſionaries, particularly Motolinia, Olmos, and Sahagan, who acquired a perfect knowledge of the Mexican language, and made the moſt diligent inquiry into their manners and cuſtoms.

To contemplate the phenomena of civilization; to trace the various ſteps in the progreſs of nations beginning to refine, and to mark the courſe which the human mind holds when guided only by its own light; is one of the moſt curious ſubjects of philoſophical inveſtigation. In the old continent, nations civilized, or beginning to civilize, were in the vicinity of one another; and it is often difficult to diſtinguiſh between their inventions and their acquiſitions; between what aroſe ſpontaneouſly among themſelves, and what they adopted from their neighbours. But the kingdoms of Mexico and Peru in the new world had no original to copy, and no model to imitate. Hence their untutored efforts and ſelf-originated improvements are more attractive and intereſting than the progreſs of refinement, like that of other faſhions, from one nation to another. We are, therefore, highly indebted to the Abbé Clavigero for the accurate and minute information which he has given us concerning the hiſtory, the inventions, the arts, and the manners, of the Mexicans.

[ *To be concluded in a future Number.* ]

ART.

ART. III. *Observations on the Land Revenue of the Crown.* 4to. 10s. 8d. boards. Debrett. London, 1787.

IT appears, from the preface to these observations, that the author had begun to collect materials for them in the year 1775, but without any design of publication, until perceiving a probability that the state of the land revenue will soon be submitted to parliament, he determined, with the view of facilitating the deliberations of the legislature, to lay before the public the result of his inquiries on this interesting subject. Without entering into any fruitless speculations concerning the state of the land revenue, in the more remote and dark periods of our history, he contents himself with observing, that the law of tenures was firmly established in the time of William the Norman; and that all the land in England was held of the king, as the supreme lord of the whole territory. This point is clearly evinced upon the established principles of the feudal policy; though in what manner and degree this property of the crown took place, what was the precise nature of it, and what kind of dominion the king exercised over it, are questions respecting which antiquaries are as yet undetermined; and different opinions on the subject are supported by authorities of great weight. It is certain, however, that the principal revenue of the crown, for many ages after the conquest, continued to be derived from land; and, for a long time, a great part of that estate consisted in the lands which were styled Terræ Regis; and which, according to Sir Robert Cotton, our forefathers thought it impious to alienate.

The revenue which the crown drew from its ancient demesnes was originally by returns in specie from the tenants; but it appears that this mode of revenue was converted into pecuniary payments by Henry the First, in consequence of grievous complaints made by the tenants of the hardships they suffered, in bringing victuals and necessaries from distant parts of the country to the king's household.

The author of the observations, after shewing the various means by which the kings of England became possessed of their estates, proceeds to take notice of the alienation of the crown land. We find from history, that the kings of England have ever exercised a right of disposing of the crown lands at their pleasure; but, in ancient times, there being hardly any other revenue to support the state, such alienations made it necessary for the crown to resort to the assistance of the commons for supplies. Taxes and impositions,

therefore, being the unavoidable conſequence of profuſion in grants of the revenue, the people have, on various occaſions, aſſerted the right of reſuming ſuch alienations as occaſioned a burthenſome recourſe to pecuniary aids from the public. But, in the preſent age, this power of reſumption is regarded as an obſolete practice; and, however great may be the diſtreſſes of the public, it is now maintained, that not only grants in fee, but grants for life, are, in no caſe whatever, to be reſumed. Such a principle, though liberal, and founded in an inviolable regard for the ſecurity of private poſſeſſions, might nevertheleſs have proved of pernicious conſequence to the public, had not an act for ſtopping the farther alienation of crown lands, without the authority of parliament, been paſſed in the firſt year of the reign of Queen Anne. On the acceſſion of his preſent majeſty, the whole land revenue was once more alienated from the crown; but it is only a temporary alienation during the natural life of the king.

The author next takes a view of the preſent ſtate of the land revenue, as it conſiſts either in poſſeſſion and actual enjoyment, or in reverſion and expectancy. Of the former kind are, firſt, the demiſable eſtates, which, being actually leaſed out, or in a courſe of leaſing, produce a rent annually, and alſo a fine upon every renewal. Secondly, fee-farm rents, and other rents of various kinds. Thirdly, honours, manors, and hundreds, not in leaſe, but under the care of ſtewards appointed by patent, or by conſtitution from the chancellor of the Exchequer. Fourthly, lands in the occupation of the crown for the convenience of his majeſty or the public ſervice. And, fifthly, all eſtate and intereſt which the crown has in foreſts and waſtes. Of the other kind, namely, thoſe in reverſion or expectancy, are all hereditaments which may come to the crown; firſt, for want of heirs; ſecondly, by forfeiture,; or, thirdly, by the limitation of remainders to the crown.

With reſpect to the hereditaments in poſſeſſion, theſe are widely ſcattered all over the kingdom, inſomuch that there are few counties in which the crown has not ſome lands. We are informed that theſe demiſable eſtates are either in actual courſe of leaſing, for terms of fifty years, where the greateſt part of the value conſiſts of buildings; or, in other caſes, for thirty-one years, or three lives, according to the proviſions of the civil-liſt act of the firſt of Queen Anne; or elſe they are in leaſe upon unexpired grants of long terms, made previous to that act. In general, the revenue ariſing from them is of an improveable nature, as appears by the

Report

Report of the Commiſſioners of the land revenue. The ſtatement which we meet with relative to this ſubject, is as follows:

| | £ |
|---|---|
| Amount of the fines in the firſt ſixteen years after the civil-liſt act, ending in 1717 - | 23,088 |
| In the next ſixteen years, ending in 1733 - | 43,152 |
| In the next ſixteen years, ending in 1749 - | 62,018 |
| In the next ſixteen years, ending in 1765 - | 103,392 |
| In the next ſixteen years, ending in 1781 - | 133,508 |

It appears, upon the ſame authority, that the demiſed land revenue produces, on an average, ſomething more than 20,000l. *per annum*; and that eſtates to about the ſame value have been alienated from the crown, by authority of parliament, ſince the power of the crown to grant in perpetuity was taken away.

In reſpect of fee-farms, it is hardly poſſible to aſcertain the amount of the rents with any degree of preciſion. We are informed that the rents which fall under that denomination amount to about 23,900l. but the real effective fee-farm rents are but a ſmall part of that ſum; for there are, included in that ſum, rents in arrear, and rents granted away (chiefly among thoſe called fee-farm rents), amounting to no leſs than 17,500l. *per annum*; ſo that the fee-farm rents actually received are not more than 6,400l. *per annum*.

The third article of land revenue in poſſeſſion, which conſiſts of honours, manors, &c. and is under the care of ſtewards, appears, from our author's repreſentation, to be very unprofitable; for he tells us that theſe ſtewardſhips are rather a charge on the revenue than a ſupport or increaſe of it.

The fourth ſpecies of eſtate in poſſeſſion, which, as has been already mentioned, conſiſts of lands retained by his majeſty, either for his own convenience or the public ſervice, yields no pecuniary emolument. But the fifth and laſt kind of eſtate in poſſeſſion, though not in its preſent ſtate productive of any conſiderable revenue, is of ſuch a nature, that it may be rendered, and in all probability will become, of great importance to the public; we mean the intereſt which the crown has in the foreſts, chaces, parks, warrens, and waſtes, in England and Wales.

After deſcribing the manner in which the land revenue is now managed, the author advances to the conſideration of divers meaſures and projects for the improvement of this important object. He obſerves that the ſurrender of the

crown

crown lands to the public, has been of great utility; but that much more was reſigned in this part of the bargain, on his majeſty's acceſſion, than was foreſeen; for that no allowance was made for the improveable nature of the land revenue, though it was ſure to continue increaſing, by the lapſe of time alone, excluſive of any additions which might happen from contingent cauſes. Many rents were only nominal, being little more than acknowledgments reſerved upon long leaſes, granted as matters of favour antecedent to the civil-liſt act of Queen Anne. Many of thoſe leaſes have fallen in ſince the king's acceſſion, and others will ſoon expire. In theſe caſes nominal rents are frequently converted into conſiderable ſums; and hundreds of pounds, we are informed, have been ſometimes reſerved in lieu of mere acknowledgments. Beſides, that in this mode of eſtimating the land revenue by its annual production, in rents and fines, no credit could be taken for the adventitious increaſe which it might receive by eſcheats and forfeitures, nor for the augmentation which muſt accrue, whenever allotments are made to the crown, on the encloſure of foreſts, chaces, and waſtes. This laſt conſideration is certainly of great importance; and if in this reign the foreſts ſhould be encloſed, and a ſhare ſet out in lieu of the various rights and royalties of the crown, equal to the proportion which has been allotted in ſome late inſtances; and if this ſhare ſhould be conſidered as given up by the crown to the public, under the act of parliament which gives to the aggregate fund the revenue ariſing from rents of lands and fines for leaſes of the ſame, it would be found to be a conceſſion far more conſiderable than was underſtood or intended to be made at the time of his majeſty's acceſſion.

In diſcuſſing the magnitude and importance of this national concern, the author takes a view of the grand project of encloſing and improving the foreſts and waſtes. Our limits will not permit us to accompany him through the detail of this intereſting inquiry, but we ſhall lay before our readers what he advances towards obviating ſome objections which have been ſuggeſted againſt the completion of this meaſure:

'The objections which are ſo frequently urged againſt encloſures in general, do not apply to the encloſure of foreſts and waſtes. Many ſtrong arguments have been uſed againſt encloſing common field lands, and ſmall commons; but none of theſe have any force in the caſe of great tracts of land, or of mere waſtes, ſuch as boggy moors, cold heaths, marſhy fens, and barren mountains. Whenever theſe are capable of improvement, by being divided and fenced, drained and manured, it is ſo much clear gain to the proprietors and the

the public. No doubt can be raiſed on the utility of a meaſure which occaſions the production of an additional quantity of proviſions. Riches and population muſt increaſe together with the means of ſuſtenance. Families will multiply where there is plenty of food; and where more is raiſed than is ſufficient for domeſtic conſumption, foreign markets will be found for the encouragement of exportation. The cultivation of this country is very inferior to what it might be, though ſuperior to that of moſt other nations. Many circumſtances concur to render this country peculiarly capable of improvement; the variety of its ſoil; the induſtrious and enterpriſing diſpoſition of its inhabitants; the civil liberty which it enjoys; its commerce; its extent of coaſt; its inland convenience for carriage, both by roads, navigable rivers, and canals; all conſpire to facilitate the progreſs of agriculture. What then are the obſtacles which impede the courſe of this great ſalutary work, the cultivation of our foreſts and waſtes?

'The firſt objection ariſes from the want of an adequate capital to defray the expence of ſuch an undertaking. This is an objection to the practicability of the meaſure, not merely to its expediency or utility. But when it is conſidered, that, on an encloſure of theſe lands, they muſt be divided into an infinite number of ſhares, in compenſation of the rights of common in all the pariſhes intereſted in the premiſes, the expence will not appear ſo diſcouraging, and ſo inſurmountable an obſtacle to the proceeding. The number of perſons who will be intereſted to contribute, according to their ſhares, will facilitate the production of money, which would not be procured for ſuch a purpoſe from a few rich men; though much aſſiſtance may be reaſonably expected from the great proprietors of land, who, notwithſtanding the preſſure of the times, ſtill continue to advance money for the promotion of local improvements, whereby their eſtates may be benefited, ſuch as the making of turnpike roads and navigable canals. There can be no doubt that ſo ſoon as the encloſure of any foreſt ſhall be agreed upon, and the terms adjuſted, both ſpirit and wealth enough will be found in the country to cultivate the ſoil. What inducement can be ſtronger to a farmer to lay out a part of his capital than the proſpect of acquiring a ſolid and permanent property in land, in lieu of an undefined and precarious right of common? What countryman, poſſeſſed of a few hundred pounds, would prefer the trouble and riſk of putting out his money to intereſt, or of getting ſome one to purchaſe for him in the ſtocks, rather than employ his little capital in improving or buying a parcel of ground, contiguous to his habitation, which he may expect to have at a moderate price, and which he will know how to eſtimate from his knowledge of the country and his occupation in life? It is true that, previous to the cultivation of the land, a capital muſt be provided for ſeveral expences preparatory to the undertaking. An act of parliament muſt be obtained, commiſſioners appointed, and ſurveys made. Theſe charges might be defrayed by the ſale of timber; and, if that ſhould be inſufficient, by the ſale of a part of the king's allotment; the large allotments which, in late inſtances, have been made

to

to the crown, were given as well in consideration of the payment of these charges as of the surrender of various rights and royalties.

'Another objection, often urged, is, that the bringing of so much land to market would lower the price of that species of property. Supposing this to be true, why are we to consider such an effect as a public evil? That it might be prejudicial to individuals, who at this time want to sell their lands, may be true to a certain degree. But the nation is no loser by the sinking of the money price of land, when the fall in the price of the commodity proceeds only from there being an extraordinary plenty of it. It is true that the sinking of the value of lands, if it proceeded from their being exhausted, from a want of people, or stock, or industry, to cultivate them, or from an inability to dispose of their produce, would indeed be a public calamity. But if land were to be purchased cheaper, only in consequence of a greater quantity being brought to market, I am at a loss to see how this could be a public grievance.

'The only remaining topic of objection, worthy notice, is the prevailing supposition that this measure would be unpopular. If this opinion were well founded, I should think it a very serious objection; for, however unreasonable the people might be in their apprehensions of any grievance resulting from this project, still, if great numbers were averse from the proceeding, and discontents appeared to prevail generally, amongst those who are concerned, such a circumstance might render the undertaking difficult, if not impracticable, in the execution; and the object, though very desirable, might not be worth attaining at the expence of so much dissatisfaction. But if, in general, the gentry, clergy, yeomanry, tenantry, and honest cottagers, being made sensible of the great advantages which would accrue to them, as well as to the public, should approve the scheme, the benefit to be expected from it is too considerable to be relinquished from the apprehension of any sudden temporary riots which may be secretly excited by those who are conscious of having made, as well as those who may design to make, unjust encroachments.

'It must be confessed that this measure may probably meet with much discountenance from some great lords, who may consult the gratification of their own pleasures, fancy, or pride, more than the public benefit. The amusements of the chace, which the forests afford, and the beautiful scenes with which they adorn the country, cannot be compensated by an allotment of land to those whose great estates need no addition: the patronage also which many great men possess in the forests, and the power of conferring favours, which they derive from offices, increases their influence in the country; and provincial politics, particularly in respect to elections, may interfere, and induce those, whose interest is at stake, to use every means of frustrating any attempt to inclose the forests. Such persons might easily foment the natural jealousy of the people. All novelties in the modification of property, and the extinction of ancient rights, create suspicion. The prejudices of the people, their passions, and propensity to resist authority, might soon be worked upon, and their minds

minds inflamed, to the utter excluſion of cool reaſoning and deliberation; whilſt a deſperate band of treſpaſſers and vagabonds, who live by depredation, ſurround the borders, and are ever at hand ready to break out into open inſurrection.'

The author of the Obſervations has evidently beſtowed great attention on his ſubject; and, in an affair of ſo complicated a nature as the land revenue, has comprized much uſeful information within a moderate compaſs. A more minute inquiry into facts and circumſtances, however, will be neceſſary, previous to the final arrangement of the important project in contemplation. But the obſervations ſuggeſted by this intelligent and well-informed writer, muſt prove highly uſeful as a guide to thoſe who would inveſtigate with accuracy the numerous, fluctuating, and increaſing ſources of the land revenue of the crown. And by the views of improvement which they likewiſe open, they may be attended with the farther advantage of exciting the legiſlature to a ſpeedy inquiry into the means by which this valuable reſource may be rendered of the utmoſt benefit to the nation.

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ART. IV. *Ode on General Eliott's return from Gibraltar. By Anna Seward.* 4to. 1s. ſtitched. Cadell. London, 1787.

OF bad poets there are various kinds. There is a ſpecies of writers, animated by a lively temper, and employing upon every occaſion an elevated and figurative language, who want nothing of the character of a genuine poet but taſte, and miſcarry merely from a want of power to diſcriminate the natural from the turgid, the pathetic from the mean, and the ſublime from the pathos. There is a ſecond ſpecies who never diſguſt us by extravagance, or puzzle us by obſcurity, but who tread on in an even, ſimple, proſaic ſtyle, without energy to arouſe, and without feelings to intereſt us. Miſs Seward has always appeared to us a ſort of writer inferior to either of theſe. Her language has neither the glitter of the falſe ſublime, nor the inoffenſive manner of the proſaic. She is incapable of ſimplicity, elegance, and eaſe. By indefatigable art ſhe has arrived at the power of introducing metaphors that illuſtrate no idea, and that flow from no original animation. Frigid and oblique, they preſent themſelves

to the *ſenſorium* of the reader; and the reſult of too aſſiduous a peruſal would be to diſtort the imagination, and to "freeze the current of the ſoul." They anſwer no purpoſe but to diſplay the coſtiveneſs of the writer's invention, and the dreary barrenneſs of her fancy. In an age like this, an age that has produced a Burney, a Williams, and a Genlis, names that do honour not merely to the ſex, but to the ſpecies, we are not apprehenſive that the freedom of theſe animadverſions ſhould expoſe us to the charge of want of gallantry. The claſs of literary females has at length obtained the reſpectable prerogative of being no longer treated with idle and unmeaning compliment, but of being fairly admitted to the bar of impartial criticiſm.

The author before us was originally indebted for her reputation to the circumſtance of her chuſing temporary and popular ſubjects. In this line ſhe has continued to tread; but the feeling of ſurpriſe is gone; and we believe ſhe will not now be able to take the public by a *coup-de-main*. As a ſpecimen of the Ode to General Eliott, we beg leave to preſent our readers with the ſtanza in which is deſcribed the effect of the ſucceſs which attended our efforts at Gibraltar:

'O Britain!—O my country! *then* 'twas thine
To emerge from ev'ry cloud that veil'd thy light!
In all the ſplendour of that worth to ſhine,
Which erſt, with ray peculiar, deck'd thy might;
What time, amidſt thy vanquiſh'd foes,
Thy name with added luſtre roſe,
For that thy precepts to thy ſons impart,
With the undaunted ſoul, the generous melting heart.'

The laconic manner in which the victories of the Duke of Marlborough are here deſcribed is curious:

'On Belgium plains when Gallic gore,
In freedom's cauſe, intrepid Marlborough pour'd.'

The poetical ſtudent is not to be informed that the peculiar province of his favourite art conſiſts in creation. Miſs Seward is by no means defective in this particular, and accordingly has preſented us with a grove of evergreens of a ſpecies entirely original, and from which we believe Capt. Donellan would have been able to derive no advantage:

'Palms unfading round their urn,
Let their favour'd country ſtrew!
Since to the laviſh wreaths ſhe long had worn,
They brought new *laurels of enduring glow.*'

If

If we were to point out any feature in which Miſs Seward particularly excels, we ſhould ſay it was in thoſe high-wrought expreſſions, which, though we have ſuppoſed them not to be natural to her, ſhe is very ſucceſsful in tranſplanting. Of this ſort is her compliment to Sir Roger Curtis, who rows away to the relief of the drowning Spaniards:

'With all the twice-bleſs'd angel in his eye.'

When the reader has firſt gueſſed who this angel is, and how he comes by his double portion, we would then recommend to him to diſtend his imagination, in order to figure to himſelf this angel in his new habitation, the eye of the captain:

'A mighty Gulliver in Lilliput!'

As we have no quarrel to Miſs Seward we will not part with her without having firſt fairly extracted the moſt reſpectable ſtanza in her whole pamphlet. She is deſcribing the national ſituation in conſequence of the defeat of the Spaniards:

'So when the wint'ry tempeſt's baleful powers
Have riſen a vernal day-ſpring to deform,
If the all-cheering ſun, at evening hours,
Throws back the ſable curtains of the ſtorm,
Green hills, and gilded mountains gay,
In dewy brightneſs meet his ray;
Creation kindles, as its luſtre flows,
Till, in a ſoften'd night, he leaves her to repoſe.'

As General Eliott has deſerved well of his country, we hope he will meet with more generous and unforced congratulations than this.

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ART. V. *Supplement to the Arctic Zoology.* 4to.

ON a ſubject ſo immenſe as the Arctic Zoology, many ages will be requiſite to carry the ſcience to perfection; if, indeed, perfection be attainable. During the ſhort interval ſince Mr. Pennant's publication on this part of natural hiſtory, ſo much new matter has been already pointed out, as to give riſe to the preſent Supplement; and it is probable that, in a little longer time, ſuch an additional ſtock of obſervations will be collected as may afford ſufficient materials

materials for a ſimilar production. For induſtry, zeal, and abilities, Mr. Pennant is eminently conſpicuous; but the public is indebted to him not merely for his own laudable exertions; his example proves peculiarly auſpicious to the advancement of natural knowledge.

Of the deſign and merits of the Arctic Zoology, we gave an account in our Eighth Volume. The various articles in the Supplement are methodically arranged by references to the particular pages of the work. Among the additions to the Introduction are ſome facts which gratify curioſity. The principal of theſe is an account of the eruption of fire in Iceland in 1783. This being a very extraordinary phenomenon we ſhall, for the ſatisfaction of our readers, give an abridged narrative of the incident.

Upon the firſt of June there was obſerved a ſhaking of the earth, in the weſtern part of the province of Shaptarfiall, which increaſed until the eleventh, and was ſo great that the inhabitants were under the neceſſity of quitting their houſes. At this time there was obſerved a continual ſmoke, or ſteam, ariſing out of the earth, in the northern and uninhabited parts of the country. Three fire-ſpouts broke out, of which that in the north-weſt was the greateſt. After riſing to a conſiderable height in the air, they were collected into one ſtream, which aſcended ſo high as to be ſeen at the diſtance of thirty-four miles. The whole country, for double that diſtance, was covered with a thick ſmoke and ſteam.

The fire was mixed with prodigious quantities of brimſtone, ſand, pumice-ſtone, and aſhes, which fell in the fields, villages, and towns, at a conſiderable diſtance. The pumice which fell in the villages, being red-hot, did conſiderable damage. Along with the pumice-ſtone there fell a great quantity of dirty ſubſtance like pitch, ſometimes in the form of ſmall balls, and ſometimes like rings or garlands.

After a few days the fire came out, ſometimes in a continued ſtream, and at other times in flaſhes, which were ſeen at the diſtance of thirty or forty miles, and were accompanied with a noiſe like thunder. The phenomenon continued the whole ſummer. What was remarkable in this eruption, upon the ſame day that the fire broke out, there fell a great quantity of rain in all that neighbourhood, which did almoſt as much harm as the fire. At a greater diſtance from the fire, there was ſevere coldneſs in the atmoſphere: in ſome places a very heavy fall of ſnow, and in others a great quantity of hail. The extreme heat of the ſtreaming fire, meeting with

with ſo large a body of water, occaſioned ſuch a ſteam in the air as to darken the ſun, which appeared like blood, and the whole face of nature ſeemed to be changed.

When the fire firſt broke out, there was a conſiderable increaſe of water in the river Skapta, and Piorſa; but upon the eleventh of June the former was totally dried up in leſs than twenty-four hours; and the day following a prodigious ſtream of red-hot lava ran down its deep channel through the whole of its courſe. The fiery ſtream, beſide entirely filling up the valley in which the river Skapta ran, ſpread itſelf for a conſiderable diſtance on each ſide, laying all the neighbouring country under fire; and even overflowed all the buildings in the village of Buland, the ſituation of which was remarkably high.

It appears from the narrative, that the extent of the ground covered by the lava was fifteen miles long, and ſeven broad. The perpendicular height of the edge was from ſixteen to twenty fathoms; ſo that wherever it came it covered every village it met with, as well as ſeveral hills; and thoſe which, on account of their great height, it did not cover, were melted down by it in ſuch a manner that the whole ſurface was in a fluid ſtate, and formed a lake of fire, reſembling red-hot melted metal.

This terrible eruption was productive of two other circumſtances equally wonderful. Two iſlands have been thrown up. One of theſe made its appearance in the month of February 1784, where the water was before upwards of a hundred fathoms deep. This iſland is above half a mile in circumference, full as high as the mountain Erian in Iceland; and, by the laſt accounts, it continued burning with great vehemence. The other iſland, which is at a greater diſtance northward, is yet larger in circumference, very high, and has likewiſe burnt without intermiſſion for a conſiderable time.

Ever ſince the firſt breaking out of the eruption, the whole atmoſphere has been loaded with ſmoke, ſteam, and ſulphurous vapours. The ſun became at times totally inviſible, and, when it could be ſeen, was of a reddiſh or bloody colour. The fiſheries are moſt of them deſtroyed; for the banks, where the fiſh uſed to be, are ſo ſhifted and changed as not to be known again by the fiſhermen; and the ſmoke ſo thick as to prevent them from going far out to ſea; for no object is viſible at above the diſtance of fifty fathom. The water of the rain falling through this ſmoke and ſteam, is ſo impregnated with ſalt and brimſtone as to deſtroy the hair, and even the ſkin, of the cattle; and all

the grafs in the iſland is ſo covered with ſooty and pitchy matter, that the moſt of it is deſtroyed; and what is left is rendered poiſonous to any cattle that eat of it; ſo that thoſe which have eſcaped the fire are now dying for want of food, or poiſoned by the unwholeſome remains of the vegetables. Nor are the inhabitants, in many reſpects, more free from dangers than the cattle. Many have loſt their lives by the poiſonous quality of the ſmoke and ſteam, of which the whole atmoſphere conſiſted; particularly old people, and ſuch as had any weakneſs and complaint of the breaſt and lungs.

During the fall of the rain which has been mentioned, there was obſerved at Trondheim, and other places in Norway, and alſo at Faroe, an uncommon fall of ſharp and ſalt rain, which was ſo penetrating that it totally deſtroyed the leaves of the trees, and every vegetable it fell upon, by ſcorching them up, and cauſing them to wither. At Faroe there fell a conſiderable quantity of aſhes, ſand, pumice, and brimſtone, which covered the whole ſurface of the ground whenever the wind blew from Iceland; and the diſtance between theſe two places is at leaſt eighty miles. Ships that were ſailing between Copenhagen and Norway were frequently covered with aſhes and brimſtone, which ſtuck to the ſails, maſts, and decks, beſmearing them all over with a black and pitchy matter. Many parts of Holland, Germany, and other countries in the North, obſerved a brimſtone vapour in the air, accompanied with a thick ſmoke; and in ſome places there fell upon the earth every night a light grey-coloured ſubſtance, which, by its yielding a bluiſh flame when thrown upon the fire, evidently appeared to be ſulphurous. Theſe appearances continued, more or leſs, all the months of July, Auguſt, and September.

This volcanic phenomenon is the moſt extraordinary of any upon record; and the account of it merits particular preſervation in the annals of natural hiſtory.

In the Supplement to the Zoological Part, Mr. Pennant has made various additions to the account of quadrupeds and birds, to which he has now ſubjoined the fiſhes and reptiles, with a liſt of American inſects, from Mr. Forſter, and references to the American ſhells deſcribed and engraved by Dr. Liſter. The collection is conſequently much enlarged; but, as we have already obſerved, a long time will be neceſſary to perfect the ſyſtem of the known, and bring to light the various genera and ſpecies of the yet unknown, animals in the northern regions. We wiſh, for the intereſts of natural hiſtory, that a Pennant might live in every age.

ART.

ART. VI. *A Hiſtory of the late Siege of Gibraltar. With a Deſcription and Account of that Garriſon from the earlieſt Periods. By John Drinkwater, Captain in the late Seventy-ſecond Regiment, or Royal Mancheſter Volunteers, and an Honorary Member of the Literary and Philoſophical Society of Mancheſter. The Third Edition.* 4to. 1l. 11s. 6d. boards. Johnſon, London, 1787.

HISTORY abounds with examples of beſieged garriſons enduring great hardſhips, and perſevering in an obſtinate defence; but of all the tranſactions hitherto recorded of this kind, the late ſiege of Gibraltar will ever remain the moſt memorable. The great importance of the place; the prodigious force employed againſt it, both by ſea and land; the extreme length of the blockade; and, above all, the extraordinary exertions of fortitude, activity, military ingenuity, and valour, diſplayed by the beſieged; are ſuch circumſtances as render the whole tranſaction peculiarly illuſtrious, and muſt excite, in the minds of thoſe who peruſe the accounts of it, equal aſtoniſhment and admiration. In point of expedients, the defence of Gibraltar bears a ſtrong reſemblance to that of Syracuſe, againſt the force of Marcellus; when the great Archimedes reduced into practice that wonderful application of the mechanical powers which ſtruck the Romans with amazement, and remains to this day a proof of his almoſt incredible proficiency in the ſcience of projectiles.

The Hiſtory now before us is compiled from obſervations daily noted down, upon the ſpot, by the author; with the additional information and remarks of ſeveral reſpectable characters, who alſo were eye-witneſſes of the tranſactions which he has recorded. In the proſecution of his deſign, Captain Drinkwater has experienced one principal difficulty. The work, he obſerves, is addreſſed to two claſſes of readers: thoſe whoſe chief object in the peruſal of it was entertainment, he apprehended, might find the relation too minute and circumſtantial, from the inſertion of many particulars, which thoſe of the military profeſſion would greatly blame an author for preſuming to curtail or omit. This apprehenſion was indeed not void of foundation; but he has done all in the power of a prudent author to gratify the readers of both claſſes. Though his principal and indiſpenſable object was to relate the military exertions of the contending parties, he has, at the ſame time, according to his own remark, endeavoured to diverſify the narrative by ſuch

anecdotes and obſervations as will occaſionally relieve or awaken the attention.

This celebrated fortreſs is ſituated in Andaluſia, the moſt ſouthern province of Spain. The rock is ſeven miles in circumference, forming a promontory three miles long; and is joined to the continent by an iſthmus of low ſand: the ſouthern extremity lies in 36° 2′ 30″ north latitude, and in 5° 15′ weſt longitude from the meridian of London. The ancient name of this rock was Calpe, and, with Mons Abyla on the oppoſite coaſt of Africa, conſtituted what were called by the Greek and Roman writers the Pillars of Hercules. Though famous in the fictions of mythology, it does not however appear that the hill was ever inhabited by the Phœnicians, Carthaginians, or Romans, who at an early period viſited the bay, and built cities in its neighbourhood. The time when it began to be remarkable for the natural ſtrength of its ſituation, ſeems well aſcertained, as our author obſerves, to be in the beginning of the eighth century, when the Saracens invaded Spain, and made themſelves maſters of the whole country. From this era the author gives a conciſe hiſtory of Gibraltar, with a ſucceſſion of its governors from the year 1707, when it was taken by the Engliſh, to the preſent time: but our limits not permitting us to dwell on the preliminary part of the work, which contains likewiſe a deſcription of the rock, with the fortifications and town of Gibraltar, remains of Mooriſh architecture, natural curioſities, climate, &c. we muſt haſten to more intereſting ſcenes.

On the 21ſt of June, 1779, the communication between Spain and Gibraltar was cloſed, by an order from Madrid. The author informs us, that, two days previous to this event, General Eliott (now Lord Heathfield), the governor, accompanied by many field-officers of the garriſon, paid a viſit to General Mendoza, the commandant of the Spaniſh lines, to congratulate him on his promotion. Their reception, at St. Roque was far from agreeable; and it was remarked that the Spaniſh general appeared embaraſſed during their ſtay; a circumſtance which, doubtleſs, proceeded from his knowledge of what was to follow. According to our author's ſtatement of the troops in the garriſon at this period, they amounted to 5382 men. Preparations had been privately made for the defence of the garriſon when intelligence was firſt received of a war with Spain: the objects, therefore, at this time to be conſidered were, how to procure conſtant ſupplies of proviſions from Barbary, and in what

what manner the correſpondence between England and Gibraltar was to be conducted.

On the thirteenth of July two line-of-battle ſhips were obſerved cruiſing behind the rock, and at night they went into Ceuta. On the ſixteenth the enemy blocked up the port with a ſquadron of men of war, conſiſting of two ſeventy-fours, two frigates, five xebeques, and a number of gallies, half-gallies, and armed ſettees: they anchored in the bay of Algeziras, and keeping a vigilant look-out, the garriſon became cloſely blockaded. This was the firſt motion of the enemy that diſcovered any direct intentions of diſtreſſing, or attacking Gibraltar. The force of Admiral Duff, then ſtationed in that quarter, conſiſted at this time only of one ſixty-gun ſhip, three frigates, two of which were on a cruize, and a ſloop of war.

In the mean time, the enemy's army was in force before the place, and their preſent plan ſeemed to be to reduce Gibraltar by famine. The ſituation of the garriſon was becoming every day more intereſting: only forty head of cattle were now in the place. The ſtanding orders of the garriſon ſpecified, that every inhabitant, even in time of peace, ſhould have in ſtore ſix months proviſions; yet, by far the greater number had neglected this precaution. Theſe unfortunate people, as they could not expect to be ſupplied from the garriſon ſtores, were in general compelled to ſeek for ſubſiſtence by quitting the place. Some, however, were induced to weather out the ſtorm by the property they had in the garriſon, and which they could not remove with themſelves.

In January 1780 Sir George Brydges Rodney, on his arrival off the coaſt of Barbary, had ſent intelligence to Mr. Logie, the Britiſh conſul at Algiers, to prepare ſupplies for the garriſon. Three veſſels therefore ſailed in the courſe of the twenty-ſecond for Tetuan, to bring over what was at hand. The conſul had provided cattle, faſcines, pickets, &c. in readineſs for the ſhips when they arrived; but, to his ſurpriſe, the ſhips ſent in the hurry of buſineſs, under convoy of the Bedford, were tranſports fitted up for the reception of troops, with many weeks proviſions on board; and, before the births could be removed to admit the ſupplies, the wind came eaſterly, and the ſhips were obliged to return without them. This overſight was of great detriment. The garriſon veſſels were afterwards ſent for theſe articles; but after Sir George Rodney's departure, moſt of them were detained by the vigilance of the enemy's cruiſers.

The author informs us that in February the garrison might be considered in a perfect state of defence. The scurvy indeed had begun to affect many, and threatened to become more general; but the troops flattered themselves that the enemy would give up the intention of starving them to a surrender, and, by relaxing in their vigilance at sea, might afford an opportunity of receiving constant supplies of those articles most essential to health.

On the seventh of June, a little after midnight, the Enterprize, which was anchored to the northward, off the New Molehead, discovered several sail approaching her from the opposite side of the bay; they were hailed; but before satisfactory answers could be received, several fire-works and inflammable substances were thrown on board, and six fireships suddenly appeared in the form of a crescent, bearing down upon her and the ordnance ships in the New Mole. The Panther and shipping immediately commenced a brisk cannonade to retard their progress; and, manning their boats, the officers and seamen, with their usual intrepidity, grappled the ships; and, notwithstanding the fierceness of the flames, towed them clear of the garrison vessels under the walls, where they were afterwards extinguished.

On the 12th of April 1781 the garrison, now in extreme scarcity of provisions, had the happiness of being supplied by the arrival of the fleet under the command of Admiral Darby. A brisk bombardment from the Spanish batteries now took place, which saluted the garrison almost every instant with a volley of eight or ten cannon, besides mortars. The gun-boats attacked the shipping on the sixteenth, and endeavoured to molest the parties employed in landing the provisions; but a line-of-battle ship and two frigates soon obliged them to retire.

The bombardment from the enemy's batteries is continued, at intervals, with increasing vigour, and great damage is sustained by the town, and the works of the fortress. In August 1782 the Count D'Artois and the Duke de Bourbon arrive in the combined camp; and every thing seemed now to indicate the most determined resolution of speedily effecting, if possible, the final reduction of the place. For this purpose, the combined fleets of France and Spain arrive within the bay of Gibraltar; soon after which commenced the action, emphatically denominated by our author the Grand Attack, the account of which we shall lay before our readers in his own words:

'The enemy's cannonade was continued, almost on the same scale as the preceding days, during the night of the twelfth. The next morning

morning we obſerved the combined fleet had made ſome new arrangements in their poſition, or moorings, and that the remaining two battering ſhips had joined the others at the Orange-Grove, where their whole force ſeemed to be aſſembled. About a quarter before ſeven o'clock ſome motions were obſerved amongſt their ſhipping; and ſoon after the battering ſhips got under way, with a gentle breeze from the north-weſt, ſtanding to the ſouthward to clear the men of war; and were attended by a number of boats. As our navy were conſtantly of opinion that the ſhips would be brought before the garriſon in the night, few ſuſpected that the preſent manœuvres were preparatory to their finally entering on the intereſting enterpriſe: but obſerving a crowd of ſpectators on the beach, near Point Mala, and upon the neighbouring eminences, and the ſhips edging down towards the garriſon, the governor thought it would be imprudent any longer to doubt it. The town-batteries were accordingly manned, and the grates and furnaces for heating ſhot ordered to be lighted.

'Thus prepared for their reception, we had leiſure to notice the enemy's evolutions. The ten battering-ſhips, after leaving the men of war, *were* to the north, and, a little paſt nine o'clock, bore down in admirable order for their ſeveral ſtations; the admiral, in a two-decker, mooring about nine hundred yards off the king's baſtion; the others ſucceſſively taking their places to the right and left of the flag-ſhip in a maſterly manner, the moſt diſtant being about eleven or twelve hundred yards from the garriſon. Our artillery allowed the enemy every reaſonable advantage, in permitting them, without moleſtation, to chooſe their diſtance; but as ſoon as the firſt ſhip dropped her anchors, which was about a quarter before ten o'clock, that inſtant our firing commenced. The enemy were completely moored in little more than ten minutes. The cannonade then became in a high degree tremendous. The ſhowers of ſhot and ſhells which were directed from their land-batteries, the battering-ſhips, and, on the other hand, from the various works of the garriſon, exhibited a ſcene, of which perhaps neither the pen nor the pencil can furniſh a competent idea. It is ſufficient to ſay that *four hundred* pieces of the heavieſt artillery were playing at the ſame moment: an inſtance which has ſcarcely occurred in any ſiege ſince the invention of thoſe wonderful engines of deſtruction.

'After ſome hours cannonade, the battering ſhips were found to be no leſs formidable than they had been repreſented. Our heavieſt ſhells often rebounded from their tops, whilſt the thirty-two pound ſhot ſeemed incapable of making any viſible impreſſion upon their hulls. Frequently we flattered ourſelves they were on fire; but no ſooner did the ſmoke appear, than, with the moſt perſevering intrepidity, men were obſerved applying water from their engines within to thoſe places whence the ſmoke iſſued. Theſe circumſtances, with the prodigious cannonade which they maintained, gave us reaſon to imagine that the attack would not be ſo ſoon decided, as, from our recent ſucceſs againſt their land-batteries, we had fondly expected. Even the artillery themſelves, at this period, had their doubts of the effect of the red hot ſhot, which

began to be uſed about twelve, but were not general till between one and two o'clock. The enemy's cannon at the commencement were too much elevated; but about noon their firing was powerful, and well-directed. Our caſuals then became numerous; particularly on thoſe batteries north of the king's baſtion, which were warmly annoyed by the enemy's *flanking* and *reverſe* fire from the land. Though ſo vexatiouſly annoyed from the iſthmus, our artillery totally diſregarded their opponents in that quarter, directing their ſole attention to the battering ſhips, the furious and ſpirited oppoſition of which ſerved to excite our people to more animated exertions. A fire, more tremendous if poſſible than ever, was therefore directed from the garriſon. Inceſſant ſhowers of hot balls, carcaſſes, and ſhells of every ſpecies, flew from all quarters; and as the maſts of ſeveral of the ſhips were ſhot away, and the rigging of all in great confuſion, our hopes of a favourable and ſpeedy deciſion began to revive.

'About noon the mortar-boats and bomb-ketches attempted to ſecond the attack from the ſhips; but the wind having changed to the ſouth-weſt, and blowing a ſmart breeze, with a heavy ſwell, they were prevented taking a part in the action. The ſame reaſon alſo hindered our gun-boats from flanking the battering-ſhips from the ſouthward.

'For ſome hours the attack and defence were ſo equally well ſupported, as ſcarcely to admit any appearance of ſuperiority in the cannonade on either ſide. The wonderful conſtruction of the ſhips ſeemed to bid defiance to the powers of the heavieſt ordnance. In the afternoon, however, the face of things began to change conſiderably. The ſmoke which had been obſerved to iſſue from the upper part of the flag ſhip appeared to prevail, notwithſtanding the conſtant application of water; and the admiral's ſecond was perceived to be in the ſame condition. Confuſion was now apparent on board ſeveral of the veſſels; and by the evening their cannonade was conſiderably abated. About ſeven or eight it almoſt totally ceaſed, excepting from one or two ſhips to the northward, which, from their diſtance, had ſuffered little injury.

'When their firing began to ſlacken, various ſignals were made from the ſouthernmoſt ſhips; and, as the evening advanced, many rockets were thrown up, to inform their friends (as we afterwards learned) of their extreme danger and diſtreſs. Theſe ſignals were immediately anſwered, and ſeveral boats were ſeen to row round the diſabled ſhips. Our artillery, at this period, muſt have cauſed dreadful havock amongſt them. An indiſtinct clamour, with lamentable cries and groans, proceeded (during the ſhort intervals of ceſſation) from all quarters; and, a little before midnight, a wreck floated in, upon which were twelve men, who only, out of threeſcore which were on board their launch, had eſcaped. Theſe circumſtances convinced us that we had gained an advantage over the enemy; yet we did not conceive that the victory was ſo complete as the ſucceeding morning evinced. Our firing was therefore continued, though with leſs vivacity: but as the artillery, from ſuch a hard-fought day, expoſed to the intenſe heat of a warm ſun, in addition

to

to the haraſſing duties of the preceding night, were much fatigued; and as it was impoſſible to foreſee what new objects might demand their ſervice the following day, the governor, about ſix in the evening, when the enemy's fire abated, permitted the majority of the officers and men to be relieved by a picquet of a hundred men from the marine brigade, under the command of Lieutenant Trentham; and officers, and non-commiſſioned officers of the artillery, were ſtationed on the different batteries, to direct the ſailors in the mode of firing the hot ſhot.

'About an hour after midnight the battering-ſhip which had ſuffered the greateſt injury, and which had been frequently on fire the preceding day, was completely in flames, and by two o'clock ſhe appeared as one continued blaze from ſtem to ſtern. The ſhip to the ſouthward was alſo on fire, but did not burn with ſo much rapidity. The light thrown out on all ſides by the flames enabled the artillery to point the guns with the utmoſt preciſion, whilſt the Rock, and neighbouring objects, were highly illuminated; forming, with the conſtant flaſhes of our cannon, a mingled ſcene of ſublimity and terror. Between three and four o'clock ſix other of the battering-ſhips indicated the efficacy of red-hot ſhot; and the approaching day *now* promiſed us one of the completeſt defenſive victories on record.

'Brigadier Curtis, who was encamped with his brigade at Europa, being informed that the enemy's ſhips were in flames, and that the calmneſs of the ſea would permit his gun-boats to act, marched about three o'clock, with a detachment to the New Mole; and, drawing up his boats in ſuch manner as to flank the battering-ſhips, compelled their boats to abandon them. As the day approached, and the garriſon-fire abated, the brigadier advanced, and captured two launches. Theſe boats attempted to eſcape; but a ſhot killing and wounding ſeveral men on board one of them, they ſurrendered, and were conducted to Ragged-ſtaff. The brigadier being informed by the priſoners that many men were through neceſſity left by their friends on board the ſhips, he generouſly determined to reſcue them from the inevitable death which ſeemed to impend. Some of theſe infatuated wretches nevertheleſs (it is ſaid) refuſed at firſt the deliverance which was tendered to them, preferring the chance of that death which appeared inevitable to being put to the ſword, which they had been perſuaded would be the conſequence if they ſubmitted to the garriſon. Being left, however, ſome moments to the horrors of their fate, they beckoned the boats to return, and reſigned themſelves to the clemency of their conquerors.'

This celebrated action, ſo glorious to the Britiſh arms, proved deciſive of the fate of Gibraltar, which the enemy, at laſt, deſpaired of ever being able to reduce. And it is probable that the unſucceſsful attempt of ſuch a force as was employed againſt it on this occaſion, aided with the moſt powerful efforts to reduce the garriſon by famine, will long continue to operate upon the minds of the Spaniards, as a memorable example of what reſiſtance they may expect,

in any future attack, from the perſevering reſolution and invincible valour of Britiſh troops.

That our detail might not extend to an immoderate length, we have been obliged to omit the numerous particulars relative to the attack and defence through the whole of this tedious, and, we may add, unparalleled ſiege. But the author of the hiſtory has recorded them with great perſpicuity and exactneſs; and, from the multitude of collateral incidents introduced, his readers, we can aſſure them, will find much more entertainment in the peruſal of the work than they would be apt to expect from any account of military tranſactions. The edition we have uſed is the third; and we find it to be greatly improved, both in reſpect of information and anecdote.

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ART. VII. *The Works of Arthur Murphy, Esq. In Seven Volumes.* 8vo. 2l. 2s. boards. Cadell. London, 1787.

MR. Murphy is the moſt voluminous dramatic writer that has appeared in this country for many years; and, what has ſeldom been the fortune of modern authors, ſome of his pieces are ſtill, occaſionally, performed on the ſtage. He informs us, in the preface, that this edition of his works contains all that he has written, or would now be anſwerable for, except an "Eſſay on the Life and Genius of Henry Fielding," and a "Tranſlation of Marmontel's Beliſarius;" for, of the political papers which fell from his pen many years ago, he hopes that no trace is left.

The firſt volume of the collection contains the Orphan of China, a tragedy, acted in 1759; Zenobia, a tragedy, acted in 1768; the Grecian Daughter, a tragedy, acted in 1772; and Alzuma, a tragedy, acted in 1773.

Vol. II. contains the Apprentice, a comedy in two acts, performed in 1756; the Upholſterer, or, What News? a comedy in two acts, performed in 1758; the Old Maid, a comedy in two acts, performed in 1761; the Citizen, a comedy in two acts, performed in 1761; No One's Enemy but his Own, a comedy in two acts, performed in 1764; with Three Weeks after Marriage, a comedy in two acts, performed in 1764.

Vol. III. compriſes the Way to Keep Him, a comedy, acted in 1760, and lately honoured with the performance of perſons of diſtinction at Richmond-Houſe; All in the Wrong, a comedy, acted in 1761; and the Deſert Iſland, a dramatic poem in three acts, performed in 1760.

Vol. IV. includes Know your own Mind, a comedy, acted in 1777; the School for Guardians, a comedy in three acts, performed in 1767; the Choice, a comedy in two acts, performed in 1764; and News from Parnassus, a prelude, acted in 1776.

Vol. V. and VI. contain the Gray's-Inn Journal, a periodical paper, begun in October 1752, and ended in October 1754.

Vol. VII. contains a Poetical Epistle to Dr. Johnson; the Expostulation, a satire; Prologues, Epilogues, &c. the Game of Chess, a poem in five cantos, translated from the Scacchia of Vida; Templum Famæ, a Latin poem, from the Temple of Fame of Mr. Pope; Pope's Ode on Solitude, translated into Latin; Busy Curious Thirsty Fly, in Latin; Gray's Church-yard Elegy, in Latin; the Rival Sisters, a tragedy, written in 1783, but never acted; Prologue, occasioned by the death of Mr. Henderson.

This volume is concluded with a postscript, which, for the ingenuous sentiments it discovers, we shall present to our readers at full length;

"The task of revising and correcting the several pieces that compose these volumes is now drawn to a conclusion. Amidst a variety of avocations, I have attended to this undertaking with all the care that becomes the man who offers his works to the public. But the closest diligence may be baffled: inaccuracies, it is to be feared, may still be found, not of the press only, but, what is worse, in the general style and composition. Pleasing as it is to find myself at the end of my labours, I am far from suffering my imagination to be deluded with ideas of fancied success. One point there is, upon which I can, with truth, receive the congratulations of my own heart; I look back through the whole of my work, and, from the "Gray's-Inn Journal," and the farce of the "Apprentice," to the conclusion of the present volume, there is not, I believe, a single passage that can justly bring reproach upon the author. Even in the lightest and most sportful sallies of fancy, I persuade myself that I need not blush for one indecent or immoral expression. For the wit that offends against good manners, I have had no relish. I can with pleasure add, that my pen was never employed in the base and malevolent office of detracting from the merit of contemporary writers. Should any one be inclined to except the pieces which are placed at the head of this volume, I can with truth aver that they were written with reluctance, and not without extreme provocation. Men, to whom I had given no kind of offence, declared open war against my person, my morals, and my talents, whatever they were. One of them, I think, was a real genius. I wish, for his sake as well as my own, that he had been more worthily employed; I mean the late Charles Churchill. He wrote, as it should seem, with too much haste, and, I believe, at the instigation of others. In the circle of his connexions there were certain spirits who could not be content with the praises which were liberally

liberally beſtowed upon themſelves, if others, at the ſame time, were not ſacrificed at their ſhrine. He obliged them with a libel upon me. Attacked as I was, not to feel reſentment, had been ſtupidity; and not to anſwer, downright cowardice. *Se ipſum deſerere turpiſſimum eſt.* In the preſent moment, and ſo long after the diſpute, I am far from feeling the ſmalleſt degree of pleaſure in the revival of literary quarrels. I was even tempted to conſign to oblivion ſuch of my writings as carry with them the marks of an exaſperated mind; but when it is conſidered that the invectives which were repeatedly thrown out againſt me are carefully collected in the volumes of their reſpective authors, it may be thought not improper to let it be ſeen how, and with what kind of ſpirit, unprovoked, and, I may ſay, intemperate calumny was repelled. I did not, however, deſcend into the Arena with intent to continue there a gladiator for public ſport; I anſwered once for all, and never returned to the charge. I was willing to flatter myſelf that what I ſaid in my own vindication was then a ſufficient anſwer; and to the various paragraph writers, who have pointed their pens againſt me from that hour to this, I have now the ſatisfaction to think that I need give no other reply. Defamation in the public prints has been, I believe, more frequently my lot than that of any other living writer; but no man, I can venture to ſay, beheld the impotence of malice with ſo much unfeigned contempt. I was taught by Caſimir, the elegant poet of Poland, that, when you are unjuſtly attacked, there is a dignity in ſilence:

*Eſt et loquacis pulchra proterviæ*
*Vindicta reſiſſe, et ſereno*
*Magnanimum tacuiſſe vultu.*

"I am now upon the point of bidding adieu to theſe volumes. The moment is not free from anxiety. Mr. Pope, I remember, tells us that, in the office of collecting his pieces, he was altogether uncertain whether he was building a monument, or burying the dead. If a genius of his claſs could entertain a ſerious doubt, what muſt be the agitations of a writer like myſelf? Be the event as it may, it is at leaſt a conſolation that much of my time has paſſed in a manner not altogether unuſeful. Some addition, I hope, has been made to the amuſements of the public. For myſelf, to theſe ſtudies I owe the moſt valuable pleaſures of my life. In the midſt of cares, and hurry, and vexation, they have miniſtered the beſt relief; they ſoothed adverſity; when friends were falſe they took the ſting from ingratitude; they ſoftened diſappointment, and, in the delightful regions of Parnaſſus, gave a ſure retreat from pain. If therefore I am now performing a funeral ſervice, I deſire, in gratitude to the muſes, that I may be permitted to write upon the tomb, *Et in Arcadia ego.*

With whatever obloquy Mr. Murphy may have been treated by ſome contemporary writers, his works afford ſufficient proof that he is a man of no ordinary genius; and to reſpectable talents for dramatic compoſition, he has joined an elegant taſte for that of Latin poetry, both lyric and hexameter.

ART.

ART. VIII. *Political Sketches. Inſcribed to his Excellency John Adams, Miniſter Plenipotentiary from the United States to the Court of Great-Britain. By a Citizen of the United States.* 8vo. 2s. ſewed. Dilly. London, 1787.

THESE Political Sketches are five in number, and relate to the conſtitution and government of the American States, which the author, who is a zealous champion for the glory of his country, ſeems to repreſent as deſtined to form a republic of endleſs duration. The firſt ſketch is employed chiefly on the remarks of the Abbé de Mably. This celebrated Frenchman, though an avowed partizan for the Americans, has not had the good fortune to adapt his ſpeculations to the ruling prejudices of that people. With all his triumph at the eſtabliſhment of their independence, he expreſſed an apprehenſion that they would be expoſed to future misfortunes; and, in the conſtitution of a few of the provincial governments in particular, pointed out the ſeeds of that corruption which would inevitably, at ſome period not very far diſtant, produce the moſt ruinous effects. This opinion, the preſent author endeavours to prove, is entirely deſtitute of foundation; and flatters himſelf with the idea of his having demonſtrated that the conſtitution of the American States is abſolutely liable to no poſſibility of change. His faculties ſeem to be abſorbed in the fond contemplation of this proſpect; and we ſhall leave him to enjoy it.

The ſecond ſketch relates to the diſpoſition of mind neceſſary to the maintenance of the democratic form of government, or what Monteſquieu has diſtinguiſhed by the appellation of public virtue. The author, who had before contended againſt the arguments of Mably, now oppoſes the ſuperior authority of the whole body of political writers, in denying, with regard to America, the operation of thoſe cauſes which have produced, in various other governments, the extinction of liberty. Without entering upon the refutation of principles repugnant to general experience, and which are ſupported by this author with greater plauſibility than force, it may be ſufficient to lay before our readers a ſpecimen of the pamphlet:

'The idea is but too prevalent, that as luxury hath extended liberty hath receded; and that as men add to the aggregate of political and civil reſtraints, the rights of human nature are abridged. This idea is founded on a miſconception of the true principles of ſociety.

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'Were we to attempt to fix the commencement of national corruption at a particular ſtage of individual refinement, we muſt firſt prove the national character throughout to be the exact correſpondent to the individual; but as this cannot be done, inaſmuch as a nation is always unequally refined, and will, from the happy diverſity of fortunes, ever ſo remain, it is in vain that we deduce a general effect from cauſes that never can be general. Much juſter would be the reaſoning which, diſdaining the definition of ſituations that for ever evade ſettled acceptations, ſhould go to prove the inſufficiency of thoſe barriers which ſtand on the eternal foundations of nature; which are continually reverted to in the formation and continuation of happily accommodated inſtitutions.

'If, after ſuch a diſquiſition, it be proved that luxury and true liberty are incompatible in a democratic form, the ſupporters of what, till then, I ſhall call ſo romantic a fiction, might juſtly triumph. The truth is, liberty and the completeſt complication of laws, and the fulleſt diſperſion of luxury through every vein of the body politic, are, in all degrees and reſpects, compatible with each other.

'There was in America, when ſhe effected her independence, all that luxury which is diverſified by diſparity of fortune, and every elegance of a dubious refinement. If virtue be peculiar to ſimplicity, ſhe had relinquiſhed it in that opulence of her citizens which has been chimerically held up as the ſpot where national vigour begins to mortify. But it was in that ſtage of her moral character, on which refining ſpeculiſts have affixed the languor of corruption, that ſhe boldly dared on ſcenes of danger and heroic achievement that would do honour to the moſt martial age. Nor was the point on which her revolution commenced that ſort of immediate evil which, by torturing the heart, prevents the reaſoning of the underſtanding. No Virginia was immolated at the ſhrine of chaſtity to guard the ſex's honour from the brutality of a tyrant. The progreſs of uſurpation was ſlow, and gave to principle all its glory. It was not of that preſſing nature, that, denying men the privileges of acting from conviction, drives them to that ſad alternative in which nature, at the head of the paſſions, performs the duties of neceſſity by her own inſtincts.

'In other revolutions the ſword has been drawn by the arm of offended freedom under an oppreſſion that threatened the vital powers of ſociety; but the American revolution took place as a neceſſary reſult of long eſtabliſhed opinions. The occaſion advanced with the progreſs of uſurpation; not ſudden, not blown into exiſtence by the breath of incendiaries; flowing from the ſource of ſyſtem, and ſupported by the energies of well-weighed choice, it was moderate, reſolute, and irreſiſtible. Hence is to be proved the force of that ſenſe of civil liberty which requires not the temper of enthuſiaſm. It is this union of refinement with the active ſtate of civil liberty that will diſtract the falſe theories to which unhappy fortunes have ſubjected the human character. It is this fact that will juſtify the ways of heaven, by proving the conſiſtency of the ſocial nature with the political happineſs of men. And from the ſtudy of the American democracies ſophiſtry will be diſarmed of the argument againſt pure liberty, in the natural endowments of man, which a ſtate of luxury diſplays.'

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In the next eſſay the author expoſes, with more ſucceſs, the apprehenſion that the American ſtates are in danger of being ſubverted by an ariſtocracy; but, in the fourth ſketch, he relapſes into fallacious reaſoning upon the propoſition that a democratic government is no leſs ſuitable to an extenſive territory than to one comprehended in narrow bounds.

In the fifth ſketch the author exults in the idea that America will remain free from thoſe calamities which other nations have incurred by their unfortunate conteſts about the balance of power: and, in the ſixth and laſt, which is a panegyrical declamation on the religion of America, he ſeems to confound the duties recommended in the ſacred writings with thoſe original dictates inculcated on the mind by the laws of nature.

The author of theſe Sketches appears to have read and thought not a little on the ſubject of political government; but his information, though various, is not always applied with the diſcriminating judgment of a deep and impartial inquirer; and his reflections are frequently too much tinctured with enthuſiaſm to guide him invariably to the truth. But his errors are thoſe of a pleaſing deluſion; and where the veil of plauſibility is not ſufficient to defend them, they are aſſerted with ſpirit and confidence.

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ART. IX. *Chemical Eſſays. By R. Watſon, D.D. F.R.S. and Regius Profeſſor of Divinity in the Univerſity of Cambridge. Volume the Vth.* Small 8vo. 4s. ſewed. Evans. London, 1787.

THIS volume, as we are informed by an advertiſement, has been publiſhed, with the Biſhop of Llandaff's permiſſion, by his lordſhip's bookſeller, who entertained an idea that the purchaſers of the Chemical Eſſays will not be diſpleaſed at having an opportunity of poſſeſſing all that remains of what his lordſhip has ever written on chemical ſubjects. In this opinion we entirely agree with the bookſeller; and we muſt own it affords us great pleaſure to ſee a collection of the various detached tracts compoſed by the learned prelate on a ſcience which he has elucidated with ſo much perſpicuity and ſucceſs.

The firſt of theſe eſſays contains obſervations on the Sulphur Wells at Harrogate, made in July and Auguſt 1785. This is republiſhed from the Philoſophical Tranſactions of laſt year. The right reverend author ſets out with deſcribing the

the wells at Harrogate and the circumjacent country. It is obſerved that hepatiſed ſprings are not general in the neighbourhood; for, in many wells which have been dug, there is not the leaſt veſtige of any ſulphurous principle. Thoſe which are drank run ſo near the ſurface as to be affected with the heat of the ſeaſons, and contain, at a medium, two ounces of ſea-ſalt in a gallon of water. In analyzing thoſe waters the biſhop diſcovered traces of ſome oily matter; but there is no reaſon to infer from that circumſtance that a portion of oil is an ingredient peculiar to the waters of Harrogate. All water contains a little oil, and ſea-ſalt, for the moſt part, a yet greater proportion. Sulphur, as may be expected, is depoſited in the channels.

In accounting for the origin of hepatic air, the biſhop ſeems to favour an opinion that it proceeds from putrid vegetables; an inference, however, not perfectly authoriſed by experiment. He mentions, in particular, ſome inſtances of a ſulphurous ſmell ariſing from rotten wood; but admitting the obſervation to be well founded, there is one circumſtance which militates againſt the concluſion, and that is, that the wood was expoſed to a mineral impregnation by being buried under ground. His lordſhip cites the authority of Dr. Short, in confirmation of the remark, that burnt ſhale produces the ſmell of Harrogate water. But it may be urged againſt this conjecture, in the caſe of the Harrogate waters, that the ſtrata of ſhale are very general in that neighbourhood, whilſt ſulphurous ſprings riſe only in a few places. It ſhould ſeem, therefore, that hepatiſed water can only be produced by ſhale in particular circumſtances.

The ſecond eſſay conſiſts of experiments and obſervations on various phenomena attending the ſolution of ſalts. It was firſt publiſhed in the Philoſophical Tranſactions, 1770. The ſuſpenſion of ſalts in water, of metals in acids, of ſulphur in oils, and of other bodies in menſtruums ſpecifically lighter than the bodies themſelves, has ever been regarded in chemiſtry as a problem of difficult ſolution. It has been ſuppoſed that the bodies are received into the pores of their reſpective menſtruums, and there kept ſuſpended by the attraction, or, as ſome think, by the reſiſtance ariſing from the tenacity of the fluid. Hence it happens, according to the opinion of theſe philoſophers, that, after water is ſaturated with one ſalt, it is ſtill capable of diſſolving ſomewhat of a ſecond kind, and being ſaturated with that of a third, and ſo on. In reſpect of this ſubject, philoſophical inquirers have generally adopted the opinion of Gaſſendus,

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who endeavours to prove not only the poroſity of water, but a diverſity in the figures of the pores. Admitting this doctrine to be juſt, the reaſon why warm water diſſolves, in general, more ſalt than cold water, might be derived from the ſame principle. The interſtices between the elementary particles of water are enlarged by the expanſion of the fluid, and might therefore be ſuppoſed capable of receiving a larger quantity of ſalt. This opinion has been embraced by moſt philoſophers, particularly by the late Abbé Nollet. The late Mr. Eller, of Berlin, carried this ſpeculation ſo far as to publiſh a table in the Berlin Memoirs, exhibiting the ſeveral quantities of above twenty different kinds of ſalt which a given quantity of water will abſorb into its pores, without being in the leaſt augmented in bulk. To aſcertain the truth or error of this doctrine, the ingenious author under conſideration inſtituted a number of experiments, the reſult of which has obliged him to diſſent from the general opinion, and particularly to differ from Mr. Eller; thoſe experiments tending to prove that no portion of any ſalt could be abſorbed into the pores of water.

The third eſſay is employed on the ſubjects of chymiſtry and their general diviſion. We ſhall preſent our readers with the concluſion of this ingenious eſſay, as a ſpecimen of his lordſhip's talent in applying philoſophical obſervations to the uſe of morality:

'Hence may it appear probable, with reverence yet, and conſcious ignorance, be it ſpoken, that the One, Eternal, Incomprehenſible God hath eſtabliſhed an uninterrupted concatenation in all his works, which he hath ſubmitted to our view. Different individuals hath he mingled together into the ſame ſpecies; different ſpecies into the ſame genus; different genera into the ſame kingdom; and different kingdoms he hath diſtinguiſhed, perhaps, but by lines of diviſion too minute for our obſervation. This ſtrong analogy by which men and minerals, and all intermediate exiſtencies are bound together in a common chain, and thence, it would ſeem, naturally ſubjected to a common fate, may appear humiliating to ſuch as have been wont to entertain high notions of the phyſical dignity of human nature; but it cannot offend nor diſquiet thoſe who feel within themſelves faculties eſſential to the conſtitution of moral agency, and who from thence become capable at leaſt of retribution, of puniſhment, or reward in another ſtate.

'In the number of our ſenſes, and in the modifications of the intellectual faculties which ſpring therefrom, we have a great reſemblance to many animals which inhabit this planet as well as we. The genus to which man belongs includes a great many ſubordinate ſpecies; or, to ſpeak in a manner more conformable to nature, and more conſonant to the account we have of its origin, the human ſpecies, from the diverſities of climate and of food, from changes introduced by diſeaſe, and

continued, perhaps, by propagation, and from other cauſes which are unknown to us, hath been branched out into a great many varieties: theſe, however, are as much diſtinguiſhed in ſhape and intellect from one another, as they are from animals which have ſprung from a different ſtock. Anatomiſts, whether they conſider the brain as an inſtrumental or an efficient cauſe of intelligence, are agreed in acknowledging a great reſemblance between the contents of the human cranium and thoſe of quadrupeds; and Patius hath proved, contrary to the opinion embraced by Pliny, and commonly received, that we have not that medullary ſubſtance in a greater proportion than other animals. Nor are we characterized by a circumſtance generally eſteemed eſſentially neceſſary to the ſupport of the human fœtus, and excluſively appertaining to our ſpecies: nations are mentioned to whom it doth not belong; and whatever degree of credit may be given to that narration, it is certain that a great many ſpecies of animals have been diſcovered to which it doth. Notwithſtanding this analogy by which we are to be claſſed with the reſt of the animals around us, yet hath it pleaſed Him who called forth from nothing both us and them; and thankful we ought to be for the preference, to place us at the top of the ſcale, to make us, as it were, the firſt term of a ſeries, deſcending indefinitely, by imperceptible gradations, to particularize that claſs of animals to which we belong, by rendering it capable of forming a moral character. This capability, it is true, is various, according to the opportunities of, and capacities, for receiving inſtruction in different ſpecies, and in different individuals of the ſame ſpecies: the Orang-outang of the woods of Java; the apron-bellied Caffre of the Cape; the woolly-headed negro of Africa; the beardleſs ſavage of America; the dwarfiſh inhabitant of the frigid zone; the moon-eyed Albino; and the enlightened European; are as different from one another in this circumſtance as in outward form: yet, wherever it exiſts, even in the ſmalleſt degree, there ariſeth a proportionable imputability of conduct, a kind of title to the natural or covenanted good, a reaſonable ſubjection to the natural or poſitive evil, which God hath annexed as ſanctions to the laws which he hath thought fit to preſcribe for the regulation of the moral conduct of mankind.'

The fourth eſſay contains ſome remarks on the effects of the great cold in February 1771, publiſhed in the Philoſophical Tranſactions of that year. During the intenſe froſt at the time now mentioned, the author endeavoured to find out the powers by which different ſalts, when diſſolved in water, reſiſt congelation. With this view he diſſolved equal weights of ſalts, equally dry, in equal quantities of water, and expoſed the ſolutions, when they had attained the ſame degree of heat, in veſſels of equal and ſimilar figures, to the freezing atmoſphere. Accurately marking the times in which they began to freeze, he found them obſerving the following order: firſt, alum, then Rochelle-ſalt, green vitriol, ſugar refined, white vitriol, vitriolated tartar, Glauber's ſalt, mineral fixt alkali, nitre, blue vitriol, volatile alkali, ſal ammoniac, and, laſt of all, ſea-ſalt.

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The fifth eſſay is the account of an experiment made with a thermometer, the bulb of which was painted black, and expoſed to the direct rays of the ſun: publiſhed in the Philoſophical Tranſactions, 1773. The ingenious author obſerves from this experiment, that, if the bulbs of ſeveral correſponding thermometers were painted of different colours, and expoſed at the ſame time to the ſun for a given period, ſome conjectures, reſpecting the diſpoſition of the ſeveral primary colours for receiving and retaining heat, might be formed, which could not fail of being, in ſome degree, intereſting.

The ſixth treatiſe is a plan of a courſe of chemical lectures. Printed at Cambridge in 1771.

The laſt tract in the collection is written in Latin, and entitled, Inſtitutionum Chemicarum in Prælectionibus Academicis explicatarum, pars Metallurgica. Printed at Cambridge in 1768.

The Biſhop of Llandaff's merit, as a writer on chymiſtry, is well known, and univerſally applauded. We have only to regret that his other manuſcripts on the ſame ſubject were conſigned by their author to perpetual oblivion, when he determined laſt year to quit this favourite avocation. But very far diſtant, we may venture to affirm, is the epoch when oblivion ſhall likewiſe be the fate of thoſe which he has publiſhed.

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ART. X. *An Hiſtorical View of the Engliſh Government, from the Settlement of the Saxons in Britain to the Acceſſion of the Houſe of Stewart. By John Millar, Eſq. Profeſſor of Law in the Univerſity of Glaſgow.* 4to. 18s. boards. Cadell. London, 1787.

[ *Continued.* ]

IN the ſeventh chapter of this work Mr. Millar gives an account of the *Wittenagemote*, or national council of the Anglo-Saxons. In conſequence of the diſputes between the king and the people, which took place in England after the acceſſion of the houſe of Stewart, two political parties aroſe in the ſtate, the followers of which have maintained very oppoſite opinions concerning the conſtituent members of this aſſembly. The royaliſts, or ſupporters of prerogative, in order to ſhew that the primitive government of England was an abſolute monarchy, and that the privileges enjoyed by the people were voluntary grants or conceſſions from the

ſovereign, have ventured to aſſert that the original members of the Wittenagemote were perſons under the immediate influence and direction of the king; from which they inferred, that ſo far from being called to controul the exerciſe of his power, this council was convened of his own free choice, for the purpoſe merely of giving advice, and might of conſequence be laid aſide at pleaſure. Hence they contended, that, beſide the biſhops and abbots, and the aldermen, ſuppoſed to be in the nomination of the crown, the other members of the Wittenagemote, who received the appellation of *Wites*, or *wiſe men*, were the lawyers or judges of the kingdom, who ſat in the privy-council, and were likewiſe in the appointment of the ſovereign. This was the ſyſtem of Dr. Brady, which Mr. Hume has ſupported and defended.

On the other hand, Petyt, Tyrrel, Lord Lyttelton, and Dr. Stuart, ſtrenuous advocates for the rights of the people, have, from their eagerneſs in combating this opinion, been led into the oppoſite extreme. Owing to their zealous attachment to liberty they transferred their own ideas to paſt ages; ſuppoſed that the Engliſh conſtitution was the ſame in its origin as in its maturity; and that anciently the national council was compoſed, as it is at preſent, of the nobility, the knights of ſhires, and the repreſentatives of boroughs. Mr. Millar rejects both theſe opinions:

'It requires no great ſagacity or attention, at this day, to diſcover that both of theſe opinions are equally without foundation. They may be regarded as the deluſions of prepoſſeſſion and prejudice, propagated by political zeal, and nouriſhed with the fondneſs and credulity of party attachment. Nothing can be more improbable, or even ridiculous, than to ſuppoſe that the lawyers or judges of England were, immediately after the ſettlement of the Anglo-Saxons, a body of men ſo conſiderable as to compoſe the principal part of the Wittenagemote, and, from a title peculiar to themſelves, to fix the general denomination of that great aſſembly. In a very rude age the buſineſs of pleading cauſes is never the object of a ſeparate profeſſion; and the deciding of law-ſuits does not form a characteriſtical diſtinction in the chiefs or leading men, who are occaſionally employed in that manner. We may as well ſuppoſe that, in the period of Engliſh hiſtory now under conſideration, the Anglo-Saxon *wites*, or *wiſe men*, were the phyſicians, the ſurgeons, and apothecaries, or the mathematicians, the chymiſts, and aſtronomers, of the country, as that they were the retainers of the law. We have ſurely no reaſon to believe that the latter were, by their employment, more diſtinguiſhed from the reſt of the community than the former.

'Beſides, if the *wites* are underſtood to be judges and lawyers, it will follow, that the ancient national aſſembly was often compoſed of that claſs of men, excluſive of all others; for, in ancient records, it

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is frequently ſaid, that laws were made, or public buſineſs was tranſacted, in a council of *all the wites* of the kingdom. But it is univerſally admitted, that the biſhops and abbots, as well as the aldermen or governors of ſhires, were members of the Wittenagemote; from which it is a natural inference, that theſe two ſets of people were comprehended under the general appellation of *wites*.

'This may eaſily be explained. The term *wite* ſignifies, primarily, a man of valour, or military proweſs; and hence a man of high rank, a nobleman. It has been uſed, in a ſecondary ſenſe, to denote a *wiſe man*, from the uſual connexion, eſpecially in a rude age, between military ſkill and experience or knowledge; in the ſame manner as *an old man*, or *grey-headed man*, is, according to the idiom of many languages, employed to ſignify a ruler or governor. As far as any concluſion, therefore, can be drawn from the appellation of Wittenagemote, or council of the wites, it is likely that this national aſſembly comprehended neither judges nor lawyers, conſidered in that capacity, but that it was compoſed of all the leading men, or proprietors of landed eſtates; in which number the dignified clergy, and the governors of ſhires, if not particularly diſtinguiſhed, were always underſtood to be included.

'The other opinion is not more conſiſtent with the ſtate of the country, and the condition of its inhabitants. It ſuppoſes that in England, ſoon after the ſettlement of the Anglo-Saxons, the lower ranks of men were ſo independent of their ſuperiors, as to form a ſeparate branch of the community, inveſted with extenſive political privileges. This opinion ſuppoſes, in particular, that the mercantile part of the inhabitants were become a diſtinct order of the people, and had riſen to ſuch opulence and authority as entitled them to claim a ſhare in the conduct of national meaſures. There is not, however, the leaſt ſhadow of probability in this ſuppoſition. Whatever improvements in trade and manufactures had been made in Britain, while it remained under the provincial government of Rome, theſe were almoſt entirely deſtroyed, by the convulſions which attended the Saxon conqueſt, and the ſubjection of a great part of the iſland to the dominion of a barbarous people. The arts which remained in the country after this great revolution, were reduced to ſuch as procure the mere neceſſaries, or a few of the more ſimple conveniencies, of life; and theſe arts, as has been already obſerved, were hardly the objects of a ſeparate profeſſion, but were practiſed occaſionally by the inferior and ſervile part of the inhabitants. How is it poſſible to conceive, in ſuch a ſtate of manufactures, that the trading intereſt would be enabled to aſſume the privilege of ſending repreſentatives to the great council of the nation? Even in thoſe European ſtates, whoſe advancement in arts was much earlier than that of the Anglo-Saxons, it was long poſterior to the period we are now examining, before the trading towns were formed into corporations; an event which muſt have preceded their acting in a political capacity, and conſequently their being repreſented in the national aſſembly.

'But, independent of this conſideration, which can hardly fail to produce conviction in ſuch as are well acquainted with the early hiſtory of modern Europe, the fact in queſtion may be determined in a

manner ſtill more deciſive and ſatisfactory. If the repreſentatives of boroughs, and the knights of ſhires, were conſtituent members of the ancient Wittenagemote, it is inconceivable that no traces of their exiſtence ſhould have been preſerved in the annals of the Saxon princes. From the numerous meetings of that aſſembly, which are mentioned in many authentic records, and of which accounts are given by hiſtorians, who lived either in that period or not long after it, a variety of expreſſions muſt have occurred by which the fact might be aſcertained in a manner admitting of no doubt or heſitation. Had it been a common practice for the towns and ſhires to chooſe repreſentatives in the national aſſembly, is it poſſible to believe that this practice would never once have been alluded to upon any occaſion whatever; or that, when mention is made ſo frequently of the biſhops and other dignified clergy, of the aldermen, of the wites, or leading men, who ſat in this meeting, another part of its members, conſiſting of a claſs of people totally different from the former, would in no caſe, either from accident or deſign, have been pointed out in clear and unequivocal terms? It cannot be diſputed, however, that, notwithſtanding the moſt diligent ſearch into our ancient hiſtories and records, by men of great induſtry and learning, and eager to prove their hypotheſis, not a ſingle unambiguous expreſſion to that effect has ever been found; and this obſervation is not limited to the time of the heptarchy, but may be extended from the ſettlement of the Anglo-Saxons to the Norman conqueſt.'

It is to be lamented that party ſpirit, ſo natural, and even neceſſary in a free government, ſhould influence not only the conduct but alſo the opinions and ſpeculations of men, and pervert philoſophy and hiſtory from their great object of general and perpetual inſtruction, to ſupport local paſſions and temporary factions. Mr. Millar, who is a *rational* whig, and a *liberal* defender of freedom, avoids the extremes into which both parties have fallen, forms his theory from facts, without attempting to accommodate facts to his theory, and diſtinguiſhes between the riſe, the progreſs, and the completion of the powers of parliament and the rights of the people. When civil and political intercourſe gradually extended between the different families or tribes of the Anglo-Saxons, the inhabitants of larger territories were led to aſſemble for the regulation of their public concerns. As the freemen, or allodial proprietors of a tithing, of a hundred, and of a ſhire, determined the common affairs of their ſeveral diſtricts, and were convened for that purpoſe by the tithing-man, the hundreder, and the alderman; ſo the union of people belonging to different ſhires produced a greater aſſembly, conſiſting of all the allodial proprietors of the kingdom, and ſummoned by the king, the great military leader and chief magiſtrate of the community. During the continuance of the heptarchy, each of the Saxon kingdoms had

had its own aſſembly, or Wittenagemote; and there can be no doubt that theſe national councils, though ſometimes they might act in concert, were independent of one another. But when all the dominions of the Anglo-Saxons were reduced under one ſovereign, the Wittenagemotes of each particular kingdom were diſſolved, and there was formed a greater aſſembly of the ſame nature, whoſe authority extended over the whole Engliſh nation.

The powers exerciſed by the Saxon Wittenagemote were ſuch as might be expected from the independent ſituation, and the opulence of its members. It poſſeſſed an authority over the whole kingdom, ſimilar to that of any tything, hundred, or ſhire, over its own ſubordinate diviſion. In general, the ſupreme aſſembly of the Anglo-Saxons ſeems to have taken under its cognizance all the branches of government, which were of ſufficient importance to merit its attention, and which, at the ſame time, could be directed, in conſiſtency with the delays ariſing from the deliberations of a numerous aſſembly. The authority and influence of this council, the naſcent parliament of England, are thus aſcertained by Mr. Millar:

'1. It exerciſed, firſt of all, the power of providing for the defence of the kingdom, and of determining the public military operations. This was, in all probability, the primary object in calling that aſſembly; and for which, according to the moſt ancient cuſtom, it was regularly held twice in the year; in the ſpring, when the ſeed-time was over, to reſolve upon ſuch expeditions as were thought expedient; and in the autumn, before the harveſt began, to divide the plunder. A people ſo rude as the early Saxons, had little other buſineſs of importance but what conſiſted in the ſowing and reaping of their grain; and were generally diſpoſed to employ the greateſt part of the ſummer either in private rapine, or in hoſtilities againſt a foreign enemy. The ſame ſeaſons were obſerved, for the meetings of the national council, in the other kingdoms of Europe. We are informed that, in France, the vernal meetings were originally in the beginning of March; but that afterwards, from greater attention, it ſhould ſeem, to the cares of huſbandry, they were delayed till the firſt of May.

'It may be worth while to remark, that the power of declaring peace and war, which belonged indiſputably to the Saxon Wittenagemote, affords complete evidence that its members were allodial proprietors of land; for, upon the ſuppoſition of their being the vaſſals of the crown, they muſt have been bound, when called upon, to attend the ſovereign in war; and conſequently their conſent would not have been requiſite in undertaking any military enterprize.

'The ſame authority by which military enterprizes were determined made likewiſe a proviſion for carrying them into execution. As from the circumſtances of a rude nation, every man was in a condition to furniſh a number of ſoldiers proportioned to the extent of his property,

it was a general law in the Saxon government that the proprietors of land ſhould be rated, for military ſervice, according to the number of *hides* which they poſſeſſed; and if any perſon refuſed to contribute his proportion, he was liable to forfeit his poſſeſſions, and to be deprived of the public protection.

'The erecting and repairing forts and caſtles, as a defence againſt the ſudden incurſions of an enemy, and the maintaining a free communication, by roads and bridges, between the different parts of the kingdom, were objects of police which, in the ſame view, attracted the notice of the Wittenagemote, and for which individuals were aſſeſſed in proportion to their wealth. The magnificent works of this nature, which were executed by the Romans, in all the provinces of their empire, contributed much to facilitate the progreſs of their arms, and to eſtabliſh their dominion over the conquered people. From their example it is likely that the Saxons in Britain, as well as the other nations, who ſettled upon the continent of Europe, were incited to improvements of this nature, which they would not otherwiſe have thought of.

'2. When the members of the Wittenagemote had been aſſembled, and when they had ſettled every point relating to their martial operations, their attention was frequently turned to other objects of national concern. Whatever inconveniencies had been felt from the manner of conducting public buſineſs, whatever abuſes had been committed in the adminiſtration of government; theſe were canvaſſed, and regulations were made for preventing the like evils for the future. It is not diſputed that the Wittenagemote exerciſed a legiſlative power over the whole kingdom, and, of conſequence, the power of repealing and altering the regulations introduced by the meetings of any particular tithing, hundred, or ſhire. The impoſition of taxes, the moſt important appendage of legiſlation, was likewiſe undoubtedly aſſumed by this great aſſembly, ſo far as taxes exiſted in that early period; but theſe were, in a great meaſure unknown, the ordinary expence of government being defrayed out of the private eſtate of the king, and from the various emoluments annexed to the regal dignity.

'3. To this legiſlative power was added that of directing and controlling the exerciſe of the royal prerogative. Thus the demeſnes of the crown were conſidered as not entirely the private eſtate of the king, but as, in ſome meaſure, the property of the public, which fell to be managed and diſpoſed of under the public inſpection. The alienation, therefore, of crown lands, though proceeding in the name of the king, was not effectual without the concurrence of the *witæ*; and hence royal charters were frequently granted in the Wittenagemote, and ſubſcribed by a number of its members.

'The coining of money, in order to ſave the trouble of weighing and aſſaying the metals which paſs in exchange, was a privilege early aſſumed by the king in the reſpective kingdoms of Europe; and even by the nobles, or great proprietors of land, in the territories under their juriſdiction. In the exerciſe of this privilege great frauds had been committed, on many occaſions, by debaſing the coin below its uſual ſtandard: for preventing which abuſes the Wittenagemote in England appears to have ſuperintended the behaviour both of the king and

and of the nobles, and to have regulated the coinage throughout the whole kingdom.

'The members of this great council had no leſs authority in the government of the church than in that of the ſtate. That they were early accuſtomed to take cognizance of the eſtabliſhed religion, appear from what is related of Edwin king of Northumberland, who, being ſolicited to embrace Chriſtianity, is ſaid to have anſwered, that, in a matter of ſuch importance, he would be determined by the advice of his wites and princes. In the Wittenagemote all eccleſiaſtical laws were made: the king's nomination of biſhops and other dignified clergy was confirmed; and their number, as well as the extent of their livings, was regulated.

'The ſame national council gave ſanction to the eſtabliſhment of monaſteries, and of the revenues with which they were endowed.

'Not contented with directing the exerciſe of the executive power, the nobles and wites aſſumed, in extraordinary caſes, the privilege of calling the ſovereign to account for the abuſes of his adminiſtration. Of this a remarkable inſtance occurs in the reign of Segebert, a king of the Weſtern Saxons; who, for his tyrannical behaviour, and after he had treated with contempt the remonſtrances of his people, was, by a general aſſembly of the nation, expelled the kingdom; and another prince of the royal blood was elected in his place. This event is ſaid to have happened in the year 775.

'Laſtly, when the members of the Wittenagemote had met to deliberate upon public buſineſs, they were accuſtomed alſo to hear complaints concerning ſuch great quarrels and acts of injuſtice as could not be effectually redreſſed by inferior judicatories; and to endeavour, by their ſuperior authority, either to reconcile the parties, or to decide their differences: by frequent interpoſitions of this nature, that great council was at length formed into a regular court of juſtice, and became the ſupreme tribunal of the kingdom; in which appeals from the courts of each particular ſhire, as well as original actions between the inhabitants of different ſhires, were finally determined.'

From this account the reader will diſcern that the Anglo-Saxon Wittenagemote diſplayed the rudiments of that freedom and power which have been enjoyed in their plenitude by the Engliſh parliament ſince the Revolution.

Mr. Millar deſcribes, in his eighth chapter, the ſtate of the ſovereign during the government of the Anglo-Saxons. The dignity and office of the king, though higher in degree, was ſimilar in kind to thoſe of the tithing-man, the hundreder, and the earl; and he poſſeſſed nearly the ſame powers over the whole kingdom which thoſe inferior officers enjoyed in their own particular diſtricts. The command of the forces in the time of war, the original ſource of his greatneſs, led him to direct their movements on other occaſions; to ſuggeſt particular enterprizes; to execute treaties with foreign ſtates; and to ſuperintend the defence of the kingdom,

kingdom. As the monarch was at the head of the military department, he was led to exert his authority in ſuppreſſing tumults and inſurrections; in reſtraining private rapine and violence; in ſeizing offenders, and preventing their eſcape from juſtice; and, in ſhort, obtained the province of maintaining the ordinary police of the country, and the ſecurity of its inhabitants. From theſe two branches of power he became the prime mover and propoſer of public meaſures; and as, in matters of great moment, the concurrence of the Wittenagemote was neceſſary, he acquired of courſe the excluſive privilege of calling that aſſembly, and of preſiding in all its deliberations. The influence which he thence obtained, with regard to its determinations, may be eaſily conceived. To a prudent and popular prince it was not difficult to procure the conſent of the national council to thoſe meaſures which he thought proper to ſuggeſt; and the reſolutions of that aſſembly, while they appeared to limit and control the power of the crown, were often directed by the monarch, and rendered ſubſervient to his will. The executive part of the government too naturally devolved to the king, as the head and repreſentative of the community. In the ſame capacity he obtained the nomination of many inferior officers in church and ſtate; the privilege of coining money; together with the exerciſe of all thoſe powers which, from their nature, could not be conveniently committed to a popular aſſembly. Theſe prerogatives, which, from the natural courſe of things, and without any formal or expreſs regulation, were gradually annexed to the crown, became the ſource of an extenſive and permanent authority.

In England, as well as on the continent of Europe, the arrangements which took place in the management of the king's houſehold had great influence upon the government of the kingdom. As the opulence and dignity of the ſovereign increaſed, he employed a greater number of ſervants in the ſeveral branches of his domeſtic economy; and the ſame perſons who enjoyed the chief confidence of their maſter in that private capacity, became, in courſe of time, his miniſters in conducting the buſineſs of the nation. It is curious and amuſing to trace, through all the feudal kingdoms of Europe, the great officers of the crown deriving their ſtation, functions, and dignity, from the ſimple economy of a private family. The management of the king's houſehold was anciently divided into five principal departments. The firſt of theſe was the *ſteward*, or maſter, of the houſehold, called upon the continent the *major doma*, or

*major*,

*mayor*, of the *palace*, who had originally the care of the king's table. As the buſineſs devolved on him of gathering in the rents of the crown lands, which were all payable in kind, he was in a condition of acquiring much influence over all the tenants and vaſſals of the king. He was employed in adjuſting their differences with one another; and, in conſequence of his being the deputy judge upon the royal demeſne, he came, at a ſubſequent period, to be entruſted by the crown with a ſimilar power over the whole kingdom. In ſeveral countries of Europe the perſon who enjoyed this hereditary office attained a high degree of rank and opulence, which rendered him formidable to the ſovereign. In France, the mayors of the palace, after having for a long time poſſeſſed the real power and authority of the crown, were at length emboldened to throw off the maſk, and openly to aſcend the throne *.

As the collection and management of the victuals with which the king's table was ſupplied fell under the direction of the ſteward, ſo the care of the liquors was committed to a ſeparate officer, the *cup-bearer*, or *butler*. As the chiefs of the Gothic nations were much addicted to drinking, the accommodation of the ſovereign, in this reſpect, became an object of ſuitable importance. Perhaps decency and decorum, as manners began to refine, prevented any public arrangement from deriving its origin from this office †.

The care of the chambers was committed to a third officer, the *chamberlain*, whoſe buſineſs it was to ſuperintend the lodging of the royal family. As this officer was entruſted with whatever required to be locked up in the houſe, he ſeems therefore to have become the keeper of the wardrobe; and, when the crown rents were paid in money, to have been the king's treaſurer, or ſuperintendant of the finances.

The fourth of the king's principal ſervants obtained the inſpection of the ſtable, and was denominated *comes ſtabuli*, or *conſtable*. When the uſe of cavalry in war became prevalent, and when that part of the feudal armies had the principal ſhare in deciding the fate of battles, the conſtable or marſhal, was frequently in a condition to diſpute the ſuperiority with the ſteward or mayor of the palace.

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* The royal family of *Stewart* in Scotland had officiated in the capacity which their *name* indicates to a former line of monarchs.

† In the early hiſtory of England the offices of butler and ſteward are not ſeparated.

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The writing of the king's letters, and the executing of the charters that iſſued from the crown, became alſo the ſubject of a diſtinct occupation, that of the *ſecretary*. In thoſe times, when learning was in the poſſeſſion of the clergy, the only perſon likely to be qualified for this employment was the *chaplain*, who might be conſidered, in ſome degree, as the keeper of the king's conſcience, and who, from the nature of his religious functions, could ſeldom fail to acquire the confidence of his maſter. When ſignatures were introduced for aſcertaining the authenticity of writings, the office of keeping the king's ſeal, and appending it to his deeds, was committed to the ſecretary, who obtained the appellation of *chancellor*, from *cancellá*, a place under the Roman government allotted to ſcribes and notaries. When laws became numerous, and of difficult interpretation, and when, from the anxiety of individuals to aſcertain their rights, the charters and writings proceeding from the crown were multiplied, the ſecretary or chancellor, to whom the king committed that branch of buſineſs, was inveſted with powers of the greateſt conſequence, and exalted to the higheſt rank.

In opulent and poliſhed nations, accuſtomed to an equal and regular government, in which the ſovereign is addicted to govern by influence more than by the exertion of his prerogative; in ſuch nations the perſon who preſides over the public treaſury, who may be regarded as the ſubſtitute of the chamberlain, becomes the great channel through which the revenue of the ſtate is conveyed, and by which the authority of the crown is maintained. So humble was the origin of the great offices of the crown, which are now the objects of envy or ambition to the firſt families of the kingdom!

After recapitulating, in the ninth chapter, the principal events which took place from the reign of Egbert to the Norman conqueſt, Mr. Millar proceeds, in the tenth, to mark the variations in the ſtate of tithings, hundreds, and ſhires. The neceſſity of defence produced theſe primitive aſſociations, which were compoſed of allodial proprietors, with their reſpective bondmen or vaſſals. But, from the diſorders of ſociety, theſe combinations were too looſe and feeble to anſwer the purpoſes for which they were intended. To protect the individuals in each of theſe communities, it was requiſite that their leader ſhould be inveſted with greater authority than had been originally beſtowed upon him; and that his aſſociates or followers ſhould become his permanent military ſervants. Tithings, hundreds, and even a conſider-

able

able part of ſhires, were thus changed into fiefs; and the tithing-man, the hundreder, and the earl, became the feudal ſuperiors over ſuch diſtricts as found it expedient to court their protection. In this manner allodial property was converted into feudal, and an enlarged ſyſtem of military dependencies eſtabliſhed over the kingdom.

Having remarked the changes in the condition of the vaſſals and peaſants, and the influence of theſe changes upon the juriſdiction of the feudal lords, Mr. Millar proceeds to treat of eccleſiaſtical courts. The riſe of the eccleſiaſtical order, to eſtabliſh an authority independent of the civil, and to erect an *imperium in imperio*, forms a curious ſubject of hiſtorical inveſtigation. The barbariſm and ſuperſtition that ſucceeded the downfal of the Roman empire, and the ſyſtem of church government eſtabliſhed in the weſtern part of Europe, had an uniform tendency to increaſe the wealth and influence of the clergy. Their increaſing opulence, and the general debaſement of the people, was accompanied by an increaſe of ſuperſtitious obſervances. Penances, mortifications, from which nature is diſpoſed to ſhrink, were accounted highly meritorious, while the real virtues of ſociety were held in little eſtimation. The monks, who ſtudied to procure admiration by the auſterity of their lives, and their ſevere diſcipline, advanced in reputation and popularity, and not only roſe to great conſideration in the government of the church, but alſo in that of the ſtate. From the ſeat of prieſtly dominion on the continent, clerical ambition was communicated to Britain. About the middle of the tenth century we find St. Dunſtan, at the head of the regular clergy, poſſeſſed of ſuch power and credit as enabled him to control the adminiſtration of government, and even to diſpoſe of the crown. The temporal juriſdiction which they acquired by degrees, and their exemption from the power of the civil magiſtrate, greatly contributed to the progreſs of this prieſtly domination, which extended over Chriſtendom; the former gave them power in the community; the latter rendered them independent of the ſtate.

Mr. Millar's concluding reflections on the Saxon period are philoſophical and ſatisfactory.

'Such appear to be the outlines of the Engliſh government under the adminiſtration of the Anglo-Saxon princes. To the ſubjects of Britain, who conſider the nature of their preſent conſtitution, and compare it with that of moſt of the nations upon the neighbouring continent, it ſeems natural to indulge a prepoſſeſſion that circumſtances peculiarly fortunate muſt have concurred in laying the foundation of ſo excellent a fabric. It ſeems natural to imagine, that the government of the Anglo-Saxons muſt have contained a proportion of

of liberty as much greater than that of the neighbouring nations, as our conſtitution is at preſent more free than the other European governments.

'When we examine, at the ſame time, the ſtate of our country in that remote age; the uniform juriſdiction and authority poſſeſſed by every allodial proprietor; the diviſion of the country into various diſtricts, ſubordinate one to another; the perfect correſpondence between the civil and eccleſiaſtical diviſions; the ſimilarity in the powers exerciſed by the meetings of the tithing, the hundred, and the ſhire, in their reſpective territories, and thoſe of the Witteneagemote over the whole kingdom; the analogy between the office of the tithing-man, the hundreder, and the earl, in their inferior departments, and that of the ſovereign in his more exalted ſtation: when, I ſay, we examine theſe, and other particulars relating to the Anglo-Saxon government, in which we may diſcover ſo much order and regularity, ſuch a variety of regulations, nicely adjuſted to one another, and calculated for the moſt beneficial purpoſes; it is natural to ſuppoſe that the whole has originated in much contrivance and foreſight, and is the reſult of deep-laid ſchemes of policy.

'In both of theſe concluſions, however, we ſhould undoubtedly be miſtaken. When we look round and examine the ſtate of the other European kingdoms about the ſame period, and when we obſerve, in each of them, the cloſe and minute reſemblance of its political ſyſtem to that of England, how little ſoever the apparent intercourſe of the inhabitants; we feel ourſelves under the neceſſity of abandoning our former ſuppoſition, and of acknowledging that the regulations eſtabliſhed in all of theſe countries proceeded from no artificial or complicated plans of legiſlation, but were ſuch as occurred ſucceſſively to the people, for the ſupply of their immediate wants, and the removal of incidental inconveniencies; in a word, that the feudal conſtitution was, every where, a kind of natural growth, produced by the peculiar ſituation and circumſtances of the ſociety.

'Neither was the Anglo-Saxon government calculated, in any peculiar manner, to ſecure the liberty and the natural rights of mankind; though, in the long period during which it ſubſiſted, it underwent conſiderable variations. The ſovereign, indeed, was at no time inveſted with abſolute power. The ſupreme authority in the ſtate was originally poſſeſſed by a numerous body of landed proprietors; but the reſt of the community were either ſlaves, or tenants at the will of their maſter. The number of thoſe who enjoyed a ſhare in the government was afterwards greatly diminiſhed; at the ſame time that, upon the advancement of the ariſtocracy, the lower part of the inhabitants became ſomewhat more free and independent. The reſtriction of political power in men of a ſuperior claſs was thus compenſated by ſome little extenſion of privileges in the great body of the people.'

Authors who aſcribe the various inſtitutions and forms of government which have been eſtabliſhed in the world to the profound policy of legiſlators, or the preconcerted plans of ſtateſmen, are ignorant of hiſtory and of mankind. Nations, like individuals, act from the preſſure of emergencies

and the ſpur of the occaſion. A few grains of wiſdom, joined to a train of unforeſeen and unknown accidents ever have directed, and ever will direct, the courſe of human affairs.

[ *To be concluded in our next.* ]

## FOREIGN LITERATURE.

ART. XI. *Voyage en Syrie et Egypte, pendant les Années* 1783, 1784, *et* 1785, *avec deux Cartes Geographiques, repreſentant les Ruines de Temple du Soleil à Balbek, et celles de la Ville de Palmire dans le Deſert. Par M. Volney.*

ART. XI. *Travels through Syria and Egypt, during the Years* 1783, 1784, *and* 1785, *with two Geographical Charts and two engraved Plates, repreſenting the Ruins of the Temple of the Sun at Balbek, and thoſe of Palmira in the Deſert of Syria. In Two Volumes. By M. C— F. Volney.* 8vo. 2 tom. Paris, 1787.

MR. Volney, the author of theſe inſtructive and entertaining volumes, having ſucceeded to a conſiderable ſum of money, reſolved to gratify his taſte for elegant and literary pleaſures by foreign travel. On examining the map of the world, Syria and Egypt drew his attention by the double attraction of their ancient and modern ſtate, and appeared as claſſic and philoſophic ground, on which he might contemplate the ruins of antiquity, and obſerve the preſent condition of the inhabitants. With theſe views he travelled to Egypt in 1782. After remaining ſeven months in Grand Cairo, and meeting with obſtacles that prevented him from viſiting the interior part of the country, he paſſed into Syria. The peaceable ſtate of that province correſponded, more than the turbulent ſtate of Egypt, to the tranquillity of a philoſopher. During a reſidence of eight months among the Druſes, in an Arabian convent, that language became familiar to him, and facilitated his excurſions throughout the whole extent of Syria. On his return to France, after an abſence of three years, he reſolved to communicate to the world the reſult of his obſervations and reflections, and to publiſh the volumes which are now before us.

At that time the firſt volume of M. Savary's Letters on Egypt had juſt appeared, which was ſoon followed by a ſecond and a third: but, in ſuch an ample field of obſervation, there were many corners untouched; and, as we may learn from the recent voyages to the South-Seas, one traveller corrects the errors and ſupplies the defects of another.

In

In the firſt chapter of this work M. Volney gives a deſcription of Egypt in general, and of the city of Alexandria. In the ſecond chapter he treats of the Nile, and of the extenſion of the Delta; and inquires whether the Nile has gained ſo much on the ſea as has been pretended by M. Savary. Herodotus, a candid and juſt hiſtorian when he writes from his own obſervation, informs us* "that the Delta is "an acquiſition to Egypt and the gift of the river, as well "as the country above it during a navigation of three days. "The land of Egypt, which is a black and rich mould, diffe"rs entirely from the ſoil of Africa, which is red ſand, "and from that of Arabia, which is formed of clay and "pebbles. This mould, or mud, is brought down from "Ethiopia by the Nile; and the ſhells found in the deſert "prove that formerly the ſea extended farther into the "land."

In acknowledging this encroachment of the river, ſo conformable to nature, and confirmed by experience in other parts of the globe†, Herodotus has not preſumed to determine the proportions. M. Savary endeavours to ſupply his defects. "The Delta," ſays he, "while it increaſed in height, "augmented in length likewiſe; to prove which, among "various facts that hiſtory has preſerved, I ſhall ſelect only "one. During the reign of Pſammetichus, the Mileſians, "with thirty ſhips, landed at the mouth of the Balbitine "branch, where they fortified themſelves, and built a city, "which they called Metelis, now named Faoua, but, in the "Coptic vocabularies, ſtill called Meſſil. This city, which "was formerly a ſeaport, ſtands, at preſent, nine leagues from "the ſhore; which ſpace the Delta has lengthened from the "age of Pſammeticus to the preſent."

This fact M. Savary gives on the authority of Strabo; but he has miſunderſtood or perverted the meaning of his author. Strabo mentions the *wall of the Mileſians*, but the name of the city *Metelis* does not occur in his works. The confounding of theſe different objects has led M. Savary into errors. He is not more fortunate in the authority of Homer which he adduces. "Homer," ſays he, "that ſublime painter "of nations and countries, makes Menelaus, becalmed on the "Egyptian ſhore, ſpeak thus: In the ſtormy ſea that bathes "the coaſt of Egypt is an iſland named Pharos, whoſe diſ"tance from the ſhore is as far as a veſſel, impelled by a fa"vourable wind, may ſail in one day. Afterwards Proteus "thus propheſies: Deſtiny forbids that thou ſhouldſt ſee thy

* Lib. ii. p. 105, edit. Weſſeling.

† Vide our Review of Savary's Letters.

"friends,

" friends, thy palace, and thy native land, till thou haſt firſt " returned to where the Egyptus, Jove born, rolls his wa- " ters. He ſaid, and the beheſt obliged me, with a broken " heart, again to traverſe that vaſt and ſtormy ſea which ſe- " parates the Pharos from the Egyptian continent *."

On theſe paſſages M. Volney properly obſerves, that, when Homer talks of the diſtance between Egypt and the iſle of Pharos, he does not mean the oppoſite ſhore, but the land at the mouth of the Nile, from which navigation commenced. And it is remarkable, that, from the mouth of the Bolbitine branch, which the Greeks frequented, and where the Mileſians landed an hundred and fifty years after Homer, it is juſt a day's ſailing to the iſle of Pharos. Experience, as well as authority, deſtroys the theory of M. Savary. It will be difficult to explain how the ſhores of the Nile, which have not gained half a league ſince the time of Alexander, ſhould have gained eleven in the ſhort ſpace that revolved between Menelaus and that conqueror.

M. Volney next examines M. Savary's account of the elevation of the Delta. Herodotus, who knew the gradual elevation as well as extenſion of this part of Egypt, does not explain himſelf concerning its proportions. M. Savary makes inferences from a fact recorded by Herodotus which are not warranted by the original. " In the time of Mœris, " who lived five hundred years before the Trojan war, eight " cubits were ſufficient to overflow the Delta. In the age " of Herodotus, fifteen cubits were neceſſary to overflow the " Lower Egypt. Under the Roman empire, ſixteen cubits " produced ſimilar effects; and, when the Arabs governed, " their writers ſpeak of ſeventeen as the moſt favourable " height. The ſtandard of abundance at preſent is eighteen " cubits. The Nile, however, often riſes to two-and-twenty " cubits. Thus, in the ſpace of 3284 years, the Delta has " riſen fourteen cubits ‡."

The paſſage in Herodotus is as follows: " The Egyptian " prieſts relate, that, in the time of King Mœris, the Nile " overflowed the Delta by an elevation of eight cubits only. " In our time, unleſs it riſes ſixteen, or at leaſt fifteen, the " waters do not diffuſe themſelves through the country. But " ſince the death of Mœris to this day, nine hundred years " have not revolved §."

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* Savary's Letters, Vol. I. p. 17, 18. ‡ Ibid. p. 14, 15.
§ Lib. ii. p. 109.

It has eſcaped M. Volney, as well as M. Savary, that the tales which the Egyptian prieſts told to Herodotus were not always to be believed. In the time of Herodotus ſixteen, or at leaſt fifteen cubits, were requiſite to overflow the Delta; in the time of the Romans no more was neceſſary. "Be- "fore Petronius," ſays Strabo *, "abundance reigned in "Egypt only, when the Nile raiſed itſelf to fourteen cubits." The Arabians expreſs themſelves in a ſimilar manner. There is a book extant in that language which contains an account of all the increaſes of the Nile, from the firſt year of the Hegira (622) to the 875th (1470); and that work ſhews that, in the moſt recent epochs, whenever the Nile has fourteen cubits of water in its bed, there are proviſions for a year; when it has ſixteen there are proviſions for two years; but when it is below fourteen, or approaches to eighteen, a famine is the conſequence; which nearly correſponds with the calculation of Herodotus. Extracts from this Arabian book are to be found in the oriental library of Herbelot, and in the Travels of Dr. Shaw.

[ *To be continued.* ]

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# MONTHLY CATALOGUE

## [ *For SEPTEMBER* 1787. ]

### DIVINITY.

ART. 12. *The Evidence for a future Period, &c. a Sermon preached at the Meeting-Houſe in the Old-Jewry, By Richard Price, D.D.* 8vo. 1s. Cadell. London, 1787.

THIS ſermon was delivered at the Old-Jewry to the ſupporters of the new academical inſtitution among proteſtant diſſenters. During the progreſs of the American war Dr. Price frequently aſſumed the character of a prophet, and his predictions, like Ezekiel's roll, contained *mourning, lamentation,* and *woe.* "That the nation was on the brink of ruin; that England was depopulating; that public confidence was deſtroyed; and liberty taking her flight to the regions beyond the Atlantic;" were the diſmal accents with which, at that period, he was wont to ſerenade the public ear.

*Sed tempora mutantur et nos mutamur in illis.*

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* Lib. xvii.

A very liberal ſubſcription, amounting to 8,547l. 9s. has raiſed the diſſenting intereſt to a point of eminence and expectation, and given a different direction to the prophetical talents and accompliſhments of our author. He now foreſees the reſtoration of the golden age, and the approach of the millennium; and, in this ſermon, endeavours to mark and to celebrate *the dawn of the morning which is ſoon to brighten into perfect day.* We ſhall not enter into a critical examination of this diſcourſe (for one good reaſon, becauſe it does not admit of it, as it has neither beginning, middle, nor end), but ſatisfy ourſelves with remarking on ſome paſſages that appear ſingular or uncommon.

He tells us, p. 13, "At the firſt eſtabliſhment of civil ſociety man was an *animal* naked in body and mind, running about the woods, deſtitute of arts and ideas." "An animal, naked in body and in mind, running about the woods, and eſtabliſhing civil ſociety," is a theory altogether new, and refers its origin to Dr. Price. Could *one* animal eſtabliſh *ſociety?* an animal naked in *mind*, and deſtitute of *ideas*, eſtabliſh *civil* ſociety?

"From this low condition," continues our author, "he has riſen to be the *animal* we now ſee him." Amidſt all his improvements he is ſtill an *animal.* Dr. Prieſtley's *pious* ſpeculations ſeem to be gaining converts.

Dr. Price afterwards makes ſome obſervations on the improvement of nations in knowledge and virtue, which, whenever it begins, "will be accelerated in the ratio of the progreſs of *deſcending bodies.*" This ſimile is a very unfortunate one. Improvements of every kind reſemble rather the progreſs of *aſcending* bodies, which have ever a tendency to return to the point from which they ſet out. To ſpeak without a figure, there is a riſe, a progreſs, and a decline, in all the works of nature, and in all the operations of art; and to mention a perpetual progreſs towards improvement in human affairs, is to ſpeak the language of ignorance or fatuity. The idea of a perfect and immortal government is as great an abſurdity as that of a perfect and immortal man.

Page 19, "Previouſly to Chriſtianity's becoming the univerſal religion, it muſt loſe that connexion with the *civil power*, which has debaſed it." If Chriſtianity had not obtained the ſanction of the civil power, it would never have made ſuch progreſs in the world as it has done. We venture to affirm, that none of the diſciples of Dr. Price or Dr. Prieſtley will go to America or India to preach the goſpel.

Page 25, "Superſtition is giving way, antichriſt falling, and the millennium haſtening;" he ought to have added, "and ſcepticiſm and infidelity advancing with rapid ſtrides."

In page 27 he rejoices in the glorious proſpect of the ſpeedy overthrow of the church of England.

In page 29 he tells us "abſolute governments convert the governed into *beaſts*, and the men who govern into *demons.*" Have the French been always a nation of *beaſts?* Were all the ſubjects of Queen Elizabeth *beaſts?* Were all the Jews, not excepting our Saviour and his apoſtles, *beaſts?* Was Aurelian, Trajan, the Antonines,

nines, Titus, the images of the Deity, and beneficent diſpenſers of happineſs on earth, *demons?*

In p. 33 Dr. Price proves, from the Second Epiſtle to the Theſſalonians, "that the hierarchy of the church of England is ſoon to be diſſolved." This, indeed, is the great object of his preaching and his prophecies; and we believe that if he could bring down the pillar that ſupports the temple of Dagon he would be contented to fall in its ruins.

ART. 13. *A Courſe of Lectures for Sunday Evenings; containing religious Advice to young Perſons. In Two Volumes. By S. S. ornamented with an elegant copperplate Frontiſpiece.* 8vo. 1s. 6d. Marſhall. London, 1787.

Whoever regards with ſincerity the intereſts of poſterity, cannot but entertain the moſt ſanguine expectations from the preſent attention to the riſing generation. All orders of men ſeem equally impreſſed with the neceſſity of regulating the morals of youth. The defects of our police, and the laudable inſtitution of Sunday-ſchools, have produced this effect, and opened the eyes of ſociety to its beſt intereſt. It was for promoting this important object theſe little volumes were compoſed and publiſhed. They diſcover talents adequate to a much higher ſpecies of compoſition, and are a proof that the author is chiefly anxious to be uſeful. We conſider his attention to youth in this elegant performance, as Genius doing homage in the temple of Innocence, and at the ſame time erecting for itſelf a monument of gratitude and love!

ART. 14. *A Sermon preached before the Clergy of the Archdeaconry of Ely, July 7, 1784. By the Rev. T. Parkinſon, M. A.* 8vo. 1s. London, 1787.

This ſermon is founded on thoſe words of our Saviour, *And becauſe iniquity ſhall abound, the love of many ſhall wax cold.* The object of the preacher is to trace the pernicious conſequences of immoral example and corrupt doctrine. All the outrages which, in various nations and ages, have diſgraced the profeſſion of religion, he juſtly attributes to the influence of a worldly ſpirit. He reſcues the genius of Chriſtianity in a very able and ſatisfactory manner, from ſeveral monſtrous imputations to which it has been ſubjected by the raſh concluſions of ſome late ſceptical publications. And the abſolute neceſſity of *thinking right* in order to *acting well*, is a maxim which, through the whole diſcourſe, is candidly illuſtrated, both from hiſtory and common life, with much force of reaſoning, and a ſingular perſpicuity of language.

ART. 15. *Clerical Miſconduct reprobated; a Sermon preached at the Archdeacon's Viſitation at Danbury, in Eſſex, June 11, 1787. By the Rev. W. L. Phillips, Vicar of North Shoebury.* 8vo. 1s. London, 1787.

An honeſt and warm invective againſt official delinquency in teachers of religion. The text is well choſen and aptly illuſtrated: "Ye are clean, but not all." From theſe words Mr. Phillips utters a variety

variety of pointed animadverſions on ſuch clergymen as are notorious for *immoral conduct, profeſſional ignorance, inattention to duty, and attachment to the world.* Theſe vices, in men who voluntarily conſecrate themſelves to the ſervice of religion, and who are bound by the moſt ſolemn engagements to exemplify the ſpirit of their profeſſion by a life of virtue, he deems not only indecent, but highly criminal and offenſive in the ſight both of God and man. His intentions are laudable and praiſeworthy; but we have our doubts whether the means adapted by him for giving them effect are the moſt likely to produce ſucceſs. Orators and preachers ought never to loſe ſight of the wiſe man's example, who, in all his addreſſes to mankind, *ſought to find out acceptable words.* Sarcaſm provokes and irritates, but ſeldom reclaims.

ART. 16. *A Future State diſcovered by Reaſon; a Sermon preached in the Cathedral Church of St. Peter, Peterborough, Feb. 25th, 1787. By the Rev. John Weddred, Vicar of St. John Baptiſt, Peterborough, and Member of Trinity-College, Cambridge.* 8vo. 1s. London, 1787.

The object of this diſcourſe, as the author ſtates, "is to prove, that, although revelation has fully and clearly brought *life and immortality to light*, and diſpelled thoſe miſts which reaſon could not entirely diſſipate, yet that a future ſtate is diſcoverable by the principles of reaſon, improved by conſideration and experience, without the help of revelation. He avowedly enters on this hackneyed argument in oppoſition to Dr. Prieſtley, whom he conſiders nearly as inimical to the ſcheme of revelation, as Hume or Bolingbroke. But he adds nothing, either of novelty or perſpicuity, to the reaſoning which has been already and ſucceſsfully employed to expoſe and defeat the ſophiſtry of thoſe writers.

ART. 17. *Select Pſalms and Hymns for the Uſe of the Pariſh Church of Cardington, in the County of Bedford.* 8vo. 1s. 6d. Brown. London, 1787.

There is, it ſeems, another edition of this work in octavo, with the muſic prefixed to each pſalm, price in boards 3s. 6d. or bound 4s. In this edition the tunes are all placed together at the end. The compilation is made with taſte and judgment; and we truſt it will not only anſwer the purpoſe of the compiler, but likewiſe operate as an excitement to a more general cultivation of that moſt elegant and captivating part of religious worſhip, *ſinging of pſalms*, which, by the modern refinements of faſhion, is, in many of our churches, almoſt become obſolete.

ECCLESIASTICAL POLITICS.

ART. 18. *A Letter to the Deputies of Proteſtant Diſſenting Congregations in and about the Cities of London and Weſtminſter, on their intended Application to Parliament for the Repeal of the Corporation and Teſt Acts.* 8vo. 1s. London, 1787.

The author of this letter, by the view he takes of the diſſenting intereſt, evinces the ſtrongeſt predilection for its credit and ſucceſs. He does not, however, think the repeal of the corporation and teſt acts would be of any ſervice to the cauſe. The petition preſented to

parliament he conſiders as exceedingly imperfect and premature, as not having the ſanction of the whole body. Indeed he makes it obvious that a very reſpectable majority of Proteſtant Diſſenters are averſe to the meaſure; that it is a mere party manœuvre; and that its object is not religious liberty, but political conſequence. The abſurdity of the argument chiefly urged by the advocates of this licentious and impracticable ſyſtem, he alſo puts in ſome very ſtriking points of view. His reaſoning, on the whole, is forcible and concluſive; and his letter will amply repay the peruſal of all who wiſh to underſtand the ſubject.

ART. 19. *Biſhop Sherlock's Arguments againſt a Repeal of the Corporation and Teſt Acts; with a Dedication to Mr. Pitt.* 8vo. 1s. Robinſons. London, 1787.

This pamphlet was firſt publiſhed in the courſe of the Bangorian controverſy. The acute and argumentative powers of Dr. Sherlock are fully diſplayed in this performance. The late application of the Diſſenters for a repeal of the corporation and teſt acts, has occaſioned the republication of it at preſent.

ART. 20. *Biſhop Hoadley's Refutation of Biſhop Sherlock's Arguments againſt a Repeal of the Teſt and Corporation Acts.* 8vo. 1s. 6d. Dilly. London, 1787.

This pamphlet is republiſhed at preſent as an anſwer to the former. We revere the character of the author; but he is not equal, in point of abilities, to his antagoniſt. He has the merit of detecting ſome chicanery in Dr. Sherlock's pamphlet; a mode of reaſoning which that learned prelate ſometimes adopted. Both theſe performances are dedicated to Mr. Pitt.

ART. 21. *The Right of Proteſtant Diſſenters to a complete Toleration aſſerted.* 8vo. 3s. 6d. Johnſon. London, 1787.

A very long and very dull publication, which will never be read, and never can be anſwered; for good-ſenſe and nonſenſe are equally unanſwerable.

ART. 22. *Obſervations on the Caſe of the Proteſtant Diſſenters.* 8vo. 6d. Debrett. London, 1787.

A ſhort but ſenſible pamphlet, in which the author expoſes the errors, and detects the fallacies, in the printed caſe of the Proteſtant Diſſenters. The concluſion of this pamphlet merits attention: "Upon the whole, the Proteſtant Diſſenters being poſſeſſed of toleration in its fulleſt extent with reſpect to their worſhip and doctrines, have nothing left to deſire in favour of the moſt ſcrupulous conſciences among them; accordingly, what they now aſk is not religious liberty, but a *participation of power*. To gratify them in their views of intereſt and ambition, by removing thoſe ſecurities which were confirmed to the church of England at the Revolution, and which have ſince had the ſanction of almoſt a century, would be to venture upon a dangerous innovation; to open violent conteſts in every corporation throughout the kingdom; and to diſturb the peace both of the church and the ſtate."

ART.

ART. 23. *The Substance of the Speech delivered by Henry Beaufoy, Esq. in the House of Commons, on his Motion for the Repeal of the Test and Corporation Acts.* 8vo. 1s. Cadell. London, 1787.

This is a very spirited and eloquent oration, and does great honour to the understanding and humanity of the author. We are of opinion, however, that the author is totally mistaken in his apprehension of the question before the House of Commons, and in his arguments upon that question. "The toleration-acts," says he, "restored to the Dissenters many of their rights, but did not restore them all. The privilege of admission to civil offices, and the yet more honourable privilege of hazarding their lives in their country's cause, are still unjustly withheld." This is a very extraordinary assertion from Mr. Beaufoy, who is himself a *Dissenter*, and a member of the House of Commons. Look through the army, the navy, the civil offices, and all places of command and trust throughout his majesty's dominions, and you will find Protestant Dissenters in them all.

ART. 24. *An Address to the Protestant Dissenters who have lately petitioned for a Repeal of the Corporation and Test Acts. By the Rev. Joseph Berington.* 8vo. 1s. Robinsons. London, 1787.

The author of this pamphlet, whose ingenuity and eloquence we have formerly had occasion to remark, makes very sensible and sharp observations on the printed case of the Protestant Dissenters, designed for the instruction of the members of both houses, and carefully circulated through the country. He proves them guilty of avowing principles of *intolerance* when they petitioned for toleration; and of throwing out false and malevolent insinuations against the Roman Catholics, who merited a treatment of a very different kind. These solemn and severe charges he proves in the clearest manner, and by the most convincing proofs. The Roman Catholics, a patient, uncomplaining sect, *whose voice is not heard in the streets*, are the body of men in the kingdom who have the best title to parliamentary regard, and whose merits and sufferings give them a right to a complete toleration, and to the protection of government. They were the original possessors of the inheritance, which they have seen wrested from them by others. They are now as much attached to the House of Hanover as they were formerly to the Family of Stewart; yet penal statutes hang over their heads. They have not a legal sanction for the free and public exercise of their religion; they have not a legal permission to educate their own children. Though the blood which warms their veins is almost as ancient as the hoary cliffs that surround the island, and though their sentiments have not degenerated from those of their ancestors, their young men of family are forbidden to fight the battles of their country, and driven from their native land to earn a scanty livelihood under some foreign state. The Catholic Dissenters, not the Protestant ones, merit the attention of parliament.

ART. 25. *The preſent State of the Church of Ireland. By Richard, Lord Biſhop of Cloyne.* Printed at Dublin, and reprinted in London. 8vo. 2s. Cadell. 1787.

This valuable pamphlet contains a deſcription of the precarious ſituation of the Iriſh church, and the conſequent danger to the public. To this is ſubjoined ſome reflections on the impracticability of a proper commutation for tithes; and a general account of the origin and progreſs of the inſurrections in Munſter. Part of this performance is directed againſt the principles contained in the tenth chapter of the ſixth book of Paley's *Moral and Political Philoſophy*, which treats of religious eſtabliſhments. The learned prelate ſhews the danger that would attend the adoption of his doctrines in the church of Ireland at preſent. In the account of the inſurrections in Munſter we have a pathetic detail of the ſufferings of the Iriſh clergy; and a dreadful picture of barbarities, not unworthy the deſcendants of thoſe who began the Iriſh maſſacre in the laſt century.

ART. 26. *A Vindication of the Principles and Character of the Preſbyterians of Ireland. Addreſſed to the Biſhop of Cloyne. By William Campbell, D. D.* 8vo, 1s. 6d. Evans. London, 1787.

This is a very able anſwer to what the Biſhop of Cloyne had advanced againſt the principles of the Iriſh Preſbyterians. Dr. Campbell ſtates at length the ſufferings and the merits of his party, and, with much acuteneſs and learning, vindicates their character, and proves their loyalty and public ſpirit in the moſt critical and trying times.

ART. 27. *The Oeconomy of Charity; or, an Addreſs to Ladies concerning Sunday-Schools. By Mrs. Trimmer.* 12mo. 2s. 6d. Longman. London, 1787.

Mrs. Trimmer, whoſe valuable pen has been ſo often drawn in the cauſe of the public, propoſes, in addition to Sunday ſchools, the eſtabliſhment of ſchools of induſtry, under female inſpection, and the diſtribution of voluntary benefactions, as a reward to the induſtrious. The appendix contains an account of the Sunday-ſchools in Old-Brentford, and the plan of a new ſpinning-wheel, invented by Mr. Barton. We much approve of Mrs. Trimmer's propoſal of ſuperadding induſtry to inſtruction. There is a ſociety at Edinburgh, on a ſimilar plan, for propagating *Chriſtian knowledge* and *ſpinning* in the Highlands of Scotland.

MISCELLANEOUS.

ART. 28. *Outlines of Human Life, ſketched by Hercules Crammond, M.D.* 8vo. 3s. boards. Barker. London, 1787.

This volume contains memoirs of the author and his family. They have the appearance of being genuine, and are written with much ſimplicity. They ſerve to ſhew, however, that nature is ſometimes excelled by art; for there is ſcarcely a novel, however contemptible, that is not more intereſting, as well as entertaining, than theſe genuine memoirs. Fontaine the poet, being deſired by a lady

lady to read the apocryphal book of Baruch, made this observation, "Baruch is a tolerable fellow, but he is not half so diverting as Rabelais." As Dr. Crammond was thirty years of age when he wrote his own history, he very properly takes for a motto the following line from Young:

"At thirty man *suspects* himself a *fool*."

ART. 29. *Orlando and Seraphina, a Turkish Story.* 12mo. 2 vols. 5s. sewed. Lane. London, 1787.

This story is founded on a well known fact in the English history. After Monmouth's conspiracy was defeated, Colonel Kirke, one of the savage ministers of James's cruelties, had doomed a young man to death for having been concerned in the rebellion. His sister, a young virgin, pleaded for the life of her brother, and flung herself at Kirke's feet, armed with all the charms that beauty and innocence bathed in tears could bestow upon her. The tyrant was inflamed by desire, not softened into love or clemency. He promised to grant her request, provided that she, in her turn, would be equally compliant to him. The maid yielded to the conditions. But after she had passed the night with him, the wanton savage next morning shewed her from the window the darling object, for whom she had sacrificed her virtue, hanging on a gibbet, which he had secretly ordered to be there erected for his execution. Rage and despair took possession of her mind, and deprived her of her senses.——The author of this novel makes many variations from the original story as he meant his narrative to be a fiction. The conclusion of the piece is fortunate, and poetical justice is observed. The story, however, sometimes wants probability. Orlando, the hero of the tale, undergoes two deaths and two resurrections, which is too much in the course of two small volumes that may be read in two hours.

ART. 30. *The Distressed Family; a Drama in Four Acts. Translated from the French of M. le Mercier, and read in Lisle-Street by M. le Texier.* 8vo. 1s. 6d. Elliot and Co. London, 1787.

The "Indigens" of M. Mercier, of which "The Distressed Family" is a translation, is one of the most affecting and pathetic of all his dramas. The translation, which is quite literal, by no means expresses the beauties of the author. As a vehicle of the finer feelings the French language is much more expressive than ours; and no translation will ever do justice to the original. There are some errors in grammar in this drama which we shall forbear to quote as the translator is a lady.

ART. 31. *Verses of John Frederic Bryant, late Tobacco-pipe-maker at Bristol; together with his Life written by himself.* 8vo. 2s. 6d. Payne and Son. London, 1787.

The life of a tobacco-pipe-maker yields few incidents to attract or gratify curiosity. The undignified struggles of poverty, and complaints of adversity, are too common to make a deep impression on the mind. We are happy, however, to find that the author is raised to a better situation by the humanity of the public. His

verses

verſes are, in general, far below mediocrity; ſome imitations of Thomſon exceed expectation; but there are no native ſtrains, no "wood notes wild." Nevertheleſs the author, who ſolicits compaſſion, is ſhielded from the arrows of criticiſm.

ART. 32. *A Table on a Plan entirely new, which preſents a clear and ſuccinct Method for declining every Article, Noun, and Pronoun; and which reduces to one Claſs or Form of Conjugation all the Verbs in the French Tongue. Dedicated, with Permiſſion, to the Hon. Mrs. Damer. By M. du Mitand, Teacher of the Greek, Latin, French, Italian, and of the capital European Living Tongues. Printed on one Sheet of French Drawing Paper.* 5s. Richardſon, and the Author, No. 32, Newman-Street.

We have, on a former occaſion, introduced Mr. Mitand to the acquaintance of our readers. He appears to us to have an accurate way of thinking, and conſiderable grammatical acumen. And what greater praiſe can we beſtow upon any man than to ſay that he excels in the line of his profeſſion. The Table before us is comprehenſive to a degree beyond what we ſhould have conceived to have been poſſible. It relates not merely to the regular declenſions and conjugations, but extends to all the anomalies of the French tongue. It is clear, digeſted, and ſtriking. So far, therefore, as a chart of language, which brings the whole before us in one point of view, can be uſeful, the Table of Mr. du Mitand is intitled to commendation and applauſe.

ART. 33. *Kearſley's Table of Trades, for the Aſſiſtance of Parents and Guardians, and for the Benefit of thoſe Young Men who wiſh to proſper in the World, and become reſpectable Members of Society. Alſo ſome intereſting Advice. A new Edition, with conſiderable Additions, particularly the preſent Laws between Maſters and Servants, Calculations of Wages and Rents, Tables of Intereſt, and ſeveral others of the greateſt Utility.* 12mo. 1s. 6d. Kearſley. London, 1787.

The information held forth in this compilation is general and intereſting. The title-page gives a juſt account of its contents; and, in our opinion, the additions to the preſent edition, particularly the laws which regulate the conduct of maſters and ſervants, are the moſt valuable part of the performance. Thoſe relating to landlords, tenants, and lodgers, properly abridged, we preſume, would ſtill be a farther improvement, and render the work more generally uſeful.

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*For the ENGLISH REVIEW.*

## NATIONAL AFFAIRS

For SEPTEMBER 1787.

### FRANCE AND AUSTRIA.

THE preſent conjuncture of affairs is ſo critical, and full of anxious expectation, as to huſh for a time the ſpirit of ſpeculation and conjecture, and to fix the political eye in deep attention on the conduct of two great powers, the French

French and the Auſtrians. A ſtrict league, cemented by the bonds of affinity, has for ſome time united France and Auſtria after they had been divided by hoſtilities and animoſities for a period of little leſs than three centuries. But this amity between rival powers it was eaſy to foreſee, and has in fact been predicted by every political obſerver, was, ſooner or later to be ſhaken and overturned by ſome of thoſe accidents that are perpetually changing the face of the world. The period of its duration ſeems now to be completed. France is politically attached both to the Hollanders and the Turks; and the emperor is hoſtile to both. Can the Imperialiſts and the French draw the ſword againſt each other on one ſide of the Danube, and cordially embrace on the other? It will be as difficult for his Imperial majeſty to make a diſtinction between a Frenchman in the Crimea, and a Frenchman within the dominions of the grande monarque, as it is to ſeparate in his ſentiments and mind the King of Great-Britain from the Elector of Hanover. With regard to the hoſtility of the emperor to the Dutch republic, it is true that he has equal cauſe of animoſity againſt the family of Orange. But, in the firſt place, it is not the intereſt of the Imperial court, in the preſent moment, to exhibit an example of ſucceſsful rebellion in one half of the Belgic provinces, while his own ſubjects, which form the other half, are in a ſtate of commotion, and almoſt of actual inſurrection. It is time now for princes and kings to know the power of example, which will be found, on an enlarged and philoſophical view, in reality to govern mankind. In the ſecond place, if, in the preſent conteſt, the fortune of the Hollanders ſhould prevail againſt that of the Prince of Orange, the whole maritime force of the republic would be eventually thrown into the ſcale of France, which, with that of Spain, would render the maritime power of the houſe of Bourbon the firſt in the world. It is impoſſible, therefore, that ſuch an event could be contemplated by the emperor without jealouſy and alarm: accordingly we muſt conclude that he will favour the ſtadtholder if France ſhould take an active part againſt him. Whether ſhe will do this or not, is the grand point in queſtion, and which the recent irruption of the Pruſſians into the territories of the United Provinces muſt ſoon determine. In the mean time, it is hardly of moment, in a matter that muſt ſo ſoon be decided, to reaſon concerning the effects which the preſent diſcontents and pretenſions avowed by the friends of liberty in France may produce in the councils of that government reſpecting war or peace. It is evident, that, as

ſelf-

ſelf-preſervation is the firſt law of nature, the French court will be naturally inclined to divert that high ſpirit which pervades their nation from a ſpirit of internal reform, to foreign attacks, and to convert animoſity againſt the abettors of tyranny into national pride, and the point of military honour. But diſordered finances on the other hand, and a wiſh to give effectual ſuccour to the Grand Signior, may diſpoſe them to accommodate matters in Holland for the preſent, while, by their continued intrigues they encourage their party, and prepare for future hoſtilities on ſome favourable occaſion.

While we are employed in expreſſing theſe ſentiments, intelligence is brought that the Pruſſian army has not only reduced Utrecht, with many other towns, but alſo the city of Amſterdam, the ſtrength of the United Provinces. If this be ſo, the French will have a pretext either for war or peace. On the one hand, the irruption of the Pruſſians holds out the impoſing plea of relief to the oppreſſed, if they are diſpoſed to hazard an appeal to arms: on the other, the daſtardly cowardice of the Dutch patriots will afford ground of excuſe to the French, if they ſhould not. For how can the Hollanders expect the French are to fight for a people that ſhrink at the firſt approach of real danger, and will not defend themſelves? Courage and conſtancy find ſupport; the timid and irreſolute, deſerted by their very friends, are uſually abandoned to their fate. It was not until the brave anceſtors of the degenerate Dutch preſented an intrepid front, and proved their reſolution by multiplied acts of active and paſſive courage, that they were aſſiſted by Queen Elizabeth and Henry the Fourth. It was not until the Americans had taken that *comis* general with his army priſoners, that they were aſſiſted by the French. If the Hollanders yet ſhew determined ſpirit, then, and then only, may they expect ſuccour from their new allies.

It is ſaid, on probable grounds, that there is a ſecret compact among the Ruſſians, the Emperor, and the French; the general object of which is, to ſupport each others pretenſions where they are in any degree reaſonable, and do not interfere with one another; but the moſt immediate and particular view is, the partition of the Turkiſh dominions in Europe. This great object, if it is not merely ideal, will ſufficiently explain that breach of faith, which, if we may judge from preſent appearances, is intended on the part of the French towards their Batavian confederates.

It

It is evident, almoſt to demonſtration, that, in the late commercial treaty, the court of France was not ſincere, and that it had nothing ſo much in view as to lull the Engliſh nation into the ſlumber of peace, and the pleaſant intoxication of temporary gain. They continued to build ſhips of war; they formed new harbours; they fomented ſuch diviſions in Holland as might, in the end, give the influence of France a decided and permanent ſuperiority in the councils of that republic; and they entered into a cloſe alliance with the Imperialiſts and the Ruſſians: all theſe circumſtances were intended as a preparation for a new attack on Great-Britain, either in the Eaſt or Weſt-Indies, or both. It was not indeed to be expected that ſucceſs in the cabinet and field would ceaſe to produce its uſual effects in the moſt ambitious and the moſt volatile nation in Europe. If the internal diſcontents in France, and the firm conduct of Great-Britain and Pruſſia ſhould reduce the French to the neceſſity of temporizing in the preſent juncture of affairs, yet ſtill we ought to keep conſtantly on our guard: their ambitious views, we may be well aſſured, are only ſuſpended, not abandoned. The Britiſh ſovereign, court, and nation, ſeem to be unanimous in opinion that the ſtadtholder ſhould be ſupported; and this obvious, though wiſe policy, deſerves approbation. If, however, we muſt draw the ſword let us beware of the conditions on which we ſheath it. Great Britain depends for proſperity on her public credit. The diſeaſe that threatens her diſſolution is the accumulation of the public debt. To aggravate and precipitate this morbid diſtemper by entangling us in conſtant wars, is the inhuman policy of the court of France, which, in this game of blood, can play at leſs expence than Great-Britain, and with leſs riſk. Of what avail are the pitiful ſavings of a few years of peace, if a new war is to ſwallow up, in its enſanguined vortex, our ſinking fund? As we wiſely imitate the conduct of the great oppoſer of Fench ambition, King William, in the ſpirited preparations now on foot for the ſupport of the ſtadtholder; let us imitate him alſo in his enlarged and profound views; in forming alliances, and oppoſing art to art. It may be queſtioned whether Engliſh councils were guided by the ſoundeſt policy when we formed that new alliance in Germany which determined Auſtria to depart from her ancient ſyſtem, and to enter into an intimate union with a power that had ſucceſsfully oppoſed her for near three centuries? In this refined and enlightened age it is eſſential for politicians to counteract the deſigns of refined ambition by uniting

ing the minds of princes in the defence of juſtice. If we ſit down, as the Dean of Glouceſter adviſes, and apply ourſelves wholly to the fabrication of manufactures, we may grow rich; but we ſhall loſe the political and the military ſpirit; we ſhall become effeminate; and ſome warlike nation will ſweep away our accumulated wealth, juſt as we drain their treaſures from the weavers and other manufacturers of India; and as the Pruſſians may make themſelves maſters of the thirty millions ſterling depoſited in the bank of Amſterdam.

It would ſeem to be the policy of Great-Britain to detach the emperor from his French alliance, by aſſiſting him to recover Franche Compté, Alſace, and Lorrain, and other territories wreſted from his anceſtors in the Low Countries. The French muſt be thoroughly purged, and bled, otherwiſe they will continue to diſturb and haraſs their peaceful neighbours by the rage of their reſtleſs ambition.

### AUSTRIAN NETHERLANDS.

The late inſurrection at Bruſſels proves the inſidious policy of the emperor, who, after repeated declarations of moderate and juſt deſigns, manifeſtly diſcovered an intention of ſlipping the yoke of ſlavery over a generous people. It alſo proves the ſpirit of that people. But their political wiſdom and foreſight yet remain to be proved by ſome arrangements that will ſecure their liberties againſt the ſudden attacks of a reſtleſs and ambitious ſovereign, who has diſcovered a deſire of reducing them under obedience, even by ſtratagems and conſpiracies.

### SCOTLAND.

By the concurring teſtimony of all travellers it is confirmed that there is a very active ſpirit of induſtry and improvement of every kind, mechanical as well as liberal, in Scotland. The general diffuſion of knowledge in that kingdom by expanding the views of all ranks of men beyond thoſe that uſually ſatisfy the ſame ranks in other countries, nouriſhes in the Scottiſh youth a ſpirit of enterprize and adventure, which conſpires with hardy conſtitutions, and the neceſſity of making a fortune, to ſcatter them over the face of the earth, and to carry them forward in a career of induſtry and honour. Young men, at an early age, enter into the navy, the army, the ſervice of the

the Eaſt-India Company, and other employments. Bt home is the centre that attracts their hearts, and t ſettle and make a figure there is the ultimate object of their views. It is chiefly to the influx of wealth derived from this channel that we are to aſcribe thoſe buildings and public walks that adorn the city of Edinburgh, which ſtretches it over various and new ground, and promiſes to make it one of the moſt magnificent as well as pictureſque and beautiful cities in the world. It is to be hoped that the increaſe of wealth will increaſe the ſpirit of liberty, and that the people will at laſt triumph over that ſervility of diſpoſition which ſtill, in too many inſtances, diſgraces not only individuals, but even bodies of men in Scotland. The magiſtrates of Edinburgh are not, in general, backward to compliment ſtrangers with the freedom of their city. That honour has been lately conferred, and very properly, on Mr. Beresford from Dublin. Why was it not offered to Mr. Haſtings? Why was there not ſome public mark of honour ſhewn in Scotland to the man who had, by the preſervation of India, preſerved the ſource whence Scotland derives its greateſt opulence? Where were the relations of all thoſe adventurers from Scotland who were promoted by Mr. Haſtings? By what pitiful policy was it that the late governor-general of Bengal has been neglected by a city which owes him ſo much?——the honours due to Warren Haſtings were ſacrificed at the ſhrine of Henry Dundas!

To

## To the AUTHORS of the ENGLISH REVIEW.

*Gentlemen,*

*I Suppoſe Mr.* L. K*'s account, in your laſt Review, of the parentage and adventures of* The Sorrows of Werter *was intended merely as a diſplay of wit. He ſays that "it was firſt "written in Engliſh, tranſlated into French, and then into "German." Now the proceſs was exactly the reverſe, it having paſſed from German through French into Engliſh. It is difficult to gueſs what could ſuggeſt to your correſpondent the idea of aſcribing to an Engliſh author the honour of this production, unleſs it be that Werter is made to prefer Oſſian to Homer, and ſometimes quotes him. This preference, if it could be excuſed at all, might more readily be pardoned in a German, ſince Oſſian has been tranſlated into German verſe by one of the beſt among the many excellent modern poets of that nation.* The Sorrows of Werter *were not only written by a German, but are founded on actual events. The hero was the ſon of that Abbé Jeruſalem whoſe Obſervations upon Natural and Revealed Religion have placed him among its ableſt and moſt temperate defenders.*

*Goethe's works are publiſhed in four volumes ſmall octavo. They contain, beſides the work in queſtion,* Goetz of Berlichingen with the Iron Hand, *an hiſtorical drama, written obviouſly in imitation of Shakeſpeare, and with ſtill leſs regard to the rules of dramatic compoſition; ſeveral muſical pieces, of an order not ſuperior to O'Keeffe's farces; and ſome proſe compoſitions of little value.*

*Since I am ſpeaking of German authors, I will lay hold of this opportunity of proteſting againſt the cenſure of Leſſing which appeared in your Review ſome time laſt year. He who paſſed it could only have been acquainted with Leſſing's works through the medium of ſome imperfect tranſlation; otherwiſe he would have known, that, next to Shakeſpeare, Leſſing is perhaps the moſt original of all dramatic poets; that, in a nation abounding more than any other in men of learning, Leſſing was looked up to as the firſt; and that his genius moved in as wide a ſphere as Voltaire's, whoſe wit and livelineſs he poſſeſſed with far more extenſive information, far greater rectitude of judgment, and a far ſincerer love of truth.*

*Sept.* 20, 1787. *Y. X.*

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*** *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* Mr. MURRAY, No. 32, Fleet-ſtreet, London; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

THE

# ENGLISH REVIEW,

## For OCTOBER 1787.

ART. I. ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ; *or, the Diverſions of Purley. Part I. By John Horne Tooke, A. M. late of St. John's College, Cambridge.* 8vo. 6s. boards. Johnſon. London, 1786.

IN the year 1778 Mr. Horne Tooke publiſhed a letter to Mr. Dunning, containing ſome ingenious and profound remarks on grammar. Although written on the ſpur of the occaſion, it drew the attention of the learned world, and led the public to expect that the author, at a future period, would purſue the plan which he had ſuggeſted, and reduce his obſervations to a regular ſyſtem. This, in part, he has effected, in the acute and ingenious work which he has now ſubmitted to the public view.

In the firſt chapter he treats of the diviſion or diſtribution of language. It has been commonly ſaid that "the purpoſe of language is to communicate our thoughts*;" and the abuſe of this definition miſled the firſt writers on grammar. Words are the ſigns of things; it was therefore inferred, that there muſt be as many *ſorts of words*, or parts of ſpeech, as there are ſorts of *things*. The earlieſt in-

* This definition, though common, is improper. There is not one man in a hundred (at leaſt in England) who has any *thoughts* to convey; but all men have impreſſions, emotions, feelings, or paſſions, which they wiſh to communicate to others.

quirers into language affirmed that there are only two ſorts of things, 1. Res quæ permanent; 2. Res quæ fluunt: and hence concluded that there are only two parts of ſpeech, 1. Notæ rerum quæ permanent; 2. Notæ rerum quæ fluunt. Conjunctions or connectives were afterwards ſupplied; and ſuch was the utmoſt progreſs that grammar had made till about the time of Ariſtotle, when a *fourth* part of ſpeech was added, the *definitive* or *article*.

In attempting to reſolve every word in a language to one of theſe four claſſes, ſucceeding grammarians could neither ſatisfy themſelves nor others; for they ſoon diſcovered ſome words ſo ſtubborn, that no ſophiſtry nor violence could by any means reduce them to any one of theſe four parts of ſpeech. They reverſed therefore the method of proceeding from things to ſigns, and adopted the converſe of the principle, namely, that there muſt be as many differences of things as of ſigns. Miſled by the uſeful contrivances of language, they ſuppoſed many imaginary differences of things; and, while they added to the parts of ſpeech, increaſed alſo the errors of philoſophy.

Mr. Horne Tooke's theory on this ſubject is delivered with much ingenuity, clearneſs, and preciſion:

'*H.* I imagine that it is, in ſome meaſure, with the vehicle of our thoughts as with the vehicles for our bodies. Neceſſity produced both. The firſt carriage for men was no doubt invented to tranſport the bodies of thoſe, who, from infirmity or otherwiſe, could not move themſelves: but ſhould any one, deſirous of underſtanding the purpoſe and meaning of all the parts of our modern elegant carriages, attempt to explain them upon this one principle alone, viz. that they were neceſſary for conveyance, he would find himſelf woſully puzzled to account for the wheels, the ſeats, the ſprings, the blinds, the glaſſes, the lining, &c. not to mention the mere ornamental parts of gilding, varniſh, &c.

'*Abbreviations* are the *wheels* of language, the *wings* of Mercury. And though we might be dragged along without them, it would be with much difficulty, very heavily and tediouſly.

'There is nothing more admirable nor more uſeful than the invention of ſigns; at the ſame time there is nothing more productive of error when we neglect to obſerve their complication. Into what blunders, and conſequently into what diſputes and difficulties, might not the excellent art of ſhort-hand writing (practiſed almoſt excluſively by the Engliſh) lead foreign philoſophers; who, not knowing that we had any other alphabet, ſhould ſuppoſe each mark to be the ſign of a ſingle ſound. If they were very laborious and very learned indeed, it is likely they would write as many volumes on the ſubject, and with as much bitterneſs againſt each other, as grammarians have done from the ſame ſort of miſtake concerning language; until, perhaps, it ſhould be ſuggeſted to them, that there may be not only ſigns of ſounds, but again, for the ſake of abbreviation, ſigns of thoſe ſigns, one under another, in a continued progreſſion.

'*B.*

'*B.* I think I begin to comprehend you. You mean to ſay that the errors of grammarians have ariſen from ſuppoſing all words to be *immediately* either the ſigns of things or the ſigns of ideas; whereas, in fact, many words are merely abbreviations employed for diſpatch, and are the ſigns of other words; and that theſe are the artificial wings of Mercury, by means of which the Argus eyes of philoſophy have been cheated.

'*H.* It is my meaning.

'*B.* Well. We can only judge of your opinion after we have heard how you maintain it. Proceed, and ſtrip him of his wings; they ſeem eaſy enough to be taken off; for it ſtrikes me now, after what you have ſaid, that they are indeed put on in a peculiar manner, and do not, like thoſe of other winged deities, make a part of his body: you have only to looſe the ſtrings from his feet, and take off his cap. Come; let us ſee what ſort of figure he will make without them.

'*H.* The firſt aim of language was to communicate our thoughts; the ſecond, to do it with diſpatch. (I mean entirely to diſregard whatever additions or alterations have been made for the ſake of beauty, or ornament, eaſe, gracefulneſs, or pleaſure). The difficulties and diſputes concerning language have ariſen almoſt entirely from neglecting the conſideration of the latter purpoſe of ſpeech; which, though ſubordinate to the former, is almoſt as neceſſary in the commerce of mankind, and has a much greater ſhare in accounting for the different ſorts of words. Words have been called *winged*; and they well deſerve that name when their abbreviations are compared with the progreſs which ſpeech could make without theſe inventions; but, compared with the rapidity of thought, they have not the ſmalleſt claim to that title. Philoſophers have calculated the difference of velocity between ſound and light; but who will attempt to calculate the difference between ſpeech and thought! What wonder then that the invention of all ages ſhould have been upon the ſtretch to add ſuch wings to their converſation as might enable it, if poſſible, to keep pace, in ſome meaſure, with their minds. Hence chiefly the variety of words.'

*Abbreviations* are employed in language three ways, 1. In terms; 2. In ſorts of words; 3. In conſtruction. As many authors have given explanations of the firſt and third, Mr. Tooke takes the ſecond for his province in the preſent eſſay.

The ſecond chapter contains ſome conſiderations on Mr. Locke's Eſſay, in which he ſhews the profound ignorance of that author with regard to language. He expreſſes, however, his high admiration of the underſtanding and abilities of that author. The celebrity of Mr. Locke, in his own age, was owing more to his political than to his real merits. He was regarded as the champion and philoſopher of the Whigs, a faction at that time predominant, not only in England, but in the ſcale of Europe. Similar prejudices have operated ſince his death, and have raiſed his literary reputation above its level. The Arian and Socinian diſſenters from the church, and

the republican party in the ſtate, venerate him as an apoſtle; and certainly his apoſtolic miſſion is more reſpectable than that of Ignatius Loyola or John Knox; but when we conſider him merely as an *author*, we muſt diminiſh from the eulogium which his friends have pronounced. His treatiſe on Government is neither founded in philoſophy, nor ſupported by hiſtory. The ſum and ſubſtance of his Eſſay on the Human Underſtanding, *nihil eſt in intellectu quod non fuit prius in ſenſibus*, ſo far from being new, had been a maxim in the metaphyſical world ever ſince the time of Ariſtotle. In the chapter on innate ideas, by denying the exiſtence of all the original inſtincts, propenſities, and ſentiments of human nature, he ſapped the foundations of natural religion, and prepared the way for that ſcepticiſm which has been ſince introduced, and fairly inferred from his writings. Malbranche, a cotemporary metaphyſician, notwithſtanding his ingenuity and eloquence, has long ago been given up by the French. Yet the metaphyſical paradoxes and philoſophical conundrums of Locke, though neither ſupported by beauty of imagination or elegance of diction, are ſtill admired, though ſeldom read, by the Engliſh!

Mr. Horne Tooke, in his third chapter, conſiders the parts of ſpeech, and divides them, 1. into words *neceſſary* for the *communication* of our thoughts; 2. into *abbreviations*, employed for the ſake of diſpatch. In Engliſh, and in all languages, ſays our author, there are only two ſorts of words which are neceſſary for the communication of our thoughts, 1. nouns; 2. verbs: all other words, which have been reckoned diſtinct parts of ſpeech, he conſiders as ſubſtitutes of theſe under the title of abbreviations.

The fourth chapter treats of the noun; in which our author makes ſome very pertinent and ſhrewd remarks on Mr. Harris's opinion concerning the gender of nouns. This idea, however, was not Mr. Harris's own; he only revived it from the Pythagoreans. "Pythagorici," ſays Campanella, "*ſexum* in *cunctis* agnoſcunt, &c. *Agens*, *mas*; *patiens*, *fe-*
"*minina*. Quapropter *Deus* dicunt maſculine; terra, fœ-
"minine; et *ignis* maſculine, et *aqua*, fœminine; quoniam
"in his *actio*, in iſtis *paſſio* relucebant." But the very inſtances which Mr. Harris has adduced, particularly thoſe of the ſun and moon, deſtroy his theory. In many of the Aſiatic languages, and in all the northern languages of Europe, the Gothic, the Anglo-Saxon, German, Daniſh, and Swediſh, the ſun is feminine, and the moon maſculine. In modern Ruſſian the ſun is neuter.

In chapter ſeventh Mr. Tooke proceeds to treat of the conjunctions. *If* he explains to be merely a verb, the imperative

perative of the Gothic and Anglo-Saxon verb *gifan*, and originally written *gif*. Thus in the "Sad Shepherd,"

'My largeſſe
Hath lotted her to be your brother's miſtreſſe
*Gif* ſhe can be reclaim'd; *gif* not, his prey.'

Abbreviation and corruption are always buſieſt with the words that are moſt frequently employed. *If* has always the ſignification of the Engliſh imperative *give*.

Example;

How will the weather diſpoſe of you to-morrow? *If* fair, it will ſend me abroad; *if* foul, it will keep me at home: i. e. *give* fair weather, it will ſend me abroad; *give* foul weather, it will keep me at home *.

*An*, uſed by Shakeſpeare and the old Engliſh writers, has a ſimilar ſignification, and is the imperative of the Anglo-Saxon verb *anan* to grant.

Mr. Harris defines conjunctions to be "*ſounds ſignificant* "devoid of ſignification, but ſo formed as to help *ſignifica-* "*tion*, by making two or more *ſignificant* ſentences to be one "ſignificant ſentence."

Having expoſed the abſurdity of this definition, which in truth was ſuperfluous, he properly obſerves, that "there is "not any ſuch thing as a conjunction in any language which "may not, by a ſkilful herald, be traced home to its own "family and origin, without having recourſe to contradic- "tion and myſtery with Mr. Harris; or, with Mr. Locke, "cleaving open the head of a man to give it ſuch a birth as "Minerva's from the brain of Jupiter."

He then gives us a liſt of conjunctions with their derivations, of which the following ſpecimens may ſuffice:

*If* is the imperative of *Gif*, from the Anglo-Saxon verb *gifan*, to give. *An* is the imperative of *anan*, to grant. *Unleſs*, from the imperative *onles*, of *onleſan*, to diſmiſs. *Eke*, eac, eacan, to add. *Still* from *ſtell*, imperative of *ſtellan*, to put. *Elſe*, from *ales*, imperative of *aleſan*, to diſmiſs. *But*, *bot*, *botan*, to boot. *But* (in a contrary ſenſe), *be-utân*, *beon-utan*, to be out. *And*, *an-ad*, imperative of *anan-ad*, to collect, to crowd. *Leſt* is the paſt participle of *leſan*, to diſmiſs. *Since*, *ſitthan*, *ſyne*, *ſith*, is the participle of *ſeon*, to ſee. *That* is the Anglo-Saxon article or pronoun dative.

Theſe are the conjunctions in our language which are the moſt difficult to be explained. There are others which ſtill

* *Gif* for *if* is conſtantly uſed by Gawin Douglaſs, as well as in all the old Scottiſh ballads, and is ſtill retained in the converſation of the common people in Scotland.

retain the marks of their compoſition and derivation, ſuch as *be-it, albeit, notwithſtanding, nevertheleſs, ſet, ſave, ſaving, except, excepting, if caſe, put caſe: to wit, becauſe, provided that, being that*, &c. &c. The derivation of theſe is evident at firſt ſight; and all other conjunctions, in all languages, have been formed in a ſimilar manner.

Having illuſtrated the etymology of the Engliſh conjunctions by a variety of remarks that diſplay equal learning and ingenuity, Mr. Tooke proceeds, in the ninth chapter, to conſider the prepoſitions. Mr. Harris defines a prepoſition to be "a part of ſpeech devoid itſelf of ſignification, but ſo "formed as to unite two words that are ſignificant, and "that refuſe to coaleſce or unite of themſelves." In a few pages afterwards he adds, "prepoſitions (which he had juſt "defined to be words devoid of ſignification) commonly "transfuſe ſomething of their *own meaning* into the word "with which they are compounded." Notwithſtanding the apparent and glaring abſurdity of theſe definitions, Mr. Harris has advanced nothing more than what the moſt approved Greek and Latin grammarians have delivered down to him, and what modern grammarians and philoſophers have adopted. According to the philoſophical and enlightened theory of our author, the prepoſitions, as well as the conjunctions, are to be found among the other parts of ſpeech. The ſame ſort of abbreviation or corruption, from the ſame cauſe, has diſguiſed both; and ignorance of their true origin has betrayed grammarians and philoſophers into the myſterious and contradictory language which they have held concerning them. Language is an art, and a glorious one, whoſe influence extends over all the others, and in which finally all ſcience muſt centre. But it is an art ſpringing from neceſſity, and originally invented by artleſs men, who did not ſit down like philoſophers to make theories concerning language, but employed the words or terms which they knew to expreſs real objects. Prepoſitions, which have been diſtinguiſhed as a ſeparate part of ſpeech, and been denominated "little words invented to put before nouns, to "which all languages have had recourſe," are in fact either nouns or verbs. Like the conjunctions, they are only words which have been diſguiſed by abbreviation or corruption; and etymology will ſupply, in all languages, what philoſophy has attempted in vain.

*With* is the imperative of an Anglo-Saxon verb, which ſignifies *join*; and the correſpondent French prepoſition *avec* has the ſame meaning, it was originally written *avecque*, i. e. *avecque*. The prepoſition *without* is the ſame word, and

and has the ſame meaning, as the conjunction *without*. The Greek prepoſition χωρις is the corrupted imperative of χωριζω, to ſeparate. The German prepoſition *ſonder*, the imperative of *zonderen*, which has the ſame meaning. The Latin *ſine*, i. e. *ſit-ne*, be not. The Spaniſh *ſin* from the Latin *ſine*.

*Between* is a dual prepoſition, peculiar to the Engliſh language, and compounded of the Anglo-Saxon imperative *be* and *twain*.

*Before*, *behind*, *below*, *beſide*, are merely the imperative *be*, compounded with the nouns *fore*, *hind*, *low*, *ſide*, and require no further explanation.

*Beneath* comes from the imperative *be*, joined to the noun *neath*, whoſe compounds, *nether* and *nethermoſt*, ſtill continue in common uſe.

*Among* or *amongſt* is the paſt participle of the Anglo-Saxon verb *gemenced*, or, as the Dutch write it, *gemengt*, *miſcere*.

*Amid*, or *amidſt*, declare their own origin, for the nouns, *mid*, *middle*, and *midſt*, are ſtill commonly uſed in our language.

*Along*, *around*, *aſide*, *aboard*, *acroſs*, expreſs their own derivation.

*Inſtead* is from the Anglo-Saxon *inſted*, i. e. in place. In the Latin it is *vice* and *loco*; in the Italian *in luogo*; in the Spaniſh *en lugar*; and in French *au lieu*. Johnſon, who has a very heavy and clumſy hand at etymology, derives "ſtep-mother" from a pun, "a woman who has *ſtepped* into the place of a mother." In the Daniſh collateral language the compounds remain uncorrupted, "ſted-fader, ſted-moder, &c. *"

This account will give our readers an idea of this ſingular and extraordinary treatiſe concerning philoſophical grammar in general, and the grammar of the Engliſh language in particular: a ſyſtem not formed from the ſcattered fragments of Grecian and Roman ignorance, commonly denominated learning, but from a penetrating and patient inveſtigation of the rudiments of our language, aſſiſted by a knowledge of the general principles of grammar, and an intimate acquaintance with the various dialects of the Teutonic tongue. Of former writers on this ſubject Mr. Tooke expreſſes himſelf freely. Mr. Harris was a man of faſhion, who amuſed himſelf with literature, and of conſequence

* In Scotland *ſtedfather* and *ſtedmother* are ſtill uſed by the common people.

found it eaſy to erect a literary reputation on very ſlender materials. His pupil, Lord Monboddo, poſſeſſes more acuteneſs, as well as ingenuity, than his maſter; but his invincible antipathy to every thing that is modern has led him to wander in the mazes of antiquity till he has contracted the *Græcomania*. Our author's opinion concerning Johnſon is given with great freedom and equal juſtice:

'Johnſon's merit ought not to be denied to him; but his dictionary is the moſt imperfect and faulty, and the leaſt valuable, of any of his productions; and that ſhare of merit which it poſſeſſes makes it by ſo much the more hurtful. I rejoice, however, that, though the leaſt valuable, he found it the moſt profitable: for I could never read his preface without ſhedding a tear. And yet it muſt be confeſſed that his grammar and hiſtory and dictionary of what *he calls* the Engliſh language, are, in all reſpects, (except the bulk of the latter) moſt truly contemptible performances, and a reproach to the learning and induſtry of a nation which could receive them with the ſlighteſt approbation

'Nearly one third of this dictionary is as much the language of the Hottentots as of the Engliſh; and it would be no difficult matter ſo to tranſlate any one of the plaineſt and moſt popular numbers of the Spectator into the language of that dictionary that no mere Engliſhman, though well read in his own language, would be able to comprehend one ſentence of it.

'It appears to be a work of labour, and yet is in truth one of the moſt idle performances ever offered to the public: compiled by an author who poſſeſſed not one ſingle requiſite for the undertaking, and (being a publication of a ſet of booksellers) owing its ſucceſs to that very circumſtance, which alone muſt make it impoſſible that it ſhould deſerve ſucceſs.'

The fame of Johnſon, ſince his death, has been in the *Nadir*. Beſide his ignorance of the northern tongues, which he candidly confeſſes in his preface, if we may judge from the Rambler, his favourite work, it is to be doubted if he underſtood the appropriated and diſcriminated meaning of many words in the Engliſh language. An author who at preſent ſhould employ ſuch expreſſions as the following, "the "ſilent celerity of time; articulate the ſyllables of ſadneſs; "the obſcure rotundity of the nocturnal atmoſphere;" or any Lexiphanic phraſes, unleſs by way of ridicule, would be reckoned conſiderably diſordered in his intellect *.

* In the Edinburgh Review, publiſhed about thirty years ago, which was conducted by men of genius, who have ſince made an eminent figure in the literary world, the reader will find an excellent critique on Johnſon's Dictionary.

From

From the erudition, ingenuity, acuteneſs, and penetration, diſplayed in the firſt part of this work, we long with impatience for the publication of the ſecond. Mr. Horne Tooke has already appeared as the Galilæo in grammatical philoſophy; he has diſcovered that the minute planetary parts of the literary fabric, which were formerly regarded as of no importance but to accompany the greater bodies as their ſatellites, and connect them with one another, are animated ſubſtances, and regular parts of a great ſyſtem. It is obſerved by Hume, that Harvey's diſcovery of the circulation of the blood was not received by any phyſician in Europe who was paſt forty years of age. After that period, indeed, men ſeldom make or receive diſcoveries; pride and indolence ſupport each other, and the old *mumpſimus* is preferred to the new *ſumpſimus*. But the young and unprejudiced are always open to conviction; and an author who poſſeſſes ſuch an edge of intellect, and ſuch an extent of obſervation, as Mr. Tooke, will be able to demoliſh the viſionary ſtructures of two thouſand years, and erect on their ruins the pillar of truth, ſimple and immortal.

The form of dialogue, in which this work is carried on, renders it eaſier to be underſtood, as well as more agreeable to the reader. The ſtyle is perſpicuous and pure, though we ſometimes meet with exceptionable words, as *fautors* for favourers. If our author had publiſhed his political digreſſions in a ſeparate pamphlet, it would have been very acceptable to many of his readers.

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ART. II. *Seduction, a Comedy; as it is performed at the Theatre-Royal in Drury-Lane. By Thomas Holcroft.* 8vo. 1s. 6d. Robinſons. London, 1787.

THIS comedy met with a large ſhare of the public approbation when it was repreſented on the ſtage; nor will it be unacceptable in the cloſet. It is highly moral in its tendency, and expoſes to ridicule and contempt a faſhionable vice that is likely to become a vulgar one. The plot is, in general, conducted with much propriety, and with a due regard to ſtage effect. The unity of action is ſtrictly preſerved, and of conſequence the unities of time and place. The frequent ſhiftings of the ſcene on the Engliſh ſtage, and which, to a man of refined taſte, gives it the appearance of a puppet-ſhow, ariſe from the crowd of unconnected incidents

incidents that are confuſedly huddled into one monſtrous maſs. No axiom in Euclid is more ſelf-evident than this, that *one action* can only be performed at *one time*, and in *one place*. But when, beſides the original plot, there are counterplots and underplots, the poet is obliged "to confound place and time to make his lovers happy."

The characters are not uniformly well ſupported. That of General Burland wants marking. Lady Morden's is the beſt conceived; but her real character appears too ſoon. She carries her admiration and imitation of faſhionable follies to ſuch exceſs, that the intelligent reader or ſpectator diſcovers at once that ſhe is an *actreſs*, not an *original*, and thence anticipates the *denouement* of the comedy. Sir Frederic Faſhion is lively and ſpirited, but he ſometimes ſteps beyond the decorum of faſhionable life. The name given him from his character, according to the practice of the Engliſh ſtage, is in imitation of the famous painter, who wrote below his miſhapen production, "this is a bear." Will the Engliſh never lay aſide this vulgar barbarity? The character of Lord Morden is poor and deſpicable to an extreme. He has neither the underſtanding nor the ſpirit of a gentleman. The following dialogue places him in no favourable point of view:

'Sir Frederic, Lord Morden, *from the antichamber.*

'*Lord Morden.* Well, Sir Frederic, is her ladyſhip returned?

'*Sir Frederic.* Yes; ſhe is dreſſing for dinner.—She bought the Actæon.

'*Lord Morden.* She did?

'*Sir Frederic.* Oh, yes.—She is a charming woman!—the eyes of the whole room were upon her. There were ſome ſmart things ſaid —One obſerved a likeneſs between me and Actæon; another thought it bore a far greater reſemblance to your lordſhip.

'*Lord Morden.* Ha, ha, ha! about the head, no doubt?

'*Sir Frederic.* For my part, I ſaid I thought the likeneſs was very capable of being improved.

'*Lord Morden.* You were very kind.

'*Sir Frederic.* Oh! pray have you heard that Sir Peter Pry is going to ſue for a bill of divorce?

'*Lord Morden.* No.

'*Sir Frederic.* It is very true. I ſhould not have ſuſpected Sir Peter of ſuch vulgar revenge; but I find our married men of faſhion are far leſs liberal in their ſentiments than the ladies.

'*Lord Morden.* Ha, ha, ha! Yes; they often want a woman's philoſophy in theſe matters.

*Sir Frederic.* Yes—they are waſps, that fly and feed wherever they can find honey, but retain a ſting for any marauder that ſhall approach their neſts.

'*Lord*

'*Lord Morden.* Somewhat ſelfiſh, I own.

'*Sir Frederic.* Much more liable to be jealous than the women—and jealouſy, your lordſhip knows, is the moſt ridiculous, ill-bred, contemptible thing in nature!

'*Lord Morden.* Ha, ha, ha! Yes, yes—ha, ha, ha! Perfectly deſpicable.

'*Sir Frederic.* Oh, nothing ſo laughable as the vagaries of a jealous huſband: no creature ſuffers ſo much, or is pitied ſo little.

'*Lord Morden.* Ha, ha, ha! Ay—the thefts of love are applauded, not puniſhed.

'*Sir Frederic.* Yes, and the poor robbed huſband, watchman like, twirls his rattle, alarms the neighbourhood, and collects aſſiſtants, who never fail to aid the thief, and laugh at him and his loſs.

'*Lord Morden.* Ye—ye—yes. Ha, ha, ha!—A huſband is a very ſtrange, ignominious animal.

'*Sir Frederic.* A jealous huſband!

'*Lord Morden.* A paltry, mechanical——

'*Sir Frederic.* Without an idea of life or manners!

'*Lord Morden.* Ha, ha, ha! very true.—But, come with me; there is a young gentleman in the antichamber, of a good family, who wiſhes to be introduced to you—a very pretty fellow—has an ambition to do ſomething which ſhall give him eclat, and is therefore deſirous of being known to us men of the world.

'*Sir Frederic.* Well! I am yours for a few minutes; but I muſt attend Lady Morden at her toilette preſently.'

A man of faſhion, like Sir Frederic, conſiſtently with the laws of *modern* honour, might lay a plan to ſeduce the wife of his *friend*, but he would not make the huſband his *confidant*, nor tell him that he reſembled *Actæon*

Although this play has much merit, the dialogue is ſeldom that of genteel life; there is in it a ſuperfluity of ſtudied wit; and even the poor ſervants are witty!

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ART. III. *Solomon's Song, tranſlated from the Hebrew. By the Rev. Bernard Hodgſon, LL.D. Principal of Hertford-College, Oxford.* Printed at the Clarendon Preſs. 4to. 5s. Sold by Elmſly, London.

THE poetry of the Hebrews holds a peculiar rank and dignity in the province of literary compoſition. It does not appear that the Jews were more enlightened or refined than their neighbours; on the contrary, they appear to have been the moſt barbarous of all the eaſtern nations; yet, when we open their volumes, we find a ſplendour, a ſublimity,

limity, and a pathos of poetical compoſition, beyond any example of ancient or modern times. The book of Job, the Pſalms of David, and the Prophecy of Iſaiah, reveal veins of poetry which were unknown to Greece and Rome, and diſcover an enthuſiaſm of genius, and boldneſs of conception, which the cautious ſpirit of the preſent age may admire, but can never equal. The ſtudents of oriental literature, who have lately riſen among us, have extolled the beauties of the Arabian and Perſian poets; but hitherto they have been able to produce nothing that can gratify the European taſte, or that bears the moſt diſtant reſemblance to the ſpirit of the Hebrew muſe. The Koran of Mohammed, the compoſers of which had the ſacred writings before them, is a bizarre *melange* of abſurdity and bombaſt, of falſe morality, and barbarous taſte; the Hebrew original is as much ſuperior to the Arabian copy as the inſpiration of genius is to the ravings of inſanity.

Among the poetical productions of the Hebrews, the Song of Solomon has ever been diſtinguiſhed for beauties of the deſcriptive and the paſtoral kind. It has generally been conſidered as an epithalamium, written by Solomon on his marriage with one of his numerous wives. The nuptial ſolemnity among the Hebrews uſually laſted ſeven days; a diviſion, correſponding to that number of days, is obſerveable in the poem, and has been pointed out by Boſſuet and Dr. Lowth.

The following well-known addreſs of the oriental king to his bride, will give a ſpecimen of this new tranſlation:

'The voice of my beloved! behold him! 8
He cometh bounding over the mountains,
Springing over the hills.
My beloved is like a deer, 9
Or a ſtag's fawn.
Behold him ſtanding behind our wall,
Looking out from the windows,
Sparkling at the lattice!
My beloved anſwered, and ſaid to me, 10
Get thee up, my companion,
My lovely one, come away;
For lo! the winter is paſt, 11
The rain is over, is gone,
The flowers are ſeen on the earth, 12
The ſeaſon of the ſong is come,
And the voice of the turtle is heard in our land:
The fig tree puts forth its green figs, 13
And the vine's tender grapes yield a fragrance:
Ariſe, my companion, my fair one, and come.'

In

In ſome reſpects this is ſuperior to the tranſlation in our Bible; but perhaps it would have been an improvement if the invitation at the end of the deſcription had been expreſſed in the ſame words as that at the beginning, "Ariſe, "my love, my fair one, and come away." Repetitions of this kind have much beauty in poetry, particularly of the paſtoral kind.

The characteriſtics of this poem are voluptuouſneſs and tenderneſs; and, in this reſpect, the ſpirit of the original is not loſt in the tranſlation. The learned reader will find much valuable criticiſm in the notes.

Dr. Hodgſon does not engage in the diſputes concerning the myſtical ſenſe, or ſpiritual interpretation of this excellent poem.

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ART. IV. *Inſtructions to a celebrated Laureat; alias the Progreſs of Curioſity; alias a Birth-Day Ode; alias Mr. Whitbread's Brewhouſe. By Peter Pindar, Eſq.* 4to. 2s. 6d. ſtitched. Kearſley. London, 1787.

THE works of the celebrated and very ingenious author of this performance have ſo often come under our examination, that it is difficult for us to ſay any thing reſpecting them which has not already ſuggeſted itſelf in our preceding articles. Our readers are not now to be informed that we are not of that ſmall number of faſtidious critics, who, becauſe our author's merits belong to the claſs of the ludicrous and the burleſque, will not allow him a claim to the appellation of poet; and who, becauſe Butler wrote a hundred years ago, can never be brought to imagine that the living Pindar poſſeſſes a genuine portion of the humour of Hudibras. Upon one of his faults we have often remonſtrated with our author, the ſevere and unlicenſed ſpirit of his ſatire upon a high perſonage: but we are tired of complaint; we have found that our friend Peter is incorrigible; and ſince he will not break his Pegaſus to the rules of good-breeding, we are determined to indulge with him in the pleaſantry of good-humour. The performance before us is full of dry ſarcaſm, and that droll and ſimple mode of expreſſion, which is calculated to make the reader imagine that the author, when he is moſt ſevere, does not feel the point of his own ſatire. This is one of the greateſt excellencies of La Fontaine. The following is part of his expoſtulation with the poet-laureat upon the preference which was inſinuated, in the laſt birth-day ode, of the glories of the

the preſent reign to thoſe of Edward the Third, Henry the Fifth, and Queen Elizabeth:

'But perhaps aloft on his imperial throne,
So diſtant, O ye gods! from ev'ry one,
The royal virtues are, like many a ſtar,
From this our pigmy ſyſtem rather far;
Whoſe light, tho' flying ever ſince creation,
Hath not yet pitch'd upon our nation.

Then may the royal ray be ſoon explor'd—
And, Thomas, if thoul't ſwear thou art not humming,
I'll take my ſpying-glaſs, and bring thee word
The inſtant I behold it coming.

But Thomas Warton, without joking,
*Art* thou, or art thou *not*, thy ſov'reign ſmoking?
~~How can'ſt thou ſeriouſly declare~~
That George the Third
With Creſſy's Edward can compare,
Or Harry?—'tis too bad, upon my word.
George is a clever king, I needs muſt own,
And cuts a jolly figure on the throne.'

It is impoſſible for us to ſeparate the humour of Peter from his ſeverity; and this muſt be our apology for admitting into our publication paſſages that appear to throw an air of ridicule upon the moſt elevated characters. The following ſimile is full of natural obſervation, and has conſiderable deſcriptive merit:

'Now majeſty into a pump ſo deep
Did with an opera-glaſs of Dolland peep,
Examining with care each wond'rous matter
That brought up water—

Thus have I ſeen a magpie in the ſtreet,
A chatt'ring bird we often meet,
A bird for curioſity well known,
With head awry,
And cunning eye,
Peep knowingly into a marrow-bone.

And now his curious m-----y did ſtoop
To count the nails on ev'ry hoop:
And lo! no ſingle thing came in his way,
That, full of deep reſearch, he did not ſay,
"What's this? hæ? hæ? what's that? what's this? what's that?"
So quick the words too, when he deign'd to ſpeak,
As if each ſyllable would break its neck.'

The inſtructions to a celebrated laureat we think are inferior to the cantos of the Louſiad, upon which, in our opinion,

opinion, the author muſt build his claim to immortality. But Peter muſt be allowed occaſionally to unbend himſelf, and even where he is leaſt exquiſite he is eaſy, agreeable, and amuſing.

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ART. V. *A Tour through the Highlands of Scotland and the Hebride Iſles in* 1786. *By John Knox.* 8vo. 6s. boards. Walter. London, 1787.

THE inordinate vanity and ſelf-conceit which is ſo often found in weak, but ſometimes well-meaning men, furniſhes to the moraliſt a ſubject of reprehenſion, and to the man of taſte and fancy a fund of laughter. The philoſopher too will find in this frailty, incident to human nature, a copious ſource of intereſting obſervation. The objects that are moſt familiar occupy our minds, to the excluſion of others often more important. Every thing is arranged round *ſelf*, as the centre of the circle in which a vain man moves; and he himſelf is the grand mover of the whole. Hence it often happens that writers of memoirs aſcribe to their own counſels actions that flowed from various other ſources, with which they were totally unconnected and unacquainted.

In the addreſs prefixed to the collection before us, an alluſion is made to ſome event that had happened in the northern parts of this iſland, which would ſtamp the year 1786 as an era in the Britiſh annals. We were at a loſs to underſtand this, till, advancing to page lxx of what the author calls diſſertations, we read as follows: "As the year "1786 forms a new era in the annals of the Highlands, I "am under the unavoidable neceſſity of introducing myſelf "in the detail; and I hope that candour will make allow-"ances for the part that I occupy therein, which could not "be omitted without leaving a very conſiderable chaſm in "the hiſtory of that country." Mr. Knox then proceeds to give an account of the capital incidents and purſuits of his own life, from 1764 to the preſent day. He tells us, what he had told before in his "View of the Britiſh Empire," and elſewhere, of his various excurſions into the Highlands, his dangers by ſea and land, and the wretched poverty of the Highlanders. He often heſitated whether to ſacrifice ſo much time and money as he expended in his travels, or abandon a cauſe that might one day prove eſſentially beneficial to 300,000 people. "In theſe deliberations," ſays he,

* I gave

'I gave way invariably to the impulse of my own feelings; the discoveries made in one journey served only to incite new ardour for another; and I have, in the course of twenty-three years, penetrated and explored that kingdom sixteen times; by which I have acquired more general knowledge of the various classes of people, the districts, towns, ports, bays, lochs, shipping, fisheries, manufactures, &c. than was ever collected in the breast of one individual.

'As the Highlands first drew my notice, I began to inquire into the most effectual means of employing the inhabitants, and of preventing emigration, which at that time prevailed greatly, and of which I was often a witness.

'This train of thinking became still more agreeable from the consideration that whatever contributed to keep the people at home, and engage them in habits of useful industry, would tend also to strengthen the navy, and to increase the demand for British manufactures.

'The objects that first occurred towards the accomplishment of these desirable purposes were the fisheries, in all their varieties, and the manufacture of sundry articles which are used in that branch, as ship and boat-building, net-making, sail-making, rope-making, &c.

'This led to an acquaintance with fishermen of all descriptions, as well as merchants and traders in that line, throughout the greatest part of the kingdom, whom I found ready on every occasion to give me the fullest information, as far as their very imperfect knowledge extended.

'The more I considered this subject, the more important it appeared, both to the strength of the empire, and to the welfare of a great body of people. I therefore resolved to become master of it, though at the expence of a long apprenticeship; and I gained, by unremitting inquiries and reading, a knowledge of that business sufficient for assisting fishermen themselves in a profession, of which some had only a superficial knowledge, and others were almost entirely ignorant, particularly in the manner of curing.

'The last journey, through very remote, and partly unexplored regions, has completed the remaining part of general information. I have now encircled the kingdom, by traversing the whole coast, with one foot, as it were, on land, and the other in the water. By this I have gained a knowledge of the various species of fish on each respective shore, and the seas thereof, as well as the quantities that might be caught upon an average of years.

'When I found myself qualified to speak upon the subject of fisheries, and of improvements in the Highlands, I frequently spent several hours in writing whole packets of letters, enforcing the expediency of drawing the public attention that way; but this sedentary business engrossed so much time, that printing seemed more eligible. Unwilling, however, to be deprived of the satisfaction which obscurity and solitude afforded, I circulated some papers privately, which, being honoured with particular notice, I ventured, with additions, to publish.

'The favourable reception of these first sketches suggested the idea of a more complete work, by extending some of the subjects, and introducing

introducing others, the whole giving a ſyſtematic view of the affairs of Scotland in general, and of the Highlands, with its fiſheries, in particular.'

Our author relates that he printed an abridgment of the above work, as far as (*it*) related to fiſheries; that he engaged an artiſt to give him the outlines of Dorret's map of Scotland, he himſelf filling up the names; and that he ſet out for Ireland, and croſſed over to Cantire:

'In the mean time, ſundry noblemen and gentlemen in Scotland began to form themſelves into a ſociety at Edinburgh, for the purpoſe of facilitating the plans of improvement recommended in the publication, and for other matters worthy of their attention.

'The Highland Society at London had been eſtabliſhed ſeveral years before; it was partly a convivial club, who met to enjoy themſelves according to the cuſtoms of their country, to hear the bagpipe, drink whiſky out of the clam-ſhell, &c. and partly an inſtitution for the encouragement of collections and publications in their native tongue, and of their native muſic, and ſimilar objects.

'Upon my return from Edinburgh, ſoon after the eſtabliſhment of the new ſociety in that city, and of which I had been voted an honorary member, I propoſed that the London Society ſhould extend their plan, do ſomething farther in the way of buſineſs, and co-operate with the committee of the Houſe of Commons then ſitting upon the fiſheries. I enforced this matter pretty warmly to the ſecretary, and other members. All theſe gentlemen expreſſed their approbation of my propoſals, and their readineſs to come forward, and give their concurrence to any meaſures that might benefit their country, whoſe importance I had laboured to repreſent in the ſtrongeſt terms.'

The loſs of America, with the accumulation of public debt, very naturally turned the attention of this country to her remaining reſources of population, induſtry, and wealth, and to general and public improvement. The Scotch fiſheries, which had, for almoſt the whole courſe of the preſent century, been an object of parliamentary attention and bounty, readily preſented themſelves to the minds of men concerned for the welfare of their country; accordingly Mr. Sinclair, now Sir John Sinclair, Lord Dundonald, Mr. Dempſter, the Earl of Abercorne, Mr. Hawkins Browne, Sir Adam Ferguſon, and others, took a very active and public part in preſſing the fiſheries, as had been often done before, on the attention of the legiſlature, as well as on individuals. But it would appear, from the narrative under review, that all this ſpirit of improvement was merely the effect of the writings of Mr. John Knox.

Among various other particulars tending to prove his conſequence, we are informed by the author that he was requeſted by the Highland Society, "in his intended tour to

" the Highlands, to take the trouble of collecting the names " of ſuch perſons as were willing to become ſubſcribers for " extending the fiſheries, and improving the ſea coaſts of " the kingdom."

' Thus furniſhed,' ſays he, ' with an official commiſſion, I ſet out from London, June 29, upon the hazardous and fatiguing enterpriſe. It was to travel, moſtly on foot, from Oban in Argyleſhire to Cape Wrath, which is the moſt diſtant extremity of Britain, as well as the moſt rugged coaſt; from thence along the ſhore of the Pentland Firth to the north-eaſt extremity at Dungſbay Head; from thence along the eaſt coaſt of Caithneſs, Sutherland, and Roſsſhire, to Inverneſs; from thence along the coaſt of the Murray Firth to Kinnaird's Head, and from thence back to Edinburgh by Peterhead and Aberdeen.

' In this tour I propoſed alſo to explore a greater number of the Hebride iſlands than had been viſited by any late traveller; and all this, which exceeded 3000 miles, was performed in the courſe of ſix months from the time that I left London.'

Thus, we are informed that he overran a ſpace of more than 3000 miles in the courſe of ſix months from the time he left London: but rapidity in travelling cannot produce much ſound obſervation.

The directors, therefore, of the ſociety for improving the fiſheries and coaſts of Scotland act very judiciouſly, as Mr. Knox informs us they do, when they addreſs queſtions relative to the ſubject of improving the country and the fiſheries " to the proprietors of lands on the coaſts of the " Highlands and the Hebride iſlands."

The volume before us is divided by the author into three parts:

1. Diſſertations on the ancient and modern ſtate of the Highlands.
2. The journal.
3. A large appendix, containing miſcellaneous papers.

Reſpecting the firſt, we have already given a ſpecimen; that which relates to Mr. Knox's propoſed objects is original, the reſt being a mere repetition of what is to be found in the writings of the two Macphersons, and of what the author himſelf had formerly tranſcribed into his other publications from different writers on finance and political economy.

In the journal, or tour, which forms the ſecond diviſion of this compilation, among many facts and obſervations that are well known and common, we find ſome that are new, a few of which have the merit of being uſeful, and in ſome degree intereſting; but the greater part are altogether trivial

trivial and frivolous: throughout the whole, the self-importance of John Knox appears the prominent feature. Speaking of the much-frequented harbour and road of Oban in Argyleshire, he says,

'Oban is formed by nature, and by a combination of favourable circumstances, for being a principal harbour, a place of trade, a central mart, for the South Highlands, and the numerous islands that lie in its vicinity. Here also a royal dock and an arsenal might be erected. It is well known that the best designs of government for annoying the enemy, or defending our trade and colonies, are sometimes frustrated by means of contrary winds, which prevent the royal fleets and transports from getting out of the harbours, or from getting round to the Land's End. It is also certain that the enemy are informed by newspapers, and otherwise, of every equipment and motion of our ships and troops, which enables them to counteract our designs by means of similar squadrons, and by secret dispatches to commanding officers abroad. The delays, and the loss to the nation, arising from these circumstances, must be very great; to remedy which, in a certain degree, it would be highly expedient to have an arsenal and a royal dockyard on the west coast of Scotland, where small squadrons, and transports with troops, could be secretly fitted out, and from whence they could sail at all times of the year, and with any wind that blows. By this means a fleet with troops might reach America, or the West-Indies, before the enemy could have the smallest intelligence of the design, which would give our fleets and armies a decided advantage in that quarter of the world.'

This is well; but of what use are the following particulars? "The sacrament was administered during my stay "here (the Isle of Mull), at which a very great concourse "attended from the neighbouring parts, and also from "Icolumkill," p. 67. "At the head of the former bay "(Lochachastill in the Isle of Coll) is the seat of Mr. Mac-"lean, where Dr. Johnson spent some days; and here I slept "in the room where that perambulating philosopher re-"posed himself." A venerable old man offered to carry our voyager from Bara, or wherever he might think proper to go. Not only so,

"But faith," said he, "I can introduce you to any family in the Long Island, for every body knows William Macdonald, who has been a fisher these five-and forty years, and was always respected by the first lairds in the Highlands. I saw your book," added he, "in the Isle of Sky: O! how you have trimmed that ****** *****! *He* talk of fishing! he knows more about custom-house fees, and how to harass industrious men who toil at sea; throwing out his gibes by a good fire-side, with the wine bottle before him. If you can be ready to go to-morrow morning, we will get out with the ebb tide; our harbour is none of the best, but leave that matter to old Macdonald, who knows it weel."

We ſhall not enlarge this catalogue of fooleries, by relating where and when Mr. Knox was entertained by a corporal and his wife with ſnuff and whiſkey, how often he received the common hoſpitality of numberleſs lairds, and even poor people, in the Hebrides; nor the numberleſs places that ſtruck Mr. Knox as commodious for the building of towns and harbours. There is little merit in pointing out proper ſituations for theſe amidſt iſlands and on a coaſt ſo varied and indented by lakes and ſeas as the Hebrides and weſtern coaſt of Scotland. Nor do we imagine that the proper method of encouraging the fiſheries is to begin with the building of towns. Fiſheries and towns muſt ſpring up together. The inhabitants of towns, ſays Mr. Knox, will afford markets for fiſh; and the fiſheries will fill the towns with inhabitants. This is reaſoning in a circle; and experience will prove it to be fallacious. Give the people liberty, and the induſtry and capitals of individuals will do more than the moſt magnificent plans of Mr. Knox and all other ſpeculators on the fiſheries of Scotland. The directors of the new ſociety judge wiſely in emancipating certain ſpots from the remains of feudal tyranny, and leaving the erection of towns and quays to the natural progreſs of improvement in a free, commercial, and enterpriſing country.

The appendix, which forms the third part of this collection, conſiſts of extracts from the writings of Dr. Johnſon, Mr. Pennant, Sir Joſeph Banks, Mr. Martin, &c.-&c. with a few letters from Mr. Dempſter and Mr. Guthrie on the ſubject of preſerving ſalmon by means of ice; and on the effects of lime in reducing heathlands. It contains alſo an extract from a diſcourſe read by John Knox on the 18th of March before the Highland Society.

The volume before us might well be diſpenſed with were it not that we ſhould thereby loſe the ſtrutting dignity of John Knox the author, whoſe conſequence, it would appear, is much greater to himſelf than to others. What is original in it, or important, might well be comprized in a pamphlet of a ſingle ſheet. It muſt be allowed, however, that Mr. Knox is not inſenſible to the beauties of nature, or to the miſeries of his fellow-men, both of which he attempts feelingly to deſcribe. We ſhould alſo allow him the praiſe of a judicious obſerver, as well as laborious inquirer, if his ſchemes were not, for the moſt part, extravagant and impracticable, and his labours tarniſhed with frivolity and the moſt ridiculous affectation of his own importance. There is a danger leſt this ruling paſſion in the character of our compiler,

compiler, and ſome others, ſhould hurt a cauſe that merits univerſal approbation and ſupport.

Mr. Knox informs us that he has acquired ſuch a knowledge in the buſineſs of fiſhing as to be able to aſſiſt fiſhermen themſelves in their profeſſion. Will he indulge us if we give him a piece of counſel, which may ſerve in reality to promote that good cauſe in which he appears to be ſo zealous? Let him ſettle in one of the Hebride iſlands, and lay out in fiſhing-boats and tackle thoſe ſums which he waſtes in fruitleſs, becauſe unneceſſary, excurſions and voyages to the iſles and coaſts of Scotland.

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ART. VI. *The Wrongs of Africa; a Poem. Part the Firſt.* 4to. 2s. ſtitched. Faulder. London, 1787.

THE writer of this poem appears to be animated by the beſt of motives. He is endowed with a mind ſenſible, cultivated, and humane. The ſubject he has choſen is of great magnitude, and is in its own nature highly pathetic. The author has, fortunately we think for his ſucceſs, thrown away the fetters of rhyme, and expreſſes the generous effuſions of philanthropy and freedom in the graceful wildneſs of the Engliſh blank verſe. His verſification is, in general, harmonious, varied, and ſweet; and the conſtruction of his periods is ſuch as would naturally ſuggeſt itſelf to a lettered and elegant mind.

In ſpite of theſe recommendations his poem will never force itſelf upon the general attention, and is not likely to ſurvive the period in which it was produced. The ſubject is, in our opinion, unhappily choſen. The wrongs of Africa, like the attributes of the Creator, are too mighty to aſſociate themſelves with the poet's dream, and ſpurn from them, as an uſeleſs membrane, the ornaments of fiction. The enormous crimes that attend upon the proſecution of the ſlave trade, ought, in our opinion, always to be ſtated in the ſtern language of unimpaſſioned juſtice, and in the ſame perſpicuous and accurate manner as we would exhibit a mathematical problem. He that ſeeks by the artifice of rhetoric to rouſe our feelings upon a ſubject like this, is immediately deſpiſed for the palpable imbecility of his judgment. There is another defect inherent in the ſubject, the mention of which may create a ſmile in the generality of readers, but which, we are perſuaded, the more it is examined, will appear the more important and unalterable—an eſſay on the ſlave trade will rank with none of thoſe

eſtabliſhed ſpecies of poetry which criticiſm acknowledges as legitimate. It cannot be heroic poetry; for this muſt conduct a ſingle ſtory to a regular concluſion: it cannot be didactic; for he who would wholly aboliſh the ſlave trade cannot be ſuppoſed to deliver rules for the proper conduct of it: it cannot be ſatire, for the ſubject is too ſerious: it might be made the topic of the higher ſpecies of ode; but this method of conveying his ſentiments our author has rejected. The defectiveneſs of the ſubject, in this reſpect, is peculiarly obvious in the eſſay before us, ſince, excluſively of its want of unity and method, few readers would have imagined, if *part the firſt* were not written in the title-page, that the author had not done with his theme; nor can the moſt ingenious ſpeculator aſſign a topic for the enſuing diviſions that is not already, in a conſiderable degree, foreſtalled.

To prove the juſtice of our deciſion, at leaſt ſo far as it has been favourable to the author, we will ſelect an extract, in which he reprobates the pretended humanity of the Guinea traders, as it is employed in the preſervation of their victims, and which appears to us to have more of the poetic ſpirit than any other paſſage of the work:

> 'Moſt fitly, then, ye throw aſide the veil
> That not conceals, but more deforms your crimes,
> Tinging their features with the loathſome hue
> Of foul hypocriſy: and right ye deem,
> When, ſcorning pity's ſofter ties, ye own
> That avarice only prompts the deed humane,
> Which ſeems to claim a fairer origin.
> But why with fooliſh fondneſs would you ſtrive
> To dreſs a devil in an angel's garb,
> And bid mankind adore him?—Can it be
> That he, the foulеſt fiend that ever ſtalk'd
> Acroſs the confines of this ſuffering world;
> He, the dread ſpirit of commercial gain,
> Whoſe heart is marble, and whoſe harpy hands
> Are ſtain'd with blood of millions; can it be
> That he ſhould perſonate the form divine
> Of ſoft compaſſion, and perform the taſk
> To her mild cares and lenient hand aſſign'd?
> It is not his on miſery's bleeding wounds
> To pour the ſoothing balm; to raiſe the head
> That droops in ſickneſs; timely to ſupply
> The healing potion; and the bitter cup
> Sweeten with words of ſympathy. To him,
> Of all that breathes, indifferent is the fate;
> And whilſt one hand the cordial drop ſuſtains,
> The other graſps a dagger; thus prepar'd
> With life and death, he balances the ſcale,
> And, as the beam preponderates, ſaves or kills.'

Upon the whole, we will not aſſert that, if our author had choſen a happier ſubject, he could ever have exhibited the characteriſtics of a conſiderable poet. His language is ſweet and nervous, but it is ſeldom animated with tropes and peopled with imagery. His attempts at ſimile are, we believe, in every inſtance, feeble and abortive. He has twice exerted himſelf for the introduction of an epiſodical narrative; but the creative pen drops from his hand by the time he has completed a ſolitary page. Truth obliges us to refuſe him the appellation of a poet; but it is with pleaſure we add that, if he is never great, he is never abſurd; and that he may advance a well-founded pretenſion to a clear and manly underſtanding, and to the beſt qualities of the heart.

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ART. VII. *Sermons, by G. Gregory, F.A.S. Author of Eſſays Hiſtorical and Moral, &c. To which are prefixed Thoughts on the Compoſition and Delivery of a Sermon.* 8vo. 6s. boards. Johnſon. London, 1787.

SERMONS addreſſed to an Engliſh audience are not always ſuppoſed to be written with the dignity of Sherlock, or the eloquence of Blair. There are inferior regions in mount Zion, as well as in Parnaſſus; and he who can tread them with felicity may enjoy the odours of the *roſe of Sharon*, although he be not entitled to the full-flowing honours that deſcended from *Aaron's beard.* There are *willows* by the *water-courſes*, as well as *cedars* in *Lebanon*; and *calves that grow in the ſtalls*, as well as *bulls* that perambulate in pride and dignity the *mountains of Baſhan.*

In conſidering the hiſtory of the art of preaching, it is curious to reflect, that it formed no part of the original ſervice of the Chriſtian church. Among the Jews, when the law was read in the ſynagogue, the officiating prieſt frequently gave an explication of it, and earneſtly exhorted the audience to profit from the inſtructions, or to imitate the example, which had been exhibited. This cuſtom was transferred to the Chriſtian church. After this practice had continued for ſome centuries, with all the advantages and defects that accompany extemporaneous declamation, Origen introduced theological orations; and the art of preaching, in his time, began to be regulated by the elegant models of Grecian eloquence.

The amazing ſuperiority of theſe regular and ſtudied compoſitions over extemporaneous effuſions ſoon baniſhed the

latter almoſt entirely from the church; though Origen, Cyril, and even Chryſoſtom, occaſionally indulged themſelves in theſe flights of a happy fancy.

However inconſiderable in its origin, preaching ſoon came to be conſidered as the principal part of public worſhip. Sometimes two or three ſermons were preached in the ſame aſſembly, by the preſbyters and biſhops in ſucceſſion; on theſe occaſions, the diſcourſes would neceſſarily be ſhort; and at ſuch periods probably the very brief ſermons of St. Auguſtine were compoſed, many of which may be pronounced diſtinctly, and delivered in eight minutes.

The church of England early recommended to her diſciples the practice of reading their ſermons; which, if it has not been productive of many eloquent orations, has ſupplied us with many rational and moral eſſays.

To the Sermons now before us are prefixed "Thoughts on the Compoſition and Delivery of a Sermon." It is always ſuppoſed that the intention of prefatory criticiſm is to palliate the defects, or illuſtrate the beauties, of the ſubſequent performance. Accordingly the experiment is hazardous. But the critical proluſions in the volume before us are innocent of this artifice; and their chief fault is, that they comprehend too numerous and too profane a circle, and extend to Gibbon, Beattie, and Raynal, who are leſs entitled to rank among preachers than Saul was to hold his ſtation among the prophets.

The ſubjects of theſe diſcourſes are, for the moſt part, popular and edifying; the ſermon on the parable of the rich man and Lazarus, which is tranſlated from Maſſilon, is excellent. But we meet with ſome paſſages which we cannot entirely approve. There are two high-wrought deſcriptions, one of a male, the other of a female ſinner, which we ſhall ſubmit to the eye of criticiſm. In a ſermon preached before a charity-ſchool he thus deſcribes the riſe, progreſs, and termination of a malefactor:

'I obſerved that duty coincided with intereſt in enforcing the exerciſe of benevolence on this occaſion. The principles of humanity and the precepts of religion dictate to us "to do good unto all men, to love mercy," and to adminiſter to all the neceſſities of our fellow-creatures, ſpiritual as well as temporal. It remains, therefore, to demonſtrate how far you fulfil theſe injunctions in withholding youth from ignorance and vice. Suffer your imagination to accompany me for a moment to the obſcure retreat of poverty and wretchedneſs. Behold the child of penury commence his career under inauſpicious omens! Behold him an infant beggar, whoſe occupation bids defiance to diffidence and ſhame, the proper guardians and ornaments of youth. Behold him made callous by the ſcoffs and inhumanity of the multitude, and

and happy to find a protector in any abandoned villain who ſtands forth in his defence. Behold him expoſed to the ſeductions of bad company, and the temptations of want. Early initiated in all the habits of profaneneſs and licentiouſneſs, without even the knowledge of his God to prevent or to reſtrain him, what virtue, what ſenſe of decency, can be expected from him? He begins to be a thief before he has ceaſed to be a child. Green in years, he is matured in wickedneſs. A monſter of depravity and brutiſhneſs, humanity and religion are extinct, or rather never had a place in his heart. Behold the unavailing anxiety of his miſerable parents; behold him "bring down their grey hairs with ſorrow to the grave." The following ſcene will exhibit him confirmed in the practice of every crime at which human nature revolts. He is a common plunderer and aſſaſſin. He violates no rule of juſtice, for he never was acquainted with any. He has no ſentiments of compaſſion; compaſſion he never met with, compaſſion he never felt; and he falls a victim to laws which he had never conſidered; of which indeed he had perhaps ſcarcely any knowledge or apprehenſion. If we contemplate the unhappy female, nurtured in ſimilar circumſtances, the pathos is the ſame, with the additional horrors of proſtitution, diſeaſe, ſeduction of others, and every curſe which beauty, unprotected by principle, can bring upon the poſſeſſor and the world.'

A youth, whoſe conduct "brought down the grey hairs "of his parents with ſorrow to the grave," muſt be ſuppoſed to have had a virtuous education. At any rate, the expreſſion, "he violates no rule of juſtice, for he never was "acquainted with any," is not only abſurd, but atheiſtical. "The Gentiles," ſays St. Paul, "ſhew the work of the "law written on their hearts."

The picture of a female profligate is ſtill more extraordinary. In a ſermon preached at the Magdalen chapel, he thus deſcribes the ſituation of the unhappy candidates for that moſt ignominious of all charities:

'And you, my young friends; gaiety, perhaps, or the hopes of entertainment, may have invited ſome of you to the moſt edifying of ſpectacles. Come then, and, in the houſe of penitence, learn the neceſſity of attending ſeduloufly to the leſſons of conſcience. Let theſe unhappy ſinners tell their tale of woe; let them tell you what remorſe, what apprehenſions they experienced on their firſt fatal dereliction of virtue; let them deſcribe the painful conflicts between modeſty and hunger, between honour and poverty, when reduced to the ſhameful neceſſity of general proſtitution; let them tell you how they wandered deſolate and friendleſs, and wanted perhaps a morſel of bread to ſatisfy the cravings of nature; how they paſſed the wintry night expoſed to all the rigour of the elements, nor even in the tents of wickedneſs could find a ſhelter, or where to lay their heads; let them tell you the variety of anguiſh they have experienced; the brutal treatment, the inſolent and inhuman injuries to which they have ſubmitted; the diſeaſe, the penury, they have endured; the atrocious and deſperate crimes in which

which they have been induced to take a part. While your hearts yet melt with the affecting detail, behold the miſerable wreck of beauty and of health; behold the delicacy of youth untimely ſinking under the infirmities of age!'

Omitting the indecent and impious compariſon between a ſtrumpet *not knowing where to lay her head* in a brothel, and the Saviour of the world in the wilderneſs, would not the deſcription here given of the unhappy Magdalenes, as objects of deteſtation as well as compaſſion, a deſcription given in *their own preſence*, tend to harden their hearts, and, by marking them as objects of perpetual ſhame, prevent the poſſibility of their returning to the paths of virtue?

In this volume there are, however, ſome tolerable eſſays; but they contain many defects, both with regard to matter and ſtyle.

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ART. VIII. *Hiſtorical and Political Remarks upon the Tariff of the Commercial Treaty; with Preliminary Obſervations.* 8vo. 2s. 6d. ſtitched. Cadell. London, 1787.

IT is the object of the Preliminary Obſervations, which are prefixed in this publication to the Hiſtorical and Political Remarks, to point out that revolution in the trading ſyſtem of Europe which was effected by an acknowledgement of the independent ſovereignty of the United States of Holland at the treaty of Munſter; and to conſider its principal variations and improvements ſince that period, in a deduction of ſome remarkable facts from the hiſtories of France and England. Having come down to the preſent times, the author gives a plain account of the late treaty of navigation and commerce with France, varying the ſtyle and the arrangement of the materials in his own manner; becauſe, as he juſtly obſerves, by varying the ſituation of a picture there is ſometimes a chance of exhibiting it in ſuch a light as ſhall produce a more ſtriking effect, and diſcover beauties and connexions which had before eſcaped the eye of the obſerver. The hiſtory of treaties of commerce is given in a perſpicuous and faithful manner; and the nature and objects of the late commercial treaty, in which this country is ſo much concerned, is unfolded with ſuch an appearance of candour, ſo perfect a knowledge of the ſubject, and ſuch liberality of ſentiment and univerſal philanthropy, that we are induced to conſider the author as a great and free ſpirit, who, in the character of a citizen of the world, is ſincerely concerned for the general good of mankind. It

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is evident, however, that he is a warm friend to the treaty; which, both in the Preliminary Obſervations and the Remarks on the Tariff of the Commercial Treaty, he ſhews to be mutually advantageous both to France and England. And, indeed, fairneſs and reciprocity of advantage is the perfection of any treaty; for without theſe no treaty can be permanent. Agreeably to theſe enlarged and juſt views, our author rejects the chicanery which had been introduced by Italian politicians into their negociations about two centuries ago, when Italy was diſtreſſed by France and Spain; and founds his maxims on the law of nations, which, he rightly obſerves, is, to individual communities, what the law of nature is to individual men.

The author, having ſtated the tariff of the commercial treaty, and given an hiſtorical account, with remarks on the various articles of commerce which it comprehends, concludes the whole of this accurate treatiſe with general reflections, from which we ſhall extract the following:

'It is in ſuch (rich) countries that the happy effects of liberal reward are exemplified in a variety of inventions, conducive to the real comforts of life, and in works of ingenuity and taſte, which innocently add to the elegancies of ſociety: even exotic manufactures, under ſuch circumſtances, will be tranſplanted and carried to maturity with comparatively leſs care and expence than foreign vegetables; another country may indeed, in ſome articles, enjoy certain local and natural advantages, againſt which competition would be impolitic; and, in ſuch a caſe, there is no doubt, greater benefit would ariſe by becoming her cuſtomer, than by waſting capitals in extravagant projects, which might be very productively employed in native manufactories. "It would be an unreaſonable law to prohibit the importation of all foreign wines, merely to encourage the making of claret and Burgundy in Britain;" and, in this inſtance, it might be for the intereſt of a country to be underſold by foreigners in her own market; but I cannot agree to make ſo general an application of this rule as ſome writers have done, or to ſubſcribe to that unqualified poſition, that, whenever a manufactory cannot ſtand the teſt of competition, the ſooner it is aboliſhed the better: great allowances ſhould be made for the periodical derangements to which all artificial ſyſtems are liable; nor are our fabrics of ſilk and cotton to be immediately aboliſhed, though they may not enjoy that uninterrupted train of ſucceſs which uſually attends a manufacture ſupplied with native materials. Had ſuch policy been purſued, the wealth of Coventry had never been added to the general ſtock, nor Paiſley have ſupplanted the ſilks of Spitalfields, or ſupplied (as is known to be the caſe with that manufacture) moſt countries in Europe with its gauzes. The materials of the cotton manufactory are entirely of foreign growth; but being eſtimated, as every manufactory ought to be, in proportion to its power of improving ſuch materials, and according to its demand of ſkill and labour, there are few which can claim a preference. It may be doubted whether, in any branch of

of buſineſs, larger capitals are at preſent embarked than in this; yet it is not many years ſince doubts were entertained how far it might be expedient to encourage a manufacture which ſeemed ſo likely to intrench upon the intereſts of our woollen trade; and the ſame bad policy which has oppreſſed many other branches, was ſoon after exerted upon this, by ſubjecting its materials to a duty on importation. Nothing but that ſuperiority of ſkill and capital, which characterizes the trade of England, and enables it to maintain the market under many diſadvantages, could have ſupported the fabrics of Mancheſter thus taxed, againſt the ſpirited exertions of the Rouen manufactory, conducted by an Engliſh artiſt, and aſſiſted in its capital by large periodical ſupplies from government. That the cotton manufactory has, in ſome meaſure, been injurious to the woollen branch, cannot be diſputed; but whether this ought to be conſidered as an univerſal injury, may admit of doubt; ſuch an inference cannot ſurely be drawn from any influence it has had in the neighbourhood of its ſettlement, either in England or Ireland, nor from its general effects on our national wealth and population. But, as a proof to how great a length the contracted jealouſies of trade may be carried, we have heard even the linen manufactory exclaimed againſt as an exotic. About fifteen years ago, when a bill was propoſed for its encouragement, the zealous advocates for the woollen trade were not content to oppoſe the bill on what might have been admitted as tenable ground, but attempted to convert a political objection to the expediency of the meaſure into a phyſical impediment to the production of the materials neceſſary in this fabric. If it be allowed to argue from our home conſumption, we may queſtion whether, under proper regulations, our linen manufactory might not be rendered as productive as our cotton; for it has been computed that we afford at preſent a market to Ireland in this article to the amount of one million ſterling annually; and that, although four fifths of this importation be for home conſumption, we ſtill find employment for our own manufactories to an equal if not a greater amount. Men who ſuffer themſelves to be thus governed by the ſelfiſh and illiberal principle of monopoly, will find perpetual occaſion for jealouſy and alarm, ſince every benefit conferred upon another branch of trade muſt ſeem to operate as an injury to their own. Each claſs has ſome partial view to gratify for its profeſſional advantage; that which will ſuit the Mancheſter trader may prejudice the merchant of Leeds; and the gratification of both theſe will raiſe an outcry in Birmingham and Staffordſhire. But it is not the flouriſhing or the declining ſtate of any particular manufacture that neceſſarily implies general ruin, or that ought to impede a meaſure ſalutary to the reſt. Minds truly patriotic are ſwayed in their operations by nobler motives, and aim at objects more extenſive and important than the gratification of private intereſt.

'It ſhould be the object of a commercial country to obſerve a ſcrupulous impartiality in the extenſion of its care to every uſeful branch of trade; and to diſtribute its bounties and protections in ſuch an equal manner among all claſſes of manufactures that they may have no private or detached intereſt, but, growing up together in due ſubordination, may form one compact ſyſtem of national induſtry.'

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Were the French cabinet weaned of their reſtleſs ambition, and were they to adopt the ſame juſt and pacific ſyſtem of free and extended intercourſe which is deſcribed and inculcated in theſe learned remarks, we know not of any material objection that could be made to the commercial treaty. But in political queſtions we are to conſider not only what will increaſe the wealth, but alſo what will contribute to the *relative* power and grandeur of a kingdom.

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ART. IX. *Select Odes, from the Perſian Poet Hafez, tranſlated into Engliſh Verſe; with Notes Critical and Explanatory. By John Nott.* 4to. 10s. 6d. ſewed. Cadell. London, 1787.

MR. Nott is the enthuſiaſtical admirer of the eaſtern poetry. He is ſurpriſed at the abſurdity of European ſcholars, who read with avidity the works of Homer and Anacreon, and never look into the performances of the oriental writers, from whom they borrowed all their ideas. This ſort of declamation is not entitled to the honour of being refuted, and ought only to be ſtated in its naked detail.

Hafez Rhamet, the author from whom theſe odes are ſelected, lived in the fourteenth century of the Chriſtian era. His name has long been familiar to Engliſh ears; and we are accuſtomed, perhaps juſtly, to regard him as the greateſt of all the poets who have written in the Perſian language. The ſpecimen we will ſelect from this performance ſhall conſiſt of ſome account of his life, the circumſtances of which, as they are little known, may probably be calculated to gratify the public curioſity:

'Shiraz, the chief city of the province of Farſiſtan, the ancient Perſis, gave birth to this eminent bard, who was born ſome where about the beginning of the eighth century of the Hegira, in the reign of the Modhafferians, and flouriſhed at the time that the famous conqueror Timur, or Tamerlane, ſubdued the Sultan Shah Manſor, totally overthrowing the Modhafferian dynaſty. Such was the celebrity of our poet's fame, and in ſuch eſtimation were his verſes held, that Tamerlane invited him to viſit his palace at Samarcand, and gently reproved him for not having made his royal reſidence the ſubject of his ſong; wiſhing, in the true ſpirit of eaſtern pride, to have his grandeur recorded by a bard who ſeemed deſtined to immortality. Some envious poet and courtier, it is ſaid, ſuggeſted to this prince the invitation of Hafez, that he might become a more eaſy victim to his machinations and jealouſy: but the elegant replies and good ſenſe of ſuch a ſcholar as Hafez reconciled him to Tamerlane, and averted the blow his enemy aimed at him.

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'An inſtance of this occurs relative to the ſubject of the twelfth ode in the preſent collection, where he ſays that "he would give for the mole on the cheek of his beloved all Samarcand and Bokhara." Tamerlane, on reading the ode, was ſomewhat diſpleaſed, and thought that Hafez meant to depreciate the value of theſe towns, when he would barter their riches for the mole on his favourite's cheek; upon which our bard is reported to have ſaid, "How can the gifts of Hafez impoveriſh Timur?" Meaning that poets, in general, had nothing to give; and that they might laviſh away kingdoms in their verſes, without doing the ſmalleſt injury to their royal poſſeſſors. Tamerlane acknowledged that he was more pleaſed with the poet's wit, than with the utmoſt panegyric his ſong could have beſtowed.

'The Sultan Ahmed Ilekhani alſo wiſhed to purchaſe the praiſes of Hafez's muſe; he made him very liberal offers to allure him to his court, and devote himſelf wholly to his ſervice; but theſe offers were rejected, as well as others of equal advantage held out to him by a variety of princes.

'Once, indeed, he was tempted, by repeated ſolicitations, to viſit the king of Jezdi, which was the only time that he ever quitted his native city, to which he was ſingularly attached; he returned from this prince not at all benefited by royal munificence, of which he complains in many paſſages of his poems, but more particularly in the following: "The King of Hormuz, whom I have never ſeen, loaded me with preſents; but the monarch of Jezdi, whom I have ſeen, and whoſe fame I have lifted up to heaven, never rewarded me with a ſingle gift." Similar was his fate to that of the poet of Syracuſe, who was treated in the ſame illiberal manner by the Sicilian tyrant Hiero. Hafez likewiſe inveighs bitterly againſt the Sultan Avis, who at firſt paid great court to him, but ſoon after churliſhly withdrew his friendſhip from him. Of the Sultan Shah Manſor he ſpeaks very differently; his liberality and perſonal accompliſhments he extols, throughout one whole ode, in the higheſt ſtrain of eulogy. The Shah Shegia he likewiſe praiſes for his exemplary clemency. But, upon the whole, Hafez was the very ſcourge of the potentates of his day, and made exceedingly free with them in his verſes.

'Poetry in the Eaſt was highly venerated and patronized; it was often the amuſement of nobility, and even of royalty itſelf; innumerable are the noble authors of Aſia: it was a recommendation in courts beyond all other accompliſhments; and every king, who ſignalized himſelf either in peace or war, was ambitious to have his deeds recorded by a poet of repute. No wonder then that princes were anxious to win the favour of the ſweet bard of Shiraz.

'Immerſed in poetic indolence, public life and public honours had no charms for Hafez; friendſhip and conviviality were the amuſements of his youth, in which he ſeems freely to have indulged. His attachment to the doctrines of the prophet is liable to much ſuſpicion, particularly where they enjoin a ſtrict abſtinence from wine, and the pleaſures of the table; nay, ſome go ſo far as to believe that he was inclined to Chriſtianity, and that ſeveral paſſages in his works allude to the Meſſiah. His latter days he devoted wholly to religion; and obſerved a ſingular auſterity of manners, embracing the ſtate of ſacred poverty:

poverty: many have ſuppoſed it probable that he was the ſuperior of ſome religious order; but this has not been correctly aſcertained. Conſcience, perhaps wounded by his former irregularity, urged him to theſe expiatory ſeverities: but how frequent are inſtances of this nature! let us remember that very remarkable penance of the learned, the witty, the licentious Fontaine.

'Hafez is allowed to have been of no mean extraction, having received a moſt excellent education: he was ſkilled in general learning, but more particularly in juriſprudence; he read upon religion and laws in a public college founded by the Vizier of the Sultan Ilekhani, Haji Kovam, who was remarkable for his liberality, and who was the patron of our poet. Hafez benefited much from his generoſity, as well as from that of other great men, who had even never ſeen him, but who were delighted with his works; notwithſtanding which, we learn from himſelf that he experienced the common lot of poets; he died poor. "Fortune," ſays he, "was cruel to me; but want is the companion of virtue."

'It is ſaid that at ſome time he was married, moſt probably in the early part of life, to a very amiable woman, whoſe death he tenderly regrets in many of his verſes; an ode of his upon this ſubject has the following paſſage: "Bleſt with ſuch a wife, it was my deſire to paſs my lateſt days with her; but our wiſhes do not always keep pace with our power of accompliſhing them: worthy of a happier ſtate than to live with me, ſhe fled to that ſociety of celeſtial beings from whom ſhe derived her origin."

'But, whatever were his attachments to the fair ſex, he is accuſed of others much leſs to the credit of human nature. As the Teian bard had his Bathyllus, and the Mantuan poet his Alexis, ſo the tuneful Shirazian is likewiſe ſuppoſed to have had his minion: many of his amorous odes, which are but too evidently addreſſed to ſome favourite youth, almoſt verify the conjecture.

'He lived in habits of the ſtricteſt friendſhip with Ahmed Namaki, who, according to the Turkiſh ſcholiaſt Sudi, is the ſame with Ahmed Beni-Ebu Haſſan El-Jami: he wrote a work entitled Enis-Uſſabitin, whoſe ſubject is on firmneſs in adverſity. Our poet mentions this friend of his in the fourth ode of his Divan.'

Though we are by no means diſpoſed to agree with Mr. Nott, that the ſtudy of the Perſian ought to ſuperſede, or to have the preference over the ſtudy of the Greek language, we however readily acknowledge with him that it is highly diſgraceful that perſons, intruſted in any important degree with the government and affairs of the Britiſh Eaſt-Indies, ſhould be ignorant of the language of the people to be governed. We are ſorry to add, that the tranſlations of Mr. Nott, however they may be calculated to aſſiſt the acquiſition of the Perſian language, do not give us a very favourable idea of the Perſian poetry. As this may ſeem rather a harſh imputation, either upon the venerable name of Hafez, or upon the induſtrious exertions of his tranſlator,

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we will juſtify it by a very ſhort ſpecimen. In the following ſtanza Mr. Nott finds a ſtriking reſemblance to the well-known ſong of Mr. Sheridan, beginning "This bottle's the ſun of our table." If the elegant author, adds he, had not Hafez in view when it was written, he was at leaſt animated with a truly Hafezian ſpirit:

> 'Wine's the ſun, the moon, ſweet ſoul!
> We will call the waning bowl:
> Bring the ſun, and bring him ſoon,
> To the boſom of the moon!'

We are afraid that extracts of the Vedam and Conferences of Kreeſhna cannot be impoſed upon us for the ſublimeſt efforts of the human mind.

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ART. X. *Helps to a right Deciſion upon the Merits of the late Treaty of Commerce with France. Addreſſed to the Members of both Houſes of Parliament.* 8vo. 1s. ſtitched. Debrett. London, 1787.

THE author of this little tract ſhews that a treaty between England and France had often been meditated before the late ſettlement, though never executed. Having given a ſhort ſketch of the hiſtory of our commercial treaties, or rather negociations, with France, he proceeds to conſider two queſtions which naturally ariſe out of this ſubject. The firſt queſtion is, "If it has not hitherto been judged wiſe "or neceſſary to have a treaty of commerce with France, "how has it become wiſe or neceſſary to have one now?" The ſecond, "Is the preſent treaty ſo eſſentially different, "and the ſtate of the nation's commerce ſo greatly altered, "that the preſent treaty ought to be approved by parliament, although that of 1713 was juſtly reprobated?"—In order to give a proper anſwer to theſe queſtions he takes a brief review of the progreſs of the trade of England for the two laſt centuries. This trade he ſhews has been continually increaſing from the acceſſion of Elizabeth to the treaty of Utrecht. That treaty, he thinks, did not make ſufficient proviſion for a market in France for Britiſh merchandize; a defect which has been remedied by the late treaty. From theſe and other facts he concludes, on grounds that appear ſolid,

'That the circumſtances of Great-Britain are now very different, in reſpect to the ſtate of her manufactures, from what they were in the year 1713, will readily be perceived by comparing the eſtimate

I have

I have given of the articles expected to be imported from France, had the Utrecht treaty of commerce been ratified, with the late eſtimate of the value of our ſeveral manufactures; for it muſt appear from thence that our manufactures of linen, hemp, iron, paper, and glaſs, have now reached ſuch full perfection, as to be in no danger of being overpowered or underſold by French fabrics of the ſame denomination, ſubject to a duty of 12 per cent. upon their importation into Great-Britain. Even our ſilk manufactures, I doubt not, might riſk the competition with the like advantage as is given to the leather; but, as France has that material within herſelf, and England muſt import it, there was much prudence in excluding it entirely from the tariff; for to whatever height of excellence any nation may bring her manufacture of a foreign material, it will be found, in the courſe of things, that the country, which poſſeſſes the material within herſelf, will one day rival her in it, if the government of the latter be not greatly defective. Nor will I allow the wool of Spain to be an inſtance to the contrary, for that country was in poſſeſſion of the woollen manufactory when ſhe voluntarily drove the manufacturers out of Grenada: ſhe has ſince ſeen her error, and her manufacture is now in a thriving ſtate; and I will venture to foretel, that, early in the next century, ſhe will find it her intereſt to prohibit the exportation of her wool; a circumſtance that Britiſh miniſters ought to look forward to, and provide againſt in good time; and if any treaty of commerce be negociating with Spain, a direction to that purpoſe would be no improper article in the inſtructions to our new ambaſſador, whoſe known zeal and ability in his country's ſervice are good warrants of his ſucceſs.'

As far as reaſoning or experience can give us any ground of anticipation, the commercial treaty with France, if we have reſpect not to political and diſtant conſequences, but to immediate loſs and gain, is clearly in favour of England.

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ART. XI. *Hiſtory of the internal Affairs of the United Provinces, from the Year* 1780 *to the Commencement of Hoſtilities in June* 1787. 8vo. 5s. boards. Robinſons. London, 1787.

THE ſubject of this performance muſt, at this moment, be in a conſiderable degree intereſting to every one who concerns himſelf in any ſort with the political tranſactions of Europe. The ſort of intelligence that is conveyed to the multitude of readers, through the channel of our public newſpapers, reſpecting foreign affairs, will always be found, by the attentive obſerver, in a high degree imperfect, deſultory, contradictory, and confuſed. The internal tranſactions of France, during the preſent year, afford a ſtriking inſtance of this. The ſprings that have given riſe to the

variableneſs of her counſels; the ſchemes of De Calonne, and his ſubſequent diſgrace; the principles of the *impôt territoriale* and the *impôt ſur le timbre*; the purpoſes they were deſigned to ſerve; and the merits of the controverſy between the king and his parliaments; are not ſo much as gueſſed by one in a thouſand of the inhabitants of this metropolis. Taking it for granted, therefore, in the firſt inſtance, that any given tranſaction is important and intereſting in its own nature, the writer is entitled to ſome ſhare of our acknowledgments, who endeavours to diſentangle the chaos under the form of which it is preſented to the mere Engliſh reader; who collects in one comprehenſive view the various lights that are thrown upon it by foreign prints, public papers, and occaſional pamphlets; and who makes uſe of that degree of private intelligence, which can ſcarcely fail, more or leſs, to ſuggeſt itſelf to any one who ſelects from the general maſs of topics one particular object for his attention.

If this be true with reſpect to almoſt every country in Europe, it is emphatically ſo with reſpect to the republic of the United Provinces. The extreme complication of her conſtitution, the regular and ſyſtematical confuſion that pervades all her tranſactions, are ſuch as no uninitiated reader, and who lights by chance upon a paragraph in a newſpaper, can reaſonably expect to unfold. Such then is the taſk that the hiſtorian of a recent affair has to perform; and it has, in our opinion, been performed with ſome degree of ſucceſs in the volume before us. The author has brought to this enigmatical ſubject a competent degree of induſtry, a clear and maſculine underſtanding, and a correct, perſpicuous, and nervous ſtyle. It cannot fairly be expected that a book, written under theſe circumſtances, can carry us into the ſecret conſultations of cabinets, and the hidden ſprings of political combinations, with the ſame knowledge and ſucceſs as a hiſtory that treats of matters that have paſſed a century ago. If the reader comes with this expectation to the work before us, he will unqueſtionably be diſappointed. How much light has been thrown upon the hiſtory of the Stewarts by the various documents that have been preſented to the public during the preſent reign; the ſtate papers of Macpherſon; the collections of Sir John Dalrymple; and the volumes that have been publiſhed under the name of the Earl of Clarendon?

The writer of the hiſtory we are conſidering has not only ſtated many recent facts in a new light, but has employed upon them a peculiar and uncommon mode of thinking. The unanimity

unanimity of this country, in its ſentiments reſpecting the diſſenſions of Holland, has appeared in a very extraordinary manner. While adminiſtration have been calling forth all the energies of which they are capable, for the ſupport of the cauſe of the ſtadtholder, the leaders of oppoſition, whether influenced by the ties of blood and alliance, or animated by a comprehenſive view of continental affairs, and an attachment to the balance of Europe, are known to have been equally zealous on the ſame ſide. All men ſeverely cenſure the unmerited perſecution of the Prince of Orange; the obſtinate, the ſelfiſh, and ungenerous policy of his opponents; the miſeries of an ariſtocratical government; and the blindneſs and deluſion of a party who have acted under the influence of France, and are prepared to ſacrifice the intereſt of their country to the ſiniſter views of that inſidious court. Amidſt this torrent of opinion, our author hath thought proper to plant himſelf in the breach, and to aſſert the beneficial conſequences that would ariſe from a ſucceſsful reſiſtance to the party of the ſtadtholder. We would by no means be underſtood to warrant this novel ſentiment, or even to decide whether it has originated in the love of freedom and truth, of which we acknowledge the performance to carry the ſtriking marks, or, on the other hand, in the love of ſingularity. We will, however, permit the writer to ſpeak for himſelf, and preſent to our readers a ſpecimen of his reaſoning:

'Such are the conſiderations that naturally ſuggeſt themſelves in the preſent controverſy between the ſtadtholder and the deliberative ſtates of Holland; and perhaps an impartial and juſt reaſoner will not feel himſelf inclined warmly to eſpouſe the cauſe of either of theſe parties. The advocates of the ſtadtholder, particularly ſuch as are at a diſtance from the ſcene of action, have taken much pains to keep every conſideration of a different nature out of ſight, and to repreſent this as the whole of the buſineſs now in agitation. But, in reality, the queſtion between the monarchical and the ariſtocratical branches of the conſtitution of Holland will appear, to a philoſophical mind, in a very trivial light, in compariſon of the conteſt that has been carried on ſince the year 1783 in the different towns of the republic. The citizens of Holland are not treated with the ſmalleſt regard by the original conſtitution of the republic. They are conſidered as mere machines, ſubordinate to the will, and born to defend the prerogatives of their ſuperiors. But the Dutch have now, with a magnanimity and firmneſs that have few examples, ſhaken off this ſituation of contempt: They have aſpired to democratical liberty. And if it will perhaps be found that they have not carried their ideas upon this ſubject to the length of its warmeſt admirers, yet many of their proviſions, and particularly that of a college of tribunes, who ſhall have a ſhare in the election of the

magiſtrates and the government of the republic, muſt conſtitute an important acquiſition.

'It has been obſerved, by ſome of the friends, and by many of the enemies, of democratical government, that its proper field is the legiſlation of a ſingle town. It has been ſaid, that, in an extenſive territory, a government of this ſort can never be proſperous and ſtrong; and the diſadvantages that attend it have been laboriouſly diſcuſſed. Theſe objections certainly will not be admitted in their utmoſt force by the friends of liberty; but it may be of advantage to yield them ſome degree of attention. It has juſtly been obſerved, that in America a valuable experiment is now carrying on for the vindication of the character of republicaniſm; and it is extremely to be deſired that it may have a happy and a favourable iſſue. But the experiment in Holland is little leſs entitled to our attention; and it is by no means accompanied with the ſame degree of uncertainty and hazard. In this inſtance the experiment is exactly ſuch as the moſt cautious would deſire. It reſts in ſingle towns, where a democracy can ſeldomeſt be productive of miſchief; and it meliorates, but does not ſubvert, the general conſtitution of the ſtates of the United Provinces.

'It is diſgraceful to Great-Britain and to Europe that the true ſtate of this queſtion has been ſo little conſidered; and that it has been ſuffered to be in a manner loſt in the ſilly controverſy of the ariſtocracy and the ſtadtholder. The democratical reform of the United Provinces, beſide all its other advantages, has proceeded upon the nobleſt and moſt ſubſtantial baſis. The ſpirit of the volunteers of Ireland has frequently been a ſubject of admiration and encomium. The inſtitution has been equally ſucceſsful and reſpectable in the republic of Holland. And, as the character of the Dutch is the reverſe of that of the Iriſh, as the former are not leſs diſtinguiſhed for inflexibility and perſeverance than the latter for fickleneſs and caprice, it is to be hoped that the inſtitution will be productive of a more permanent effect. In a word, the banner of liberty, that is now unfurled from the walls of Utrecht, demands the benediction of every friend to mankind; and the cauſe of the democracy of Holland needs only to be underſtood, in order to its being conſecrated to perpetual veneration.

'The ſucceſs of the citizens of Holland cannot naturally admit of heſitation. There never was a people that was enſlaved, who were determined to be free. If left to themſelves, they cannot fail to be more than a match for the mercenary troops of the Prince of Orange. If we can ſuppoſe them to be attacked by the united power of Great-Britain and Pruſſia, and deſerted by France, they may be borne down for a time, but their cauſe can only be deſtroyed with their exiſtence. The northern Hercules may cut off the heads of the Lernaen Hydra, but they will infallibly ſprout again, more fierce and numerous than ever. Thus a new republic of the pureſt kind is about to ſpring up in Europe; and the flame of liberty, which was firſt excited in America, and has ſince communicated itſelf in a manner more or leſs perfect to ſo many other countries, bids fair

fair for the production of consequences not less extensive than salutary.

'With respect to the question, Whether or not, in the issue of this controversy, the office of the stadtholder shall any longer be permitted to exist? this is a matter of very inferior consideration. That the aristocracy should remain, is essential to the welfare of Holland. Wherever riches have been in any great degree accumulated, and the inequality of mankind has made any considerable progress, a pure democracy cannot long exist. It is absurd for us to suppose to ourselves the poor giving laws to the rich, and the affairs of a country directed by those who possess the smallest share of its property. The influence of property must in some manner be exerted; and it is better to open to it an easy and moderate channel, than to suffer it, either by its sinister proceedings to undermine the manners of the people, or, by the violence of its resentments, to shake the fabric of the state. The Prince of Orange is undoubtedly an object of opposition to the democracy so long as he shall remain inflexibly determined to resist their claims. If he shall cease from this absurd and injurious conduct, it will then be time to consider the compromises that may be made, and the concessions that may be granted to him. The province of Holland shewed, no longer ago than in the negociation of Mr. de Rayneval, that they were willing to preserve his office under certain stipulations. Provided the aristocratical and democratical branches be established on their proper basis, it may then be allowable to consider whether or not they shall admit a third power in the constitution; though they will probably do better with only the other two.'

But, even while we are writing, the situation of affairs is totally altered. On the thirteenth of September the Prussian troops entered the territories of the republic; and, in one week, they have marched from the extremity of Guelderland to the residence of the Hague, without encountering the smallest resistance, or shedding one drop of blood. The town of Utrecht, the center of democratical exertion, has been abandoned; and the states of Holland, the great leaders of the aristocracy, have come in with the most abject submissions. Nothing at present remains but the capital of Amsterdam, and the barren and uninviting province of North Holland, which lies in the rear of the capital. Through this little reserve of territory the most alarming dissensions prevail, at the same time that the opposition appear to have assumed a countenance spirited, resolute, and determined. Whether the French, under a new and ill-seated ministry, will march to the relief of their partizans? and whether, if they do, Amsterdam can hold out till their arrival? are the only questions that remain to be determined. If they be determined in the negative, the whole series of resolutions, the fruit of seven years policy and intrigue,

will appear to have been ſwept away in as many days. But even ſhould that happen, the laſt ſtruggles of the Dutch conſtitution may ſtill form an intereſting object of inquiry, before the deafening and barbarous din of arms had dared to ſilence the murmurs of party, and the more ſerious claims of independence and privilege. When the city of Troy was buried in general conflagration and ruin, it was yet a natural object of curioſity to ſay, here ſtood the palace of Laomedon and Priam; at this gate paſſed the tender interview of Hector and Andromache; and under the ſhade of this tree their gallant chieftain rouſed his citizens to defend their independence, their families, and their altars!

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ART. XII. *Chefs.* 8vo. 5s. boards. Robinſons. London, 1787.

THE author of this performance is well known, by his preceding productions, for one of thoſe gentlemen authors who write for their amuſement. Of perſons of this claſs we have frequent examples, who poſſeſs a competent ſhare of natural ſenſe, but who can never bring themſelves to engage in any laborious and regular purſuit. They are always buſy, and always idle. They cannot ſummon up the reſolution which is indiſpenſable to the production of a great public benefit; yet, if we caſt up the total of their lives, they will be found to have been as aſſiduous and perſevering as the moſt diſintereſted and heroical characters. From ſuch perſons as theſe we are to expect productions ſimilar to the volume before us; compilations of the ſayings of others, without the addition of any thing very conſiderable from their own ſtock; books that will amuſe us, but from which we cannot reaſonably expect to riſe either the wiſer or the better. It would be idle for ſuch men to look for immortality, or to expect to rank with authors who have been a bleſſing to the world, and an honour to human nature. With this deſcription we ſcarcely apprehend that Mr. Twiſs will be diſpleaſed. Aiming at nothing that was elevated or ſublime, it is not to be wondered at if he has not attained either.

Among many curious extracts which Mr. Twiſs has made, from a variety of books, relative to his favourite game, and it was his plan to omit no paſſage in any European author in which there was an alluſion to cheſs, we have thought the following to be one of thoſe which was beſt entitled to notice. It is an extract from a book publiſhed fifty years ago,

ago, under the appellation of the Dutch Spectator; and therefore may ſerve as a ſpecimen of the ſkill and addreſs of that nation in the art of miſcellaneous writing:

'Being at the houſe of Mr. A. with two friends, after dinner we ſat down to a pool at picquet; juſt as we had begun to play, our landlord's nephew joined us, and immediately expreſſed his aſtoniſhment that perſons of our age and underſtanding could miſpend their time in ſhuffling, dealing, throwing out and picking up again, a parcel of children's prints; and, according to the event of ſuch a diviſion, pay or receive each other's money.

'We thanked him for his favourable opinion of our underſtanding; but his uncle aſked him where he had learnt ſuch politeneſs as to praiſe people for their good ſenſe, and at the ſame time inſinuate that he took them for fools. Now, continued he, were I to tell you I am aſtoniſhed that you can ſit a whole evening with your brain on the rack only to move little images from place to place on a ſquare board; not in hopes of any pecuniary advantage; but from a deſire of being thought more ſubtle than your antagoniſt; would it not be the ſame thing as if I told you that I conſidered chefs-players as fools; and you, who own you would neglect your meals in purſuit of this game, as one of the greateſt?"

"I do not know," replied the nephew, "how you can compare cards with chefs; as, at cards, many ſilly women and children are frequently winners; whereas, to play at chefs requires a mathematical genius, and the victory is to be aſcribed ſolely to one's own ſkill, and by no means to blind chance. I even doubt, whether playing well at chefs is not a ſtep towards being a good general; at any rate, it is eſteemed ſo noble a game as to be the object of glory rather than of gain." His uncle replied, "It may be ſo; but what have you to ſay in excuſe for yourſelf when you play with Mr. L. who gives you the queen and a knight? Many women, and even boys, are to be met with who apparently ſhew as much judgment in the conduct of their game as the wiſeſt man. The mathematical genius which you require, I eſteem as nothing; becauſe I am acquainted with many who know not even the meaning of the word *mathematics*, and who, notwithſtanding, conquer many mathematicians. He who poſſeſſes a good *memoria localis*, and who plays by *routine*, will always win the game of another, whoſe vivacity leads him from his original plan. You ſay that, in this your favourite game, the victory is to be aſcribed ſolely to your ſuperior penetration; you ought to have added, to the miſtakes of your antagoniſt, or to chance; becauſe, between equal players, if they both play correctly, he who has the move will win the game; and to determine who is to have this firſt move, it is cuſtomary either to take a black pawn in one hand, and a white one in the other, and let the antagoniſt, by gueſſing the colour, determine which hand is to play firſt; or to twirl a piece on the board, and the black or white ſquare on which it reſts decides which colour is to have the precedence. I ſhall not attempt to inveſtigate in what manner chefs can be a ſchool in miniature of the art of war, as the folly of the compariſon is evident; for though you make your

attacks, defend yourſelf, and endeavour to conquer your adverſary, theſe manœuvres are all practiſed in ſo ſmall a compaſs, and with ſo trifling a difference in the diſpoſition of the pieces, when compared with the evolutions of war, that there appears to be no other ſimilitude than in the attack and defence: and ſince in war, as in every thing elſe, many events happen which make it neceſſary to act from appearances often deceitful, I may venture to affirm, that cards enable us to form better notions of war than chefs can do; as, in the latter, we muſt always regulate our play from poſitive evidence, and not according to reaſonable preſumption.

"Chefs," continued he, "is frequently played at for money; and, indeed, the playing for money, or for nothing, can neither increaſe nor diminiſh the merit of any game.

"Cards and backgammon are the inventions of intelligent perſons, as well as chefs and draughts. They ſaw that the bow muſt not always be bent; and that it is better to be employed about trifles than to remain idle."

'The old gentleman thus proceeded to harangue his nephew: "You muſt remember, for it was very lately, that I came to your houſe one evening, and found you playing at chefs with Mr. B. You had won the firſt game, which had rendered you ſo inſolent, that you treated him like a child who ought to go to ſchool to take more leſſons before he attempted to play with ſuch a maſter as yourſelf. But, in the ſecond game, your *crowing* and *puffing* were ſoon at an end; you *caſtled* injudiciouſly, after which, in half-a-dozen moves, Mr. B. *check-mated* you. Thus your pride had a fall; and though your antagoniſt was as even-tempered after his conqueſt as he had been after his defeat, you was evidently vexed, grew peeviſh, loſt the three following games, and then left off playing ſo very abruptly, that I was aſhamed of your behaviour. You bore your diſcomfiture with ſo bad a grace, that at ſupper you was incapable of converſation; and, as I recollect, ſcolded the ſervant for having, as you thought, neglected to ſet the ſalt on the table, though it ſtood before your eyes. Your ſiſter told us ſhe dreaded to ſee you bring out your chefs-board. When you won, you would never leave off till the ſupper was either ſpoiled or cold; and when you loſt, the pieces were indeed ſoon put into the box again; but then there was an end of all your good temper and chat for that evening. Theſe are the conſequences of that noble game, wherein the victory is to be aſcribed ſolely to one's own ſkill, and by no means to blind chance. And why? becauſe the loſs is to be imputed merely to one's own ignorance or inadvertency; therefore, we rather prefer amuſing ourſelves with ſuch games as may be called relaxations, and that do not require the brain to be ſo much on the ſtretch as to be incapable of attending to any thing elſe. Beſides, our ſelf-love is not ſo much intereſted in winning or loſing a little money by chance as your's, which is elated with the idea of being more acute, or depreſſed with the diſgrace of being more ſtupid than your adverſary."

'Here the young gentleman thus interrupted him: "What though at one time I may, perhaps, not ſee the game well, yet at another I may

may probably not be ſo dull; for I remember that the day after I won ſix games ſucceſſively of Mr. B."

"Ha! ha!" replied the uncle; "then it is pity but you ſhould have your nativity caſt, in order to know your lucky and unlucky days."

"But, before we drop the ſubject, I have only to obſerve, that I do not deſpiſe cheſs, but eſteem it to be a good paſtime, provided we do not make ourſelves ſlaves to it. The proper time to play at cheſs appears to me to be when the mind is too much elevated by the ſucceſſion of lively pleaſures, in order to compoſe it by that kind of ſtudy: and, on the contrary, when the mind is, as it were, deadened by the long attention to any ſerious employment, I ſhould prefer cards, or any ſuch light amuſement, which will admit of laughing and talking. In a word, I only require that no man ſhould make his own diverſion ſo much his hobby-horſe as to induce him to deſpiſe that of another."

Upon the whole, the author of the book upon cheſs is entitled to our thanks for having afforded us a few hours agreeable and innocent amuſement. Though he be an indolent writer, his ſtyle never diſguſts us by its ſlovenlineſs and want of taſte; and though his work does not admit of a very methodical and ſcientific form, we were no where oppreſſed with fatigue and *ennui*; and the variety of his anecdotes were ſufficient to keep alive our attention.

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ART. XIII. *Poems, by the Rev Joſeph Sterling.* Small 8vo. 120 Pages; no Price mentioned. Dublin: printed by Joſeph Hill.

THOUGH theſe poems have not, that we know, been publiſhed in England, yet the particular taſte and manner in which many of them are compoſed, have induced us to review them. The author appears to have formed himſelf chiefly on the Italian ſchool; and what merit he poſſeſſes ariſes, in a great meaſure, from his imitation of Italian poets. To this he adds ſuch knowledge of the cuſtoms produced by, or connected with chivalry, as ſeems to us peculiarly conſonant with the models he has adopted. To poetry of this kind, when executed with elegance, we confeſs ourſelves partial. It has a wild and romantic air, well ſuited to the fictions of an ardent and vigorous imagination. Spenſer, and even Milton, appear to have entertained a ſimilar opinion, and to have derived much of their excellence from their intimate acquaintance with Italian poetry. We are willing, therefore, to embrace an opportunity of recommending the ſtudy of ſuch compoſitions to poets of

the preſent day.' They will find in them not only great vigour of fancy, but exquiſite delicacy of thought, and the utmoſt elegance of expreſſion. The author of the poems before us has, in the following paſſage, tolerably characteriſed, excepting in his extravagant praiſe of Arioſto, the moſt eminent of his maſters:

> 'O Petrarch! thine was love's unſully'd flame;
> Thine was the pleaſing languor of the ſoul,
> The tear full-ſpringing, and the heartfelt ſigh.
> In great Boiardo, Scandiano's count,
> That radiant morning of a glorious day,
> The epic muſe with dignity appear'd.
> Now ſtout Orlando, and fierce Agricane,
> The haughty Tartar king, dire combat waged
> Round fam'd Albracca for Cathaga's queen.
> Brave Sacripante and Gradaſſo bold,
> And Mandricardo, names of high renown,
> From the good count to Arioſto came.
> Hail, Arioſto! firſt of poets, hail!
> Thine the attractive beauties of romance.
> Lo! thro' a wildly-pleaſing labyrinth
> Of knights, of fairies, and gigantic deeds,
> We tread perplex'd——
> Taſſo! to thee each muſe a tribute owes,
> Illuſtrious offspring of that lofty bard
> Who ſings of Amidis and Oriane,
> To thee belongs each elegance and grace;
> ——— In thee ſublimity
> Mingles with mildeſt beauties orient hues.
> So the great maſter of the clear-obſcure,
> In juſt proportion blending light and ſhade,
> Bids every ſoft and amiable grace
> Flow from his pencil.'

The moſt original, and by far the beſt poem in this volume, is on the capture of Jeruſalem by the Saracens, and is entitled, *Gieruſalemme Saggettita*. From this, as a ſpecimen of our author's manner, we ſelect the following epiſode. The ſtory is ſuppoſed to be related by a ſtranger knight to Belgardo, at whoſe caſtle he was hoſpitably entertained; and, in the courſe of his narrative, he deſcribes inadvertently, and without knowing who they were, the death of Belgardo's three ſons, who had been ſlain by Saladin:

> 'Here for a moment paus'd the ſtranger knight
> New breath to take: meantime the ſilent tear
> Stream'd down Belgardo's cheek: a ſtrange delight,
> Mingled with horror and remembrance dear
> Of thoſe he loved beſt and held moſt near,
>
> Gleam'd

Gleam'd on his brow; his colour went and came:
Certes, the good old man, was pleas'd to hear
His ſons had found a never-dying name,
And flouriſh'd from their graves in honourable fame.

Long had he known the heroes were no more;
Their ghoſts had told it in the hollow blaſt:
And, as he trod the river's willow'd ſhore,
The youths before him in bright viſion paſs'd;
They couch'd the lance, and airy javelin caſt:
His truſty ſword with drops of gore was ſtain'd;
His faithful dog howl'd o'er the dreary waſte;
And now Sir Claribel once more his ſpeech regain'd.'

But though our author has been judicious in the choice of his models, we think he would have been more ſucceſsful had he been ſufficiently ſtudious of elegance and propriety. For example; the figure in the laſt of the following lines is too Hibernian, at leaſt for this ſide of the channel:

'In ſtreams of grief the gurgling fountains flow
And echo *wails* her loſs in *ſpeechleſs* woe.'

The verſe is often enfeebled by the frequent uſe of the ſubſtantive verb;

'For thoſe Serimner on the board *is* ſpread,
And on Lerada's leaves the ſhaggy goat *is* fed.'

The following ſtanza would have been much more ſpirited if, inſtead of "Bold is th' aſpiring youth," &c. the firſt words had been "How bold th' aſpiring youth,"

'Bold *is* th' aſpiring youth who dares to climb
Th' aerial ſummit of the ſacred hill;
Who dares to woo the muſe, to build the rhyme,
And dauntleſs drinks the deep Aonian rill.'

The *deep-rill* too has got a daſh of the Shannon.

The verſe is alſo very often enfeebled by expletives, and the frequent returns of the termination *ed*. No air of ancient ſimplicity, which may perhaps have been affected in the following lines, can atone for their languor:

'Well verſ*ed* was he in each martial deed;
Oft *did* he guide the raging ſtorm of fight;
Oft *did* he lance the ſpear, &c.
Thus mighty Saladin unmov*ed* ſtands, &c.
He once empierc*ed*, was his target or his coat.'

In his blank verſe our author ſeems to have no notion of the melody ariſing from variety of pauſes, or from the happy

extenſion of the ſenſe from one line to another; and appears ſatisfied if he has ten ſyllables in every heroic verſe, and a ſuſpenſion of the ſenſe at the end of every line. The verſification in the following bluſtering paſſage is no other than rhyme, if we may ſay ſo, without the jingle:

> 'O! if the gods would give a length of years,
> Poetic leiſure, and the ſmile of Hayes,
> Then ſhould we boldly ſing, in martial ſtrains,
> The puiſſant force of Cœur-de-lion's ſword,
> Fierce deeds of arms, and feats of hard empriſe;
> The diſtant Eaſt ſhould hear the trumpet's blaſt,
> The ſtartled Sarzan ſhould arreſt his lance,
> And turban'd ſultans tremble at the ſound.'

In his rhymes too he is not correct. The Iriſh pronunciation of the words *receive* and *ſtream* injure the effect of the following deſcription:

> 'Illuſtrious chiefs, whoſe deathleſs fame
> The Scalder's ſong ſhall blazon wide;
> In airy proſpect, ſee! they *ſtream*,
> Kings and heroes ſwell the tide,
> A ſhining train, their tribute to *receive*,
> From bright Valhala pours, the manſion of the brave.'

The metaphor in the laſt lines is neither happy nor well ſupported.

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ART. XIV. *Scotticiſms, arranged in alphabetical Order; deſigned to correct Improprieties of Speech and Writing.* 8vo. 2s. Creech, Edinburgh; Cadell, London. 1787.

NOTHING can be more laudable, patriotic, and truly meritorious, than that fervent zeal which now diſplays itſelf among all ranks of perſons, in the ancient kingdom of Caledonia, to circulate the purity of the king's Engliſh among them, and to purge the land from the abominable pollution of Scotticiſms. Verily, Joſhua, the ſon of Nun, was never more in earneſt to expel Achan from the camp, for having ſtolen a Babyloniſh garment*; nor the Jews to remove their old leaven on the evening of the paſſover; nor the old covenanters to extirpate popery and prelacy from

* This fact ſhews us that, even in Joſhua's time, Babylon was the ſeat of luxury and the arts; and that the Phenicians, or Canaanites, uſed to import from that city the "Babylonian cloak," the moſt ſuperb article of dreſs among the Romans in their moſt luxurious periods.

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the three kingdoms; nor modern travellers, after they have made the tour of the Highlands, to be delivered from the apprehenſion of having caught the itch; than the preſent race of Scotchmen are to renounce their mother tongue, and purify themſelves from all uncleanlineſs of ſpeech and writing. Many and various are the attempts which have been made, from time to time, towards carrying on and completing this great work; learned critics have aroſe, one after another, each of whom imagined that he was to perform the ſame ſervice to his country that St. Patrick did to Ireland, when, by virtue of the holy ſtaff, he collected all the venomous inſects and reptiles of the land of ſaints, and drowned them in the Atlantic ocean.

What renders this zeal, or rather rage, for reformation the more remarkable, as well as praiſeworthy, is, that theſe Scotticiſms, ſo far from being confined to Scotland, extend to every part of the iſland, and are to be found in the beſt Engliſh writers for two centuries paſt. It is confidently reported that William Shakeſpeare, who was reckoned a great wit in his day, and is thought to have had a conſiderable genius for poeſy, is a capital offender in this way, and that more Scotticiſms are to be found in his works than in Dr. Beattie's Minſtrel, or Ralph Erſkine's Goſpel Sonnets. Theſe tranſgreſſions are alſo ſaid to abound in the Engliſh bible, which, in former ages, was reckoned the ſtandard of language, as well as of religion; though we believe that, of late years, the public opinion is very much changed with regard to its being the ſtandard of either. John Milton is ſtrongly ſuſpected of the ſame hereſy; a blind man, who was clerk to Oliver Cromwell (a brewer in the laſt century), and ſuppoſed to have had a tolerable knack at inditing, and who, in his old age, publiſhed a book concerning an outlandiſh place called Paradiſe, which is now loſt. Jonathan Swift too, a draper in Dublin, and a facetious fellow over a bottle, who, though he never ſupplied the Scotch market with any of his goods, and is even ſaid to have borne them no good-will in his heart, wrote many ballads and merry tales, that had a vogue in their day, in which moſt of the foreſaid abominations are to be found.

What ought to increaſe the zeal and induſtry of literary patriots in Scotland in the great work of extirpating Scotticiſms is, that theſe old offenders, like thieves on the borders, when they are perſecuted in their own country are apt to take refuge in England where, like thieves too, they change their name, and paſs for natives. Many words of *bad report* in the north, and baniſhed from Scotland for

their

their *irregularities*, have found a favourable reception in England *, and have even been received at court; like the Scotch rebels in 1746, who, after a temporary exile, were kindly received at St. James's, and admitted into his majeſty's councils and confidence.

The neceſſity of this reformation becomes more and more apparent, when we conſider another ſtrange propenſity of the preſent age, the taſte or rather paſſion of the Engliſh for what they call Anglo-Saxon antiquities. They are ſtudying to *remember* what the Scotch are ſtriving to *forget*. Under pretence of tracing the progreſs of their own language, which they ſay was anciently written in greater purity in the north than in the ſouth, the moſt learned clerks of this country are collecting all the traſh and trumpery of Scotland for five hundred years back, and poring over old ballads and tales, which in the north are rejected even by the vulgar. Who could have thought that the public attention in England ſhould be directed to ſuch authors as the following; David Lyndſay, blind Harry, and Gawin Douglaſs, a precentor at Dunkeld, who publiſhed a ſtory-book concerning one Eneas, a Trojan vagabond, who was baniſhed from his country for ſtealing a Grecian hobby-horſe, and who, after having been hoſpitably entertained at Carthage, departed without paying his waſherwoman, and broke the heart of Dido his kind hoſteſs, who had made a conſiderable fortune by the cutting and carving of cow-hides?

What can account for this ſtrange perverſion of taſte among the Engliſh literati †? It is eaſy to explain how a hare-brained, love-ſick young couple, who wiſh to kiſs one another according to act of parliament, ſhould take a trip to Gretna-Green, and celebrate the myſteries of Venus in the venerable preſence of the Vulcan of the place; but what can tempt an Engliſh connoiſſeur from the gaiety of Richmond, and the pride of Windſor, to the bleak mountains of Lammermuir, or the dreary deſerts of Glenelg? While at Hampton-Court roſes ſpring beneath his feet, why ſhould he go to John-o-Groat's houſe to gather thiſtles?

Having premiſed theſe things by way of introduction, to uſe an expreſſion well known in the land of Scotticiſms, we

* *Notice, narrate, adduce evidence*, which have had the ſtigma of Scotticiſm annexed to them for thirty years paſt, are uſed at preſent by Engliſh ſpeakers and writers of great eminence.

† Biſhop of Dromore, Mr. Warton, Mr. Horne Tooke.

proceed

proceed to give an account of the performance before us. The author informs, us in his preface, that " his plan is no- " thing more than to put young writers and ſpeakers on " their guard againſt ſome of thoſe *Scotch idioms* which, in " this country, are liable to be miſtaken for Engliſh." A little afterwards he adds, " of late there has been a ſtrange " propenſity in many of our people * to debaſe the purity " of the language," i. e. the Scottiſh idiom, " by a mix- " ture of foreign idioms," perhaps the Engliſh. " Julius " Ceſar and Demoſthenes thought they did their country a " ſervice by ſpeaking the language of their fathers †, and " diſcouraging the introduction of a new one." The Scottiſh idiom is certainly, to a Scotchman, " the language " of his fathers;" and this idiom our author wiſhes both to aboliſh and to preſerve!

We come now to the liſt of Scotticiſms.

" The abbacy of Melroſe—the abbey. Abbacy in Engliſh " denotes the rights or powers of an abbot."

This definition is taken from Johnſon's dictionary, with the very material omiſſion of " the poſſeſſions of an abbot." What at Melroſe is called " the abbacy," denotes the ancient poſſeſſions of the abbot, which contained the moſt fertile and beautiful ſpots of the country. Even the vulgar make this diſtinction. No perſon talks of the abbacy of Holyrood-houſe.

" The Aberdeen's Journal—the Aberdeen Journal. In this " connection Aberdeen is an adjective."

Aberdeen never was, will, nor can be an adjective. The two words, which ought to be connected by a hyphen, form a compound ſubſtantive, not uncommon in the Engliſh language. Such are wood-nymph, water-nymph, mountain-nymph, i. e. a nymph of the woods, of the waters, of the mountains. The London-Gazette is the gazette of London. The word Pariſian is admitted into our language; we ſay, " the Pariſian manners," but " the Paris-Gazette."

" More *as* that—more *than* that." This is not a Scotticiſm, but a vulgar Angliciſm, ſometimes imported by vulgar Scotchmen when they return from the ſouth.

" Angry *at* him—*with* him." They are both uſed by good writers. The former is more agreeable to the Saxon idiom, the latter to the Latin.

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* What does he mean by *our people?* His majeſty ſays our loving people.

† Where did he get this anecdote?

" To

" To appretiate—to appraiſe." The words are differently applied. We appraiſe goods; but we appretiate the talents and virtues of men, the characters of women, the merit of authors. This laſt word, though not mentioned in Johnſon's Dictionary, has the ſanction of the beſt Engliſh authors.

" To accuſe one *of* a crime is much better than to accuſe " one *for* a crime." In the Anglo-Saxon *for* always denotes the cauſe, and *of* the conſequence *; and thoſe authors who underſtood their own language have written " accuſed *for*." " He accuſed the miniſters," ſays Swift, " *for* betraying the " Dutch."—" You accuſe Ovid," ſays Dryden, " *for* luxuriancy of verſe." This is the Engliſh idiom. " Accuſe " *of*," which has prevailed of late, is from the Latin, *accuſo* in that language governing the genitive.

" He came *again* him—*againſt*. Vulgar Engliſh." A fourth part of the vitious modes of expreſſion in this collection are ſaid to be vulgar Engliſh; why are they ranked among Scotticiſms?

" He will be the better *of* a ſleep—better *for* a ſleep." Here, for once, our author is in the right; and this confirms what we have ſaid concerning the meaning of the prepoſition *for*.

" The glaſs is *broke*—broken." This is not a Scotticiſm; it is an impropriety of ſpeech common to both Scotch and Engliſh.

" *Black ſugar*—liquorice juice. Sugar is made of the " juice of the ſugar-cane;" and of many other things, maple, the palm-tree. We ſay, ſugar of lead, of antimony. Can a ſolid ſubſtance be called *juice?* The phraſe in Scotland is *ſugar of licorice*, and is perfectly proper.

" To *diſpone*—to convey or transfer. To *depone*—to de- " poſe." Theſe we acknowledge to be law phraſes peculiar to Scotland. Many others are marked in this collection. With regard to theſe, we have only to obſerve that law phraſes are often a part of the law of Scotland; and if the delicacy of Caledonian ears revolts at them, nothing is requiſite to baniſh them entirely but to—diſſolve the union.

" The Scots confound *friend* and *relation*." Only the vulgar; and there was a good reaſon for the confuſion. During the eſtabliſhment of the clanſhips a man had no friends except his relations.

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* Diverſions of Purley, p. 439.

" *Head*

"*Head of the table*—upper end." A round table has no *end*.

"*Inkholder*—inkhorn; a *silver* ink*horn*." An Englishman, without employing *horn* or *holder*, says, "a silver ink-"stand*ish*."

"He lives *presently* in London—at present. Presently, in "modern English, signifies *immediately*." This is another mistake. Lady Townly, ordering her steward to attend her, was informed that he would come *presently*; "*Presently*," replied the offended lady, "order the wretch to come *imme-*"*diately*."

"To *pull* a flower—to pluck a flower." Pull and pluck are synonymous in the best English writers quoted by Johnson under these words. "Pluck" has some very unpoetical significations, and such a shocking sound, that it will never be applied to flowers, by any person of taste, so long as *pull* and *crop* remain in the English language.

"The writing is *sparse*—loose." *Loose* writing means obscene writing, such as Rochester's Poems, Dr. Beattie's Medley *, &c.

"*Lost* in the water—drowned." Death is looked upon as an evil of so dreadful a nature, that all refined individuals, and some nations, avoid the literal expression, and employ a periphrasis on the occasion. *Fuit*, *vixit*, were the expressions employed by the Romans on the death of their friends. A violent death is still more shocking; and hence the propriety of concealing the cruel circumstance under a general image. A person who could apply the shocking word "drowned," to a friend that he esteemed or loved, almost merits the fate.

"*Should* and *would* are the *preterites* of *shall* and *will*." *Proh! dii atque homines!* How would a schoolboy be flogged who should say that *essem* was the preterite of *ero!*

"A *prognostication*—an almanack." In what part of Scotland is a *prognostication* confounded with an *almanack?* We were long puzzled with this difficulty, till at last we recollected that in Aberdeen there was annually published "An "Almanack and Prognostication," &c. which, through the carelessness of the author or printer of that ingenious performance, is now called "An Almanack, or Prognosti-"cation," &c. This has also led us to conjecture that the collector of the English, Irish, and Scotch vulgarisms to be

* First published in the Edinburgh Magazine and Review.

found in this volume (vulgariſms which no perſon employs who has been in good company, or taught to read and write) is no other than the compiler of that annual regiſter of heaven and earth, that wonderful hiſtory of the paſt, the preſent, and the future; and certainly the pamphlet before us does no very great diſcredit to the compoſitor of the Aberdeen Almanack *, as the author appears to be *as well* acquainted with the Engliſh language as he is with the Scotch.

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ART. XV. *An Hiſtorical View of the Engliſh Government, from the Settlement of the Saxons in Britain to the Acceſſion of the Houſe of Stewart. By John Millar, Eſq. Profeſſor of Law in the Univerſity of Glaſgow.* 4to. 18s. boards. Cadell. London, 1787.

[ *Concluded.* ]

MR. Millar, in his ſecond book, traces the progreſs of the Engliſh government from the reign of William the Conqueror to the acceſſion of the houſe of Stewart. The political hiſtory of this extenſive period he ſubdivides into three parts; the firſt extending from the Norman conqueſt to the end of the reign of Henry the Third; the ſecond, from the beginning of the reign of Edward the Firſt to the acceſſion of Henry the Seventh; and the third comprehending the reigns of the Tudor family. In each of theſe periods progreſſive changes took place in the Engliſh conſtitution analogous to ſuch as were introduced in the other European governments, and may be regarded as the natural growth and developement of the original ſyſtem, produced by the peculiar circumſtances of modern Europe.

The acceſſion of a foreign family to the throne of England, in conſequence of the Norman conqueſt, introduced a conſiderable change in the ſtate of landed property, and in the authority of the ſovereign. For this alteration the country, during the latter period of the Anglo-Saxon government, had been gradually prepared. When, by the frequent converſion of allodial into feudal eſtates, the ſmall proprietors were reduced to the condition of military ſervants, thoſe great lords who remained at the head of extenſive diſtricts were brought into a more direct oppoſition

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* The Aberdeen Almanack ſells for a halfpenny.

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and rivalſhip to one another. Private wars began. Thoſe hereditary feuds, which had been ſcattered over a multitude of individuals, were now concentered in a few great leaders; the public magiſtrate refuſed to interfere in reconciling their differences; and the greater nobles were permitted to injure and oppreſs one another at their own diſcretion. The opulent barons, who had formerly been in a condition to force their neighbours into a ſtate of dependence on the ſovereign, from private wars and depredations became incapable of maintaining their own independence; and, being induced in their turn to court the favour and ſolicit the protection of the king, were obliged to purchaſe them by the ſame terms of homage and fealty which were performed by his immediate retainers. The great nobles were thus rendered ſubordinate to the crown in the ſame manner as the inferior proprietors of land had become ſubordinate to the nobility; the whole kingdom was united into one extenſive barony, of which the king became the ſuperior, and, in ſome meaſure, the ultimate proprietor; and the feudal ſyſtem, of which the foundations had been laid ſeveral centuries before, was at length entirely completed.

From the ſtate of England about the acceſſion of the Norman line, a change of this nature was likely to have taken place; though it was undoubtedly promoted and accelerated by the peculiar circumſtances of William the Conqueror. From the great abilities of that prince, as well as from the manner in which he aſcended the throne, he became poſſeſſed of uncommon perſonal influence; and, by his uniting the dutchy of Normandy to the crown of England, the royal demeſnes and the public revenue were greatly extended. But, above all, the numerous forfeitures, incurred by the partizans of Harold, and by ſuch as were incited to acts of rebellion during the courſe of William's reign, enabled the ſovereign to acquire a prodigious territorial property in England; part of which he retained in the poſſeſſion of the crown, and the reſt he beſtowed upon his favourites, under condition of their performing the feudal ſervices.

This feudal policy was extended to the greater eccleſiaſtical benefices, as well as to the eſtates of the laity. The biſhops and abbots became immediate vaſſals of the crown, and were obliged to ſupply the king with a number of military tenants, proportioned to the extent of their poſſeſſions.

The change which was thus effected in the ſtate of the great nobles in England was extended, nearly about the ſame time, over all the kingdoms in the weſtern part of Europe; and, in moſt of them, was the reſult of no conqueſt, or violent effort of the ſovereign, but appears to have proceeded from the natural courſe of the feudal governments.

In France the great barons appear to have become the immediate vaſſals of the crown in the time of Hugh Capet, whoſe reign began about eighty years before the Norman conqueſt, and who obtained the regal dignity by the free election of the national aſſembly. The feudal inſtitutions having been completed in that kingdom, of which Normandy conſtituted one of the principal baronies, it is probable that William, when he came to England with a train of Norman vaſſals, found it the more eaſy to eſtabliſh that ſyſtem, as his followers had already been acquainted with it in their own country.

It has often been diſputed, among political writers*, whether William exterminated the ancient nobility of England, or allowed them (at leaſt many of them) to retain their eſtates and their rank. Mr. Millar inclines to the latter opinion; and here we find ourſelves obliged to differ from him. The Norman conqueſt appears to us to have introduced one of the moſt complete revolutions in property and power that ever was known in any age or nation. The Saxons were entirely ſubjugated, and the great families either exterminated, or reduced to vaſſalage under the Normans. It appears, from Doomſday-book, that the barons and great proprietors of land had been followers of William from Normandy; if there were any proprietors who held lands in England before the conqueſt, they were vaſſals to ſome Norman baron. When vacancies occurred in church-livings, they were beſtowed upon Normans. In ſhort, the whole adminiſtration of government was in their hands; ſo true was the aſſertion of William of Malmſbury and Henry of Huntington, that, "About the end of William's reign, "no *Engliſhman* was either biſhop, abbot, or earl, in "*England*."

During many of the reigns that ſucceeded the Norman conqueſt, we find that the demands of the nobility, in their

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* Vide Petit's Rights of Comm. Atwood's Janus Anglorum, &c; Tyrrel's Hiſtory and Bibliotheca Politica, Dial. X. Brady's Hiſtory. Hume, &c.

diſputes

diſputes with the ſovereign, was confined to one topic, "the reſtoration of the laws of Edward the Confeſſor." It has been the opinion of many authors that this requiſition related to the ſyſtem of common law, eſtabliſhed in England before the Norman conqueſt. From what Mr. Millar has obſerved concerning the advancement of the feudal ſyſtem in the reign of William the Firſt, it appears evident that the nobility had in view the recovery of the allodial property and independence, which they had formerly enjoyed. Hence, in the reign of Henry the Firſt, that monarch, who was expoſed to all the odium attending an open and palpable uſurpation, and who was threatened with an immediate invaſion from the Duke of Normandy, the acknowledged heir of the crown, endeavoured to ſecure the attachment of his barons by yielding to their demands, and granted them a public charter of their liberties, by which the encroachments of prerogative, made in the reign of his father and of his brother, were limited and reſtrained. When we examine this charter, the firſt that was procured from the Engliſh monarchs after the Norman conqueſt, we find that it relates principally to the incidents of the feudal tenures, to *wardſhip*, *relief*, and *marriage*. The chief of the nobility too, in ſoliciting and extorting the Great Charter from King John, was to be delivered from tyranny and oppreſſion in the exaction of theſe feudal incidents.

In the fifth chapter of this book Mr Millar gives "a general view of the kingly power, from the reign of Edward the Firſt to that of Henry the Seventh." The period of the Engliſh monarchy, from Edward the Firſt to the acceſſion of the houſe of Tudor, correſponds with great exactneſs to that of the French from Philip the Fair to Lewis the Eleventh. About the beginning of theſe periods the government, in both countries, aſſumed a degree of regularity unknown in former ages. The power of the king, and that of the nobles, formed the only balance in the conſtitution, which came to lean more and more to the ſide of the former. The nobility were too much divided among themſelves to be capable of proſecuting any regular plan for the aggrandizement of their own order. To make an effectual oppoſition to the crown, it was requiſite that the greater barons ſhould be firmly united in defence of their privileges; but ſuch an union was not eaſily procured, and could hardly ever be maintained for any length of time. Diſtracted by mutual animoſity, and actuated by private jealouſies, or by oppoſite views of intereſt, theſe reſtleſs, but ſhort-ſighted chiefs, were eaſily perſuaded to abandon any

joint meaſures, and excited to employ their force in weakening and deſtroying one another.

There was, however, even at this period, a remarkable difference between the hiſtory of England and that of France. The regal authority was more limited in the former, about the time of Edward the Firſt, than it was in the latter during the reign of Philip the Fair. Though the power of the crown was conſiderably exalted in England upon the acceſſion of William the Conqueror, yet, under the ſucceeding reigns, its progreſs was apparently more ſlow and gradual. The barons, in taking advantage of particular conjunctures, obtained from the ſovereign the moſt important conceſſions; and, in little more than a century and a half, no fewer than ſix great charters were granted, by ſix different princes. By theſe, the power of the crown was reſtrained in its advancement, and prevented from riſing to that height to which it would otherwiſe have attained. In France, on the other hand, the extenſion of royal prerogative appears, from the time of Hugh Capet, ſcarcely to have met with any oppoſition. No formidable combination of the nobles to withſtand the encroachments of kingly power! No ſeries of charters, as in England, confirming the privileges of the ariſtocracy!

Mr. Millar endeavours to aſſign the cauſes of this remarkable difference between the ſpirit of the French and that of the Engliſh nobility;

'1. There occurs one remarkable difference between the ſituation of the French and the Engliſh kings; that, in France, the crown was, without interruption, tranſmitted directly from father to ſon, during a period of more than three hundred years; that is, from the time of Hugh Capet to that of Philip the Long, including a ſeries of eleven different reigns: whereas, in England, during the ſame period, we meet with no leſs than five deviations from the lineal courſe of ſucceſſion; and about one half of the reigning princes, who, however their title might be recogniſed by parliament, or their pretenſions might be ſupported by the prevailing party, were, according to the common notions of that age, conſidered in the light of uſurpers. In France, therefore, the crown paſſed with perfect tranquillity from one ſovereign to another; and each of thoſe princes, when he mounted the throne, having no competitor to obſtruct his immediate poſſeſſion, no flaw in his title to weaken or diſturb the general prepoſſeſſion in his favour, ſucceeded of conſequence to all that hereditary influence which had been accumulated by his predeceſſors. To render the ſucceſſion ſtill more quiet and ſecure, Hugh Capet introduced the precaution, which had been in ſome meaſure ſuggeſted by the Roman emperors, of crowning his heir in his own life-time; and the ſame practice was uniformly obſerved by ſix of the ſucceeding monarchs; that is, till the reign

reign of Philip Auguſtus, when, from the ſuperior ſtability of the throne, any ceremony of this kind was become ſuperfluous.

'In England, on the contrary, the ſucceſſion of thoſe princes, whoſe title was ill founded or diſputable, gave always occaſion to diſſatisfaction and complaint, if not to direct oppoſition and open reſiſtance; and, as the nobles were invited to lay hold of theſe opportunities for maintaining or extending their privileges, the king was obliged to compound for the poſſeſſion of the ſovereignty by ſubmitting to limitations in the exerciſe of it. The perſonal authority of William the Conqueror produced a ſubmiſſion to William Rufus, though in preference to his elder brother Robert, a man of a popular character; but Henry the Firſt and Stephen may be ſaid to have purchaſed the crown, by the reſpective great charters which they granted to their vaſſals. With reſpect to Henry the Second, it muſt be acknowledged, that, though he was a foreigner, and though he had, in ſome meaſure, fought his way to the throne, yet in the end his acceſſion was agreeable to the whole nation. But, after having ſuffered a variety of diſappointments, and having been expoſed to much uneaſineſs from the unnatural behaviour of his own children, he appears to have confirmed the two preceding charters, from a diſpoſition to guard againſt any future accident, by ſecuring the good-will of his people. The uſurpation of John, accompanied with the murder of the lawful heir, had excited againſt that prince an indignation and reſentment, which his future conduct, inſtead of removing, tended only to confirm; and the conceſſions which he made to his ſubjects were plainly extorted from him by the accumulation of diſtreſs and embarraſſment under which he laboured. Henry the Third, though there were no objections to his title, inherited, while he was yet a minor, a civil war from his father; and afterwards, by his imbecility and imprudence, was involved in calamities, from which nothing leſs than the good fortune and the great abilities of his ſon, Edward the Firſt, could have extricated him. The charters granted by the former of thoſe two princes were evidently the fruit of theſe difficulties.

'2. Another circumſtance which, in that early period, produced a peculiar exaltation of the monarchy in France, was the forfeiture of Normandy by the king of England, and the reduction of that extenſive country into an immediate fief of the French crown. This forfeiture, though the particular time when it happened might be accidental, was to be expected, as I formerly took notice, from the ſituation of that country with reſpect to the King of England, the immediate ſuperior, and to the King of France, the lord paramount. The effect of ſo great an acceſſion of revenue and influence to the French crown was viſible; and Philip Auguſtus, in whoſe reign it happened, became evidently poſſeſſed of much greater authority than his predeceſſors.

'No acquiſition of equal importance was made to the crown of England at this early period; for the ſettlement which was effected in Ireland by Henry the Second, and which hiſtorians have been pleaſed to dignify with the ſplendid appellation of a conqueſt, was productive neither of wealth nor of authority to the Engliſh monarch; nor

does it appear, for ſeveral centuries, to have yielded any advantage whatever.

'3. The inſular ſituation of Britain may be conſidered as a general cauſe of the ſlower advancement of the royal prerogative in England than is to be found in the greater part of the modern kingdoms upon the continent of Europe. As, in the infancy of government, the kingly office aroſe from the neceſſity of having a general to command the united forces of the ſtate, it was to be expected that the oftener any ſovereign had occaſion to act in this capacity, his authority and dignity would ſooner arrive at maturity. During the time of a military enterpriſe, when the national forces, the great body of the people, were placed under the immediate direction of the king, they acquired habits of ſubmitting to his orders; their admiration was excited by his eminent ſtation or diſtinguiſhed proweſs; and they were taught by experience to look up to him as the principal ſource of honours and preferment. In times of peace, on the contrary, when the members of different baronies, or tribes, had retired to their ſeveral places of abode, they were, in a great meaſure, withdrawn from the influence of the king; and were accuſtomed to no other juriſdiction or authority but that of the baron or chief by whom they were protected. Even after the feudal governments had attained ſome degree of regularity, and when the ſovereign had acquired numerous branches of civil power, it ſtill was in the field that his preeminence attracted ſuperior attention, and that he had the beſt means of procuring popularity.

'It ſeems reaſonable to conclude, therefore, that, upon the continent of Europe, where every ſovereign found his dominions ſurrounded by bordering nations, whom he was frequently tempted to invade, and againſt whom he was obliged to be conſtantly upon his guard, the moſt ample ſcope was afforded him for diſplaying thoſe talents, and for availing himſelf of thoſe ſituations, which were beſt calculated for extending his authority. In England, on the other hand, a country in which there were fewer inducements to undertake a national war, and in which the military operations of the ſovereign were chiefly employed in quelling the diſturbances excited by his rebellious barons, or in repelling the inroads of the Scots, which were not of much more importance than the inſurrection of particular barons; he had fewer opportunities of exciting a national ſpirit in his favour; and conſequently found it more difficult to reduce the nobility into a ſtate of dependence.'

The queſtion here diſcuſſed is of the greateſt importance, as the efforts then made to reſiſt the uſurpations of the crown may be regarded as the ground-work of thoſe more preciſe limitations of the prerogative which have been introduced in a ſubſequent period. The cauſes aſſigned are ingenious and convincing.

The ſixth chapter contains a hiſtory of the parliament during the ſame period, in which our author treats at large "concerning the introduction of the repreſentatives of "counties and boroughs into parliament; the diviſion of "parlia-

" parliament into two houſes, and the peculiar privileges " acquired by each houſe; and the mode of electing the " national repreſentatives, with the forms of procedure in " parliament." The valuable information contained in this article will be highly intereſting to thoſe who wiſh to trace the powers and privileges of the great aſſembly of the nation from their firſt commencement to their full eſtabliſhment.

After remarking the alterations which took place in the ſtate of the ordinary courts of juſtice, Mr. Millar, in the eighth chapter, gives a detail of the " circumſtances which " promoted commerce, manufactures, and the arts, in " modern Europe, and particularly in England." This is one of the moſt popular and pleaſing chapters of the whole, and expreſſes much learned obſervation in elegant and agreeable language.

Having reviewed the reigns of Henry the Seventh, Henry the Eighth, and Elizabeth, Mr. Millar concludes with the following reflections:

' *Concluſion of the Period from the Norman Conqueſt.*

' When we review the Engliſh conſtitution, under the princes of the Norman, the Plantagenet, and the Tudor line, it appears to illuſtrate the natural progreſs of that policy, which obtained in the weſtern part of Europe, with ſuch peculiar modifications as might be expected in Britain, from the ſituation of the country, and from the character and manners of the inhabitants. By the completion of the feudal ſyſtem, at the Norman conqueſt, the authority of the ſovereign was conſiderably increaſed; at the ſame time that his powers, in conformity to the practice of every rude kingdom, were, in many reſpects, diſcretionary and uncertain. The ſubſequent progreſs of government produced a gradual exaltation of the crown; but the long-continued ſtruggle between the king and his barons, and the ſeveral great charters which they extorted from him, contributed to aſcertain and define the extent of his prerogative. While the monarchy was thus gaining ground upon the ancient ariſtocracy, the conſtitution was acquiring ſomething of a regular form, and, by the multiplication of fixed laws, proviſion was made againſt the future exertions of arbitrary power.

' By the inſular ſituation of Britain, the Engliſh were little expoſed to any foreign invaſion, except from the Scots, whoſe attacks were ſeldom very formidable: and hence the king, being prevented from engaging in extenſive national enterprizes, was deprived of thoſe numerous opportunities for ſignalizing his military talents, and for ſecuring the admiration and attachment of his ſubjects, which were enjoyed by the princes upon the neighbouring continent. Thus the government of England, though it proceeded in a ſimilar courſe to that of the other monarchies in Europe, became leſs abſolute than the greater part of them; and gave admittance to many peculiar inſtitutions in favour of liberty.

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'The ſame inſular ſituation, together with the climate and natural produce of the country, by encouraging trade and manufactures, gave an early conſequence to the lower order of the inhabitants; and, by uniting their intereſt with that of the king, in oppoſing the great barons, diſpoſed him to increaſe their weight and importance in the community. Upon this account, when the crown had attained its greateſt elevation, under the princes of the Tudor family, the privileges of the commons were not regarded as hoſtile to the ſovereign, but were cheriſhed and ſupported as the means of extending his authority.

'In conſequence of theſe peculiar circumſtances, the government of England, before the acceſſion of James the Firſt, had come to be diſtinguiſhed from that of every other kingdom in Europe; the prerogative was more limited; the national aſſembly was conſtituted upon a more popular plan, and poſſeſſed more extenſive powers; and, by the intervention of juries, the adminiſtration of juſtice, in a manner conſiſtent with the rights of the people, was better ſecured

'Theſe peculiarities, it is natural to ſuppoſe, could hardly eſcape the attention of any perſon, even in that period, who had employed himſelf in writing upon the government of his country. And yet the hiſtorian, whom I formerly quoted, imagines that, before the reign of James the Firſt, the Engliſh had never diſcovered any difference between their own conſtitution and that of Spain or France; and declares, "that he has not met with any writer, in that age, who ſpeaks of England as a limited monarchy, but as an abſolute one, where the people have many privileges." This appears the more extraordinary, as foreigners, he acknowledges, were ſufficiently ſenſible of the diſtinction. "Philip de Comines remarked the Engliſh conſtitution to be more popular, in his time, than that of France." And Cardinal Bentivoglio mentions the Engliſh government as "ſimilar to that of the Low Countries under their princes, rather than to that of France or Spain."

'To prove that Engliſh authors did not conceive their government to be a limited monarchy, it is farther obſerved, that Sir Walter Raleigh, a writer ſuſpected of leaning towards the puritanical party, divides monarchies into ſuch as are *entire*, and ſuch as are *limited* or *reſtrained*; and that he claſſes the Engliſh government among the former. It muſt be obſerved, however, that, by a limited monarchy, in this paſſage, is meant that in which the king has not the ſovereignty in time of peace, as in Poland.

'But, not to inſiſt upon the expreſſions of Sir Walter Raleigh, a courtier, who thought it incumbent upon him to write of Queen Elizabeth in a ſtyle of romantic love; an adventurer, continually engaged in projects which required the countenance and ſupport of the prince; I ſhall mention two Engliſh writers, whoſe authority upon this point will perhaps be thought ſuperior, and whoſe opinion is much more direct and explicit.

'The firſt is Sir John Forteſcue, the lord chief juſtice, and afterwards the chancellor to Henry the Sixth, who has written a treatiſe upon the excellence of the Engliſh laws, and who, from his profeſſion, as well as from the diſtinguiſhed offices which he held by the appointment of the ſovereign, will not readily be ſuſpected of prejudices againſt

againſt the prerogative. This author, inſtead of conceiving the Engliſh government to be an abſolute monarchy, deſcribes it in language that ſeems, in every reſpect, ſuitable to the ſtate of our preſent conſtitution. After diſtinguiſhing governments into *regal* and *political*, that is, into abſolute and limited, he is at pains, through the whole of his work, to inculcate that the Engliſh government is of the latter kind, in oppoſition to the former. "The ſecond point, moſt worthy prince, whereof you ſtand in fear," (I make uſe of the old tranſlation, to avoid the poſſibility of ſtraining the expreſſion) "ſhall, in like manner, and as eaſily as the other, be confuted. For you ſtand in doubt whether it be better for you to give your mind to the ſtudy of the laws of England, or of the civil laws; becauſe they, throughout the whole world, are advanced in glory and renown above all men's laws. Let not this ſcruple of mind trouble you, O moſt noble prince! for the king of England cannot alter nor change the laws of his realm at his pleaſure. For why? he governeth his people by power, not only *regal* but *political*. If his power over them were regal only, then he might change the laws of his realm, and charge his ſubjects with tallage, and other burdens, without their conſent." The aim of a limited monarchy he afterwards explains more fully. "Now you underſtand," ſays he, "moſt noble prince, the form of inſtitution of a kingdom *political*; whereby you may meaſure the power which the king thereof may exerciſe over the law and ſubjects of the ſame. For ſuch a king is made and ordained for the defence of the law of his ſubjects, and of their bodies and goods, whereunto he receiveth power of his people, ſo that he cannot govern his people by any other power."

Sir John Forteſcue makes a more particular application of this doctrine to the conſtitution of England. "The "ſtatutes of England proceed not only from the prince's "pleaſure, like the laws of thoſe kingdoms that are ruled "only by *regal* government, but they are made alſo by "the *aſſent of the whole realm*. Among the civil laws, "that maxim or rule is moſt notable, *the prince's pleaſure "ſtandeth in force of a law*; quite contrary to the decrees of "the laws of England, whereby the king ruleth his people, "not only by *regal*, but alſo by *political* government; in- "ſomuch that, at the time of his coronation, he is bound, "by an oath, to the obſervation of his own law." After theſe obſervations, Forteſcue contraſts the miſeries produced by the abſolute government in France with the happineſs reſulting from the limited monarchy in England.

Sir Thomas Smith, a diſtinguiſhed lawyer, and principal ſecretary both to Edward the Sixth and to Elizabeth, delivers the ſame opinion concerning the nature of the Engliſh conſtitution. "The moſt high and abſolute power," ſays he, "of the realm of England conſiſteth in the parliament. "All that ever the people of Rome might do, either in "*centuriatis*,

" *centuriatis, comitiis,* or *tributis,* the ſame may be done " by the parliament of England, which repreſenteth and " hath the power of the whole realm."

The opinions of two ſuch eminent lawyers, who lived before parties were known in the Engliſh government, and who filled with honour the higheſt offices in the ſtate, are of great weight in aſcertaining the ideas that were entertained of the Engliſh conſtitution in the ſixteenth century.

From the dedication of this *Hiſtorical View of the Engliſh Conſtitution* to Mr. Fox, ſome readers may be apt to imagine that it is a party production. Nothing, however, is more oppoſite to the deſign and tendency of this work. Mr. Millar is a ſtranger to the hiſtorical miſrepreſentations, and political prejudices, of any faction; and writes, not in the ſtyle of party, but in the ſpirit of philoſophy. The ſtudent of law, who mingles views of ſcience with hiſtorical reſearch; the candidate for parliament, who wiſhes to trace the riſe and progreſs of our happy conſtitution; and even the private gentleman, who deſires to be intimately and profoundly acquainted with the laws of his country; will find an ample fund of information and rational entertainment in the peruſal of this volume. In an age when literature has become an amuſement; when even grave authors affect to lie on the toilette, and to allure the gay; when vigour of thought is ſacrificed to the embelliſhments of ſtyle, and profound diſquiſition to the ſplendour of diſſertation; a work like the preſent, written in the grave and manly taſte of antiquity, may take ſome time in finding its way into the faſhionable world: but its real merit, like the original germ of the government which it deſcribes, will gradually unfold itſelf, as manly ſtudy and liberal thought ſucceed in the room of ignorance and of prejudice.

We look forward with curioſity and impatience for the publication of the ſecond and moſt important part of our author's plan, " The Improvements made in the Engliſh Government from the Acceſſion of the Houſe of Stewart to the preſent Time; with the preſent State of the Britiſh Conſtitution in all its principal Branches."

FOREIGN

## FOREIGN LITERATURE.

ART. XVI. *Réponſe de M. Necker, au Diſcours Prononcé par M. de Calonne, à l'Aſſemblée des Notables.* 8vo. 2s. 6d. Debrett. 1787.

ART. XVI. *Anſwer of M. Necker to the Speech delivered by M. de Calonne to the Aſſembly of the Notables.*

THE controverſy to which this pamphlet relates has ſprung out of the ſtriking difference that is exhibited between the concluſions drawn by M. Necker in his *Compte Rendu au Roi*, publiſhed in 1781, and thoſe which were exhibited by M. de Calonne, which were both the cauſe of convoking the aſſembly of the Notables, and the ſubject of diſcuſſion in that aſſembly. M. Necker, it is well known, repreſented the finances of France as being in a very flouriſhing condition, and as able to ſupport the expences of the ſtate, even in time of war, without the impoſition of any new taxes. He made no ſcruple to aſſert that there actually exiſted a very conſiderable ſurplus; and he held out this ſurplus as the pledge for ſecuring the intereſt of the loans in which he engaged. M. de Calonne has employed himſelf in the defence of a very different propoſition. He has aſſerted that, during every period of the reign of the preſent king, there has been a deficiency in his revenues; that this deficiency required an immediate remedy; that all the reforms that could be made in the expenditure of the kingdom were inſufficient for this purpoſe; and that it was neceſſary to impoſe new taxes, even in time of peace. The reputation of each of theſe miniſters for ability and wiſdom is deeply involved in the iſſue of this controverſy. If the finances of the kingdom were in the unfavourable ſituation that is ſtated by M. de Calonne, M. Necker ought to have impoſed new taxes at the proper period, the period of war; and he was guilty of a very humiliating duplicity in courting temporary favour by drawing a veil over the exiſting evil, and ſuffering it to remain, with tenfold diſadvantage, for the encounter of his ſucceſſors. On the contrary, if the ſituation of the finances were not in the critical ſituation which is aſcribed to them by the late comptroller-general, he has been highly blameable for unneceſſarily involving the character and prerogatives of his ſovereign; for depreſſing, in a very ſtriking degree, the ſpirit and enterpriſe of every deſcription of perſons in the nation; and for paving the way

for

for that ſignal diſgrace into which France has now been ſunk in the eyes of the world. It is unfortunate for each of theſe miniſters, that at leaſt the preſent vindication of their character depends upon figures and calculation; and our readers would ſcarcely thank us for leading them into a minute detail of the finances of France. Whatever therefore may be the ſentiments we entertain, we ſhall not deliver an opinion upon the ſubject, or do either of theſe ſtateſmen the injuſtice of deciding upon their merits, by an aſſertion which we are not at liberty to accompany with its proper vouchers.

To the arguments which are here exhibited upon the ſubject M. Necker has prefixed a very ſhort correſpondence between him and M. de Calonne; and it appears to have been his deſign to have fixed a charge of inſincerity upon the conduct of his opponent. In this attempt we think he has not ſucceeded. M. Necker heard, near a month previouſly to the meeting of the *Notables*, what would be the general drift of that retroſpect which M. de Calonne intended to lay before them. He underſtood that its tendency would be to interfere with the truth of the ſtatements of the *Compte Rendu*; and he immediately addreſſed a letter to the comptroller-general, requeſting to be permitted to diſcuſs the ſubject with him, and to convince him, if poſſible, of the fallaciouſneſs of the ideas he had formed. The requeſt was refuſed by M. de Calonne. He muſt be ſuppoſed to have been deeply engaged at this time in the laborious preparation that was neceſſary in order to his meeting an aſſembly of all the firſt characters in the kingdom. Beſides this, his health was in a precarious and alarming ſituation. And he did not think proper to degrade the office he held by changing a great public object into a theme of perſonal altercation. The anſwer he returned to M. Necker appears to us to be a very proper one. He informs him that it was no part of his undertaking to accuſe or impeach the character of any one. He confeſſes that the reſult of the ſtudy the king had made of his finances was an annual deficiency from the moment of his acceſſion to the throne; and he obſerves that, poſſeſſing all the proper materials, he had, in conſequence of his examination of them, no doubts upon his mind that required to be diſſipated.

It may perhaps be acceptable to our readers if we add to this article, at a criſis ſo intereſting to the hiſtory of France, a ſketch of the merits of her principal financial miniſters, as they have appeared to us in conſequence of the degree of attention we have yielded to the ſubject. We owe this particularly

ticularly to the character of M. de Calonne, which has, in our opinion, received more injury in the ſentiments of the maſs of mankind than is by any means equitable to attribute to it. The firſt comptroller-general, after the acceſſion of Louis the Sixteenth, was M. Turgot; the ſecond, who obtained any conſiderable degree of diſtinction, was M. Necker. The latter of theſe experienced a degree of celebrity and eclat during his adminiſtration which has ſeldom been equalled. His fame ſpread through all the nations of Europe. His wiſdom was celebrated by Lord North, Mr. Burke, and all the leading ſpeakers in the Engliſh Houſe of Commons. Finally, the ſeal was put to the greatneſs of his character by the work he publiſhed, in the beginning of the year 1784, upon the adminiſtration of the finances of France; a book which will ever be conſidered as a ſtandard performance by practical ſtateſmen, and which communicates to us an accurate and enlightened view of this great ſubject, ſuch as was never exhibited in any other age or nation.

In the mean time, the character of M. Turgot, the model of philoſophers, the legiſlator of nations, was ſunk into a temporary oblivion. The firſt inſtance in which he was raiſed into notice, at leaſt in the eyes of Engliſhmen, was by the publication of an incomparable letter, addreſſed by him to Dr. Price, on the ſubject of the American revolution. At length his character has been completely reſcued and placed, we truſt, for perpetuity, upon its proper eminence, by the Marquis de Condorcet, in his life of this illuſtrious ſtateſman. It cannot be long before the true point of compariſon between M. Turgot and M. Necker will be fully underſtood. M. Necker was an able financier, poſſeſſed a generous and maſculine turn of thought, and was a diſintereſted and honeſt man. This is the whole of his praiſe. M. Turgot, on the contrary, ſaw farther than any man into the general principles of legiſlation; was enabled to illuſtrate, in the moſt admirable manner, the whole ſcience of politics; and his labours will prove beneficial to mankind, provided his ideas meet with their proper attention, in making all thoſe advances in improvement which might otherwiſe have required the labour and the experiments of a century. Accordingly M. Necker is peeviſh, irritable, acutely ſenſible to the breath of ſuſpicion, and tremblingly alive to the vindication of his character. M. Turgot, in ſimilar circumſtances, was collected, unruffled, and calm. He knew that there was a ſolidity and a truth in his principles which carries along with them their own evidence, and would

would finally triumph over all oppoſition. He held in contempt the current of temporary favour. He did not conſider truth as his individual property; and, having done his duty, he ſtood by an indifferent ſpectator of its conſequences. He thought it beneath the reputation of an advocate for unalterable principles to fight with every collection of tranſient vapours that for a moment intercepted the brilliancy of the ſun.

M. de Calonne was appointed to the ſuperintendence of the finances in the year 1783. He was two years earlier than the Engliſh adminiſtration in the inſtitution of a ſinking-fund for the reduction of the national debt; which, by the way, it may be obſerved, was at this time nearly of the ſame amount as that of England; and his plan was more moderate, and therefore perhaps more likely to be permanent and ſalutary. But the principal criſis of his reputation will no doubt always be referred to the meaſure of aſſembling the *Notables*, and to the ſubjects which he then ſubmitted to their inveſtigation. The rectitude of his plan for impoſing taxes muſt depend upon the truth of his repreſentation of the ſtate of the finances. But, at any rate, it will be difficult to impute to him any ſiniſter motive; and conſequently we muſt believe him, even though he ſhould be miſtaken, ſincere. Taking this for granted, it was the mark of an ingenuous and manly mind firmly to meet the difficulties of his ſituation, voluntarily to ſubmit to the odium of impoſing taxes, and not to endeavour, by any idle ſubterfuge, to procraſtinate the moment of deciſion.

But there is another circumſtance of much conſequence in the affair of the *Notables*. M. de Calonne did not confine his ideas to the impoſition of taxes. He introduced an inſtitution of great conſequence in the creation of the provincial aſſemblies. The hint of this inſtitution he borrowed from the ſyſtem of M. Turgot. He alſo borrowed from that ſyſtem the plan of the taxes he ſhould impoſe and the taxes he ſhould aboliſh. He did not attempt, indeed, to introduce the whole of M. Turgot's plans; and M. Turgot himſelf would not have engaged with them all at once. He adopted enough, if his ideas had been purſued to their proper termination, to raiſe the taxation of France from the moſt unequal and oppreſſive in Europe, at leaſt to a level, in point of fairneſs, with that of the neighbouring nations.

We do not mention theſe circumſtances as tending to detract, in the ſmalleſt degree, from the character of M. de Calonne. Truth is not certainly leſs valuable becauſe it has been diſcovered by another; and to ſurmount the jealouſy of

of a rival reputation, and cheerfully to concede the glory of invention, when the object is the public benefit, is no mean praiſe. It is the mark of no contemptible character to enter, with the ſame facility of ſpirit, and the ſame generous fervour, into the ideas of another, as if they were our own. Perhaps to execute, under theſe circumſtances of ſelf-denial and perſonal riſk, the plans that have been ſuggeſted to us, is, in reſpect to moral applauſe, a conduct ſcarcely leſs glorious than to have invented them. M. de Calonne muſt have known, that, in adopting a ſyſtem of equal taxation, he was encountering the prejudices and the ſelf-intereſt of the powerful, and expoſing himſelf to greater danger than if he had proceeded upon the old, unequal, and iniquitous principles. Had he thought proper to grind the faces of the poor, and ſuggeſt taxes that would have fallen excluſively upon the *rôturiers*, he would have retained to this moment his high and lucrative ſituation.

Perhaps it may be neceſſary to mention one circumſtance, which is merely known in the groſs to the people of England; we mean, M. de Calonne's impeachment before the parliament of Paris. The actions which are imputed to him as crimes, were matters in which he engaged from an idea, whether true or falſe, of the national benefit. If he were right in what he did, yet it is natural that the many enemies that he created to himſelf ſhould be diſpoſed to pervert his actions into topics of calumny; and, if he were wrong, the many benefits he propoſed to confer upon his country, benefits, according to *his* repreſentation, at the riſk of his ſituation, may be ſufficient to atone for an involuntary error.

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ART. XVII. *Antiquitates Celto-Scandicæ ſive ſeries Rerum geſtarum inter Nationes Britannicarum Inſularum et Gentes Septentrionales, ex Snorrone, Landnama-boc; Egilli Scallagrimi-Saga; Nialâ-Saga. Olani Tryggua ſonar Saga; Orkneyinga ſaga. Hryggiarſtycki; Knytlinga ſaga; Speculo Regali. Compilavit Jacobus Johnſtone, A. M. Eccleſiæ Magheræ crucis Rector Legationis Britannicæ apud Sereniſſimam Aulam Danicam Secretarius; Academiarum Regiarum Edinæ et Havniæ Socius. Havniæ typis Auguſti Fred. Steinii.* 4to. 1786.

THE hiſtorical accounts contained in this collection begin in the year 885, and end in 1159. The moſt of the events recorded here are new, and throw a great light upon the hiſtory of the three Britiſh kingdoms. All theſe accounts

are taken from the Icelandic hiſtorians, who were, if not contemporary, yet not later than the twelth and thirteenth centuries. The Icelandic original is rendered very uſeful by collateral Latin verſions; and the literary world is highly indebted to the learned collector, whoſe knowledge and polite manners procured him equal favour and eſteem at Copenhagen, where he reſided for ſome years in the character of chaplain and ſecretary to the Britiſh ambaſſador, and was honoured with great attention and eſteem by the royal family.

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ART. XVIII. *Antiquitates Celto-Normannicæ; containing the Chronicle of Man and the Iſles, abridged by Cambden, and now firſt publiſhed complete from the original Manuſcript in the Britiſh Muſeum; with an Engliſh Tranſlation and Notes. To which are added, Extracts from the Annals of Ulſter, and Sir J. Ware's Antiquities of Ireland, Britiſh Topography by Ptolemy, Richard of Cirenceſter, the Geographer of Ravenna, and Andrew, Biſhop of Caithneſs; together with accurate Catalogues of the Pictiſh and Scottiſh Kings. By James Johnſtone, &c.* Copenhagen: printed by Aug. Fred. Stein, 1786.

IT is not more certain that the manuſcripts of the Chronicle of the Iſle of Man, written in vellum, is now in the Britiſh Muſeum, than that Mr. Johnſtone's edition of that very curious and valuable compoſition, which is taken from that manuſcript, is ſuperior to that of Cambden; which will appear evident upon comparing theſe different editions together. Cambden's edition of this Chronicle begins only in the year 1066, and ends in 1266. But it will be found that Cambden, either purpoſely, or, what is more probable, from want of a better copy, has omitted many particular facts, and paſſed over whole years. In the anachroniſms to be found in the Chronicle of Man, Mr. Johnſtone has no concern, having kept cloſe to his original, without alteration or amendment: yet it is to be obſerved, that he made the ſame complaints of theſe chronological errors that Langebech did in his publications of the chronicles of the ancient Daniſh writers *.

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* Vide Scriptores Rerum Danicarum, Vol. II. folio.

# MONTHLY CATALOGUE

## [ *For* OCTOBER 1787. ]

### DIVINITY.

Art. 19. *Family-Worſhip explained and recommended, in Four Sermons from Joſhua* xxiv. 17. *To which are added, Specimens of ſhort Prayers, &c. By William Dalrymple, D. D. one of the Miniſters of Ayr.* Printed at Kilmarnock, and ſold by J. Wilſon. 8vo. 2s. 1787.

AMONG the numerous attempts that have been made to ſhake the foundations of religion, little has been urged againſt its utility as a civil inſtitution. The uſe of religious obligation, eſpecially to the vulgar, is indeed ſo obvious that we can ſcarcely conceive how a well-regulated ſtate could exiſt without it. For, without deep conviction of ſuch obligation, could there be any thing binding in oaths? any thing formidable, to a daring ſpirit, in capital puniſhment? or any ſufficient reſtraint on ſuicide? It is

> ——That the dread of ſomething after death,
> The undiſcover'd country, from whoſe bourne
> No traveller returns, puzzles the will;
> And makes us rather bear thoſe ills we have,
> Than fly to others that we know not of.

It is not only neceſſary for the good of ſociety that the vulgar ſhould be deeply impreſſed with religious ſentiments; it is neceſſary too that they ſhould be impreſſed with *proper* ſentiments. Yet this is a matter of which the rulers even of well-regulated communities do not ſeem to be ſufficiently aware. If men are taught that they are incapable of doing any thing acceptable to God Almighty; that, independent of any deed of theirs, they are from all eternity deſtined to heaven or hell; and that they are totally without choice of action in their conduct through life, but impelled by irreſiſtible neceſſity; can we expect any thing of them but inexertion, indolence, and the unlimited indulgence of their craving paſſions? If opinion has any influence whatever on action, we muſt expect that ſuch perſons will not be ſo active, ſo upright, ſo juſt, and ſo humane, as thoſe who are taught, and who believe, that they are capable not only of diſcerning, but of doing, right or wrong; accountable to the Supreme Being for every part of their behaviour; and to be rewarded or puniſhed hereafter according as they ſhall demean themſelves in a ſtate of probation.

Unfortunately, however, the inſtruction which the *vulgar* too frequently receive is of a very unedifying kind. They are taught that they can do nothing of themſelves; and that their conduct, whether

upright or otherwiſe, will have no effect whatever on their future condition. The manner, at leaſt, in which they are often inſtructed by their religious teachers, leads them to theſe concluſions. This is particularly the caſe in Scotland. Nor are ſuch doctrines confined to the pulpit, but are alſo poured out from the preſs. The little books of devotion which are ſold at a low price, and commonly read by perſons of inferior condition, are generally of this kind, and equally pernicious. Thus, as there are few of the Scottiſh peaſantry who cannot read, the impious and immoral doctrines which theſe ſyſtems of ſuperſtition contain are univerſally diſſeminated.

It is therefore much to be regretted that men of good ſenſe and genuine piety do not ſeriouſly employ themſelves in correcting ſuch abuſes. Small books of practical religion and rational devotion, written with plainneſs and perſpicuity, might be of great ſervice, and tend gradually, eſpecially with the riſing generation, to reſtrain or obviate the progreſs of a fanaticiſm not only abſurd and arrogant, but which has a manifeſt tendency to pervert the underſtanding, and corrupt the heart.

In this view we have received much ſatisfaction from the little volume before us. We do not ſay that it is written with elegance, nor with correctneſs of expreſſion; neither do we entirely approve of the author's plan or method. The model which he follows in the form of his devotional pieces, ſeems by no means worthy of imitation. Nor can we help remarking ſome affectation in his dedication and preface. If there is any thing in the thought or ſentiment which we would blame, it is that he ſeems to lay too much ſtreſs on the importance of *family-worſhip*. In other reſpects, both the ſermons and prayers are well calculated to promote religious improvement. They are plain and perſpicuous; they are pious, and even ardent; rational and moral.

Of our author's manner of preaching we give the following ſpecimen from the fourth ſermon on family-worſhip: "The chief objections," namely, to family-worſhip, "are the want of ability, and the want of time. As to the former, the want of ability, this, in certain great particulars belonging to the "religious ſervices of God in our houſe," cannot reaſonably be pretended. As education is now carried on with us, all, or moſt people, can read; if not the huſband, yet the wife; or if not the wife, yet the huſband. This anſwers one material point, the regular reading of the "ſacred ſcripture oracles." Begin with this as a ſolemn, daily, "ſpiritual meal" to your houſe; and I have not the leaſt fear but that modeſty itſelf will ſoon connect with it a godly pſalm, or hymn, or ſpiritual ſong. And in *each* of theſe you will be neceſſarily led to pray; for *each* of theſe *are* replete with exerciſes of that kind. And if you have not courage, or preſence of mind, for more, when young and inexperienced, why not take the help of thoſe who, like the pious Mr. Matthew Henry, have collected ſcripture petitions, praiſes, and thankſgivings, with humble acknowledgments of guilt, fitted to all ages, ſtations, and circumſtances?"

Of the devotional pieces we give the following ſpecimen: "Guard our haſty tongues from raſh and injurious judgments; and may we be careful

careful to caſt the beam out of our own eye before we find fault with the mote in *thoſe* of others. What thing ſoever we would that men ſhould do unto us, may we do even ſo unto them. And as not every one who ſaith unto thee, "Lord, Lord," ſhall be admitted into the kingdom of heaven, but he who doth the will of thee our Father who art in heaven, grant that we may ſerve thee in holineſs and righteouſneſs all the days of our life."

We ſhall only add, that, if the work ſhould be reprinted, the author ought to take great pains in correcting the language and compoſition; for, in theſe particulars, it is very faulty.

ART. 20. *A Collection of Pamphlets concerning the Poor; with Abſtracts of the Poor's-Rates, Expences of different Houſes of Induſtry, &c. and Obſervations by the Editor.* 4to. 6s. boards. Elliot and Co. London, 1787.

The preſent ſtate of the poor's laws is generally acknowledged to be extremely defective; and various propoſals for a reform have been ſubmitted to the public from different quarters. As the ſubject will probably ſoon come under the conſideration of parliament, every uſeful ſuggeſtion, relative to the improvement of thoſe laws, muſt be worthy of regard: and nothing can more effectually anſwer ſuch a deſign than a full view of what has been propoſed, at different times, for attaining that purpoſe, both ſo much deſired, and ſo neceſſary. The pamphlets contained in the collection before us are, 1. Some Propoſals for the employing of the Poor, eſpecially in and about the City of London. By the benevolent Thomas Firmin, the Friend of Archbiſhop Tillotſon; firſt printed in 1678.—2. Bread for the Poor; or, a Method of ſhewing how the Poor may be maintained and duly provided for in a far more plentiful, and yet cheaper Manner, than they now are. By R. D. Printed at Exeter, 1698.—3. Giving Alms no Charity. Addreſſed to the Parliament of England. By Daniel De Foe. Firſt printed in 1704.—4. A Letter to the Citizens of Glaſgow. Printed at Glaſgow in 1783.—5. Some Reflections on the Poor's-Rates, and ſome Tables, taken from the Abſtracts of the Returns of the Overſeers of the Poor, made to the Houſe of Commons in 1776.—6. A Specimen of Books for Accounts of Pariſh-Poor.

Theſe pamphlets contain much valuable information; which, if properly applied to a reviſal of the poor's-laws, would be productive of great advantage to the public.

## POLITICAL.

ART. 21. *A Scheme to pay off, in a few Years, the National Debt, by a Repeal of the Marriage-Act. Humbly and ſeriouſly hinted to the Legiſlatures of Great-Britain and Ireland, now in Par——t aſſembled.* 8vo. 1s. Dilly. London, 1787.

The ſcheme of this waggiſh financier is briefly as follows: that, in the marriage ceremony, inſtead of the clauſe, *until death do us part*, ſhall be inſerted, *for the term of one, two, three, four, or five years*, as the parties may agree; and that, for every regiſtering, a certain tax

shall be paid by each of them to the government. While there remains such an expedient of ways and means, and a thousand others *equally plausible*, let ominous politicians give over their idle dreams that the resources of Great-Britain are exhausted. If those of the author's be not so, the present, we think, is a very odd kind of push for a supply.

ART. 22. *Sentiments on the Interests of Great-Britain; with Thoughts on the Politics of France, and on the Accession of the Elector of Hanover to the German League.* 8vo. 2s. Robson. London, 1787.

This author takes a view of the political interests of the several nations of Europe, respecting which his opinions are, in general, conformable to just observation. He is an avowed enemy to the commercial treaty with France, upon the presumption that it will increase the naval power of our rivals, encourage luxury, and corrupt and enervate the people. With regard to the first of these charges, however, he ought to consider that it will increase our own naval power in proportion. Its supposed bad effects upon the morals and the health of the people, are by no means a necessary consequence; and it deserves to be remarked, that he makes no allowance for the increase of industry, which must prove one of the most certain and most advantageous effects of the treaty. His suspicions of the perfidious designs of France can only be verified or disproved by future events; but there needs not that criterion to pronounce that his whimsical speculations, relative to the embarrassment of his majesty as Elector of Hanover, are void of all probable, and even all possible, foundation. To specify his frivolous notions on this subject might excite the ridicule, but cannot increase the satisfaction, of our readers.

ART. 23. *Complete Compendium of the Militia Laws of England and Wales; being an Abstract of an Act of the last Session of Parliament, entitled, An Act for amending and reducing into one Act of Parliament the Laws respecting the Militia. By a Gentleman of the Inner-Temple.* 12mo. 1s. Ridgway. London, 1787.

This abstract appears to be made with care, and will be found useful to all who have any concern in the militia service.

## MISCELLANEOUS.

ART. 24. *The Village of Martindale; a Novel. In Two Volumes.* 12mo. 5s. Lane. London, 1787.

The little essay before us is superior to the common run of novels. The style, though it cannot boast of any high degree of energy or polish, is fluent, easy, and not illiterate. The incidents are trifling; they never reach to the pathetic, nor can they often lay claim to a natural vein of comic humour. It is not always easy to pronounce of performances of this description, whether they are to be regarded as the unbending of a man of parts, or as the master production of a trite and uninventive mind. At first we were inclined to think of the

the Village of Martindale that it belonged to the former of these cliffes; but the author, in his preface, talks of his work in so assuming a tone, and piques himself so much upon the invention of characters, that are in reality paltry, frivolous, and abortive, that we are disposed to give him credit for his sincerity, and to take it for granted that he has done his best.

ART. 25. *The Widow's Vow, a Farce, in Two Acts; as it is acted at the Theatre-Royal, Hay-Market.* 8vo. 1s. Robinsons. London, 1786.

It has often been asserted to be one of the essential constituents of farce, that it should continually verge towards the extravagant and improbable. If this be true, the Widow's Vow presents us with an admirable praxis upon the rules, and bears the unequivocal features of a legitimate composition. The heroine having made a vow not to marry, or even to see a man, except those who form a part of her own family, is imposed upon by the introduction of a pretender to her person, whom she is made to believe to be a woman in disguise. The lover, in the mean time, is not in the secret of the imposition, which is carried on in his favour by a sister. He of course is extremely embarrassed with the idea of being taken for a female; and, as he is supposed to have a dash of the effeminate in his composition, resents it as a premeditated insult upon his carriage and manners. All this we have seen before: and, though the imagination scarcely exists that can fancy it to pass in real life, we recollect that it is farce; and this is an answer to every objection. In what follows, the author oversteps the modesty of her competitors, and we see her "rise to faults true critics dare not mend." In the conclusion of the piece the lover is provoked beyond bearing, and at length draws his sword, blusters and hectors at a terrible rate, and humbles the bragging cowardice of the uncle of his mistress. Immediately the lady, though she acknowledges that she should "faint at the sight of a man," abruptly offers to marry the hero, and confirms her proposal with an oath. How happens this, Mrs. Inchbald? Why to be sure it is a little unexpected; but she was within two pages of the end of her farce; and you know every piece must conclude with a reconciliation and a marriage. To conclude, we cannot discover in the Widow's Vow any of that well-imagined humour, or those exquisite strokes of wit, which should compensate for such a mass of absurdities, and excite sensations of pleasure and delight, at the same time that we curse the source of our mirth.

ART. 26. *The Fool, a Farce, in Two Acts; as performed at the Theatre-Royal, Covent-Garden. By Edward Topham, Esq.* 8vo. 1s. Strahan. London, 1786.

A mass of absurd improbability; in which the author, understanding that his favourite actress was happy in personating characters of weak and credulous simplicity, was determined to make a fool the heroine of his piece, without caring, or without knowing, how to do so, but by violating the laws of nature and common-sense. As a specimen,

equal to any thing else in the performance, we will transcribe the concluding lines:

> 'Learn hence, ye fair, whatever charms you boast,
> The gaze of bowing crowds—the public toast;
> That, outward forms of pageantry once past,
> The heart, when wearied, must come home at last;
> There should the woman reign, there shew her power,
> To charm with pleasantry [i. e. *with wit and drollery*] the private hour;
> Her lord, the *lord of all*, should be her pride.'

It is pity Mr. Topham did not explain to us who is the person intended by the phrase, the "Lord of all." We have heard it appropriated to God, the creator of the world; and perhaps the author intended that his favourite she, the model of wives, should be a methodist. In any other construction the phrase has no sense at all. But to proceed,

> 'Her lord, the lord of all, should be her pride—
> Her joy—her family—her calm fireside.
> O! may ye all these blest endearments prove,
> And fashion sanctify domestic love.'

ART. 27. *A very plain State of the Case; or, the Royalty-Theatre versus the Theatres Royal. Respectfully inscribed to the Right Honourable the Earl of Salisbury, Lord-Chamberlain of England.* 8vo. 1s. 6d. Murray. London, 1787.

To review this performance, in the style of its author, we should say, "the pamphlet we see nothing in, his subject the writer knows little about, and his arguments we suspect nobody will care twopence for."

ART. 28. *Concise Observations on the Nature of our common Food, so far as it tends to promote or injure Health; with Remarks on Water, Bread, Meat, Cheese, Butter, Milk, Wine, Punch, Beer, Coffee, Tea, Sugar, &c. By a Gentleman of the Faculty.* 8vo. 1s. Wilkie. London, 1787.

These observations contain nothing new; but are, in general, conformable to experience, and may prove of some use to valetudinarians in directing the choice of their diet.

ART. 29. *Reports of the Humane Society, instituted in the Year* 1774, *for the Recovery of Persons apparently drowned, for the Years* 1785 *and* 1786. 8vo. Dodsley. London, 1787.

The restoring of the vital motions in persons apparently drowned, was, until of late years, a problem deemed impracticable by all the efforts of human ingenuity. But repeated experience has at length clearly evinced the fallacy of this opinion, and given rise to an institution which does honour to the humanity of the age. Every year affords additional proof of the public benefit and happiness resulting from

from the laudable encouragement of the resuscitating art by the benevolent contributions, and industrious exertions, of the Humane Society. In consequence of the activity excited by the rewards of this institution, it appears, from the Reports now before us, that, in 1785, out of 117 persons drowned, fifteen were recovered by the means of medical assistance, and fifty-five without it. In 1786, out of 114, fourteen were recovered by medical aid, and forty-three without it. In these two years, therefore, the number of persons recovered amounts to no less than 127. When we take into consideration not only the civil, but the moral and religious advantages resulting, in many cases, from the institution of the Humane Society, we must acknowledge that it merits great praise, and that the promoters of it have performed an act of utility to the public. Among the first and most zealous abettors of this institution, we cannot omit mentioning the name of the register, Dr. Hawes; who, in an appendix to these Reports, makes some observations on premature death, occasioned by the abuse of spirituous liquors.

ART. 30. *A Reply to Dr. Berkenhout's Dedication to each individual Apothecary in England. (Prefixed to his Symptomatology). By Somebody, who is a Lover of Candour.* 8vo. 1s. Rivingtons. London, 1787.

Dr. Berkenhout, having urged a general charge of ignorance against the tribe of apothecaries, this author endeavours to repel the accusation, as no less injurious than indiscriminate; and, as a proof that his own education at least has not been deficient, he has sprinkled his remonstrance with a few inconsiderable scraps of Latin. How far this expedient will operate with Dr. Berkenhout, it is not difficult to determine; but it is certainly more liberal than the vulgar one of threatening the terrors of the *pestle*.

ART. 31. *Syllabus; or, General Heads of a Course of Lectures on the Theory and Practice of Midwifery, &c. By John Leake, M. D.* 8vo. 1s. Murray. London, 1787.

This Syllabus recites the general contents of twenty-two lectures, which comprise the author's entire course relative to the obstetrical art. It appears, that the several methods of assisting in difficult and preternatural labours, will not only be described according to the most approved modern practice, but distinctly shewn by artificial representations of each case, on machines of a new construction. But what confers peculiar advantage on this gentleman's pupils is, the opportunity they have of operating, in real labours, at the Westminster Lying-in-Hospital. Subjoined to the Syllabus are some complimentary letters to Dr. Leake from eminent accoucheurs on the continent, particularly Alphonsus Le Roy.

ART.

ART. 32. *A Panegyric on Great-Britain; in Imitation of the Funeral Orations of the Ancients. By Edward Hankin, A. M.* 8vo. 1s. Hookham. London, 1787.

This author celebrates Great-Britain for its ſuperiority in point of conſtitution, climate, the temperament of the inhabitants, and other circumſtances. The Panegyric, though in ſome places partial, is in general well-founded, and concludes with an admonition to preſerve inviolable the rights of a country ſo much diſtinguiſhed for the bleſſings it enjoys.

ART. 33. *The Curſe of Sentiment.* 2 vols. 5s. ſewed. Robinſons. London, 1787.

The ſtory in this production is ſaid to be founded in truth; but, in ſeveral parts, it is probably embelliſhed with fiction. We meet not with much novelty in the narrative, which, however, by affecting the heart, both with incident and ſentiment, is rendered extremely intereſting. After all, it may be conſidered as tender rather than moral; and, like a tragedy injudiciouſly conducted, excites terror and commiſeration, without inſpiring proportionable impreſſions of virtue.

ART. 34. *The Highlanders; a Poem. By the Rev. L. Booker.* 4to. Printed by J. Weſt, Stourbridge. 1787.

It has long been the remark of criticiſm, that, in modern times, the efforts of the muſe can ſeldom reach beyond mediocrity. The *ars poetica* ſeems to have yielded to the ſerious diſquiſitions of philoſophy and the more ſolid reſearches of ſcience. Amidſt the dearth, therefore, of poetical merit, when the candid eye of criticiſm glances at a production that even advances a little way beyond mediocrity, it is inclined to dwell upon it with a degree of ſatisfaction and applauſe. The little poem now before us, the offspring of the Rev. Mr. Booker's muſe, we have peruſed with a conſiderable degree of pleaſure. It is picturesque and pathetic; and, though the execution may not altogether do equal honour to his head that the motives which inſpired it may to his heart, yet, in a production of this nature, dictated by the warm feelings of philanthropy, inaccuracies and imperfections will, by the generous mind, be obliterated in the ſigh which the ſcenes he exhibits cannot fail to produce. The performance is ornamented with an engraved title-page.

ART. 35. *A Treatiſe on Elementary Air. By Hamilton Kelſo.* 8vo. 1s. London, 1787.

Dr. Kelſo delivers an ingenious hypothetical account of the nature and effects of elementary air; but, while he derives his principles and obſervations from theory, we ſhould wiſh to ſee him likewiſe confirm them by the teſt of experiment.

ART.

ART. 36. *Weſt-Indian Eclogues.* 4to. 2s. Lowndes. London, 1787.

Theſe eclogues are four in number, viz. Morning, Evening, Noon, and Midnight. The perſons introduced are unfortunate negroes, who, having been carried away forcibly from their native ſhores, are dragging on their miſerable lives in all the horrors of ſlavery. They are repreſented as either bewailing their wretched ſtate, or planning the deſtruction of their tyrants. The ſeveral eclogues are written in a natural ſtrain of poetry, beautifully enriched with local images and alluſions, and highly deſcriptive of the characters and ſentiments of the ſable race of mankind. They diſcover ſuch a degree of genius as we have never before ſeen employed on the ſubject of ſlavery.

ART. 37. *Diamond Cut Diamond, a Comedy, in Two Acts; tranſlated from the French of Guerre Ouverte, ou Ruſe Contre Ruſe. By Lady W.* [*Wallace*]. 8vo. 1s. Debrett. London, 1787.

This comedy ſeems to be a literal tranſlation, and is not ill adapted to the entertainment of an audience; to which it has the additional recommendation of not tiring by prolixity.

ART. 38. *Thoughts on the Education of Daughters; with Reflections on Female Conduct in the more important Duties of Life. By Mary Wollſtonecraft.* Small 8vo. 2s. Johnſon. London, 1787.

Theſe thoughts are employed on various important ſituations and incidents in the ordinary life of females, and are, in general, dictated with great judgment. Mrs. Wollſtonecraft appears to have reflected maturely on her ſubject; ſhe writes with a deciſion which nothing but attentive obſervation could inſpire; and, while her manner gives authority, her good ſenſe adds irreſiſtible weight to almoſt all her precepts and remarks. We would therefore recommend theſe Thoughts as worthy the attention of thoſe who are more immediately concerned in the education of young ladies.

ART. 39. *Victoria; a Novel. The Characters taken from real Life, and calculated to improve the Morals of the Female Sex, by impreſſing them with a juſt Senſe of the Merits of Filial Piety. By Suſannah Haſwell.* 2 vols. 12mo. 5s. ſewed. Bew. London, 1787.

The deſign of the authoreſs is to inculcate filial piety, which ſhe recommends in a variety of tales, pathetic, and well adapted to the purpoſe. When the nature of the production is ſuch, and the execution, on the whole, deſerving of approbation, it would be invidious to remark any uneſſential blemiſhes in the characters or conduct of the fable.

*For the* ENGLISH REVIEW.

# NATIONAL AFFAIRS

## For OCTOBER 1787.

### PROSPECT OF WAR, WITH HINTS FOR CONDUCTING IT.

UPON the concluſion of the American war in 1783 there appeared to be good grounds for expecting every where a long and general peace. A paſſion for commerce, a ſpirit of calculation, attention to the balance of political power, the progreſs of humanity and philoſophy, even the improvements in the art of war; all theſe ſeemed to lay no ſlight foundation for indulging a hope that the two leading nations in Europe, no longer competitors for American territory, and both ſenſible of the permanent advantages of trade, manufactures, and general induſtry, would ſit down together in peace, and cooperate, with ſincerity and good faith, for the mutual advantages of both empires, according to a treaty ratified for that purpoſe.

Events, however, have ſufficiently proved how little we are able to penetrate into futurity. At no period was there ever greater reaſon to apprehend a general war than the preſent;—the MILLENNIUM, the ſpeedy approach of which was plainly aſſumed as a lemma in the plan that has been adopted for the reduction of our national debt, ſeems yet to be at a great diſtance. Two millions* ſterling, expended to repreſs French ambition, proclaim the neceſſity of our exertions, in ſome way or other, in order to ſecure public tranquillity by reducing that power by which it is diſturbed.

Public appearances juſtify the opinion, under which this country has riſen to its higheſt proſperity and glory, that Gallic ambition is inveterate and incurable; that it appears in various forms, now in the field of battle, and now in negociations and treaties of peace. In England,

* This ſum, the intereſt of which muſt be made up by new taxes, has been already expended on our preſent naval and military preparations.

and

and in all free commercial countries, where there are objects dearer than military glory, war is the means, and the end peace. In France, on the contrary, peace is only the means, the end is war and extended power. It would be otherwiſe in the French monarchy were the people admitted to a ſhare in the government. Commercial advantages, and ſecurity of property, would ſucceed to a blind and ſlaviſh reverence for an hereditay, and therefore, not unfrequently, a weak monarch. The public councils of the nation would be more under the influence of good faith. Their neighbours might enter into commercial treaties with them on principles of mutual advantage; and general tranquillity might be preſerved.

If this be ſo, what intereſt ought not Great-Britain, and the few free ſtates that remain in Europe, to take in that ſpirit of liberty which has been prevailing for ſome time in France, and which muſt one day burſt forth into an unquenchable flame? The court of Verſailles has undoubtedly departed from the conſtitution of the monarchy, whoſe firſt law is that of ſelf-preſervation, when it adopted meaſures that could not but tend to revive ideas of aſſemblies of the ſtates, and the privilege of ſubjects being taxed by their own conſent. The light of ſcience, and the expanding ſpirit of liberty, have united the minds of men in the French monarchy in a ſyſtem of opinions and views diametrically oppoſite to thoſe on which the exiſtence of the monarchy depends. This ſpirit we ought, by all means, to cheriſh. Princes and ſtates formerly placed their intereſt and their glory in taking a ſide in religious diſputes; and the nations of Europe were divided between the king of Navarre, and the catholic league governed by the princes of the houſe of Guiſe. As Queen Elizabeth ſupported Henry the Fourth of France in this conteſt, ſo it is our intereſt, and, if there be room for ſuch a term in politics, it is our DUTY to ſupport the friends of liberty in France, and to effect, in their favour, ſuch a revolution in government as may reſtore freedom to them, and confidence and ſecurity to us.

The parliament of Paris has, indeed, been baniſhed from that capital, but was ſuddenly recalled. This laſt circumſtance infallibly proves that the king is afraid to oppoſe a royal edict to the general voice of his people, which is able to render itſelf audible, even without thoſe forms which obtain in free conſtitutions. One conceſſion, in all political diſputes, uniformly produces another; the recall of the parliament

parliament from Troyes is the undoubted forerunner of other conceſſions to the partizans of freedom.

That plain honeſty is the beſt policy between man and man, is grown into a proverb; and nothing can be more certain. This maxim would hold equally true with regard to nations, if they had reſpect, not to temporary advantages and falſe glory, but to the happineſs of individuals, and the permanency of government. What has the court of France gained by her late intrigues? General ſuſpicion, and the deteſtation of other nations. If the principles of human nature remain the ſame in the United Provinces as in other countries, the Hollanders muſt hate the French with a perfect hatred.

TURKS.

The Turks too, it is ſaid, begin to be ſenſible of the perfidy of their Gallic allies. The latter have liſtened, as is generally believed, to a plan of the Empreſs of Ruſſia for expelling the former from Europe, and partitioning their territories to Ruſſia, Auſtria, and the two great branches of the houſe of Bourbon. The ſhare expected by France in this wreck, is the kingdom of Egypt; the poſſeſſion of which would render her the firſt commercial and maritime power in the world, and beyond all poſſibility of competition. A jealouſy of the politics of France has, for this reaſon, it is ſaid, taken place in Sweden, Denmark, and the ſtates of Italy. It ſeems indeed probable, as we have uniformly obſerved, that a triple partitioning alliance among the Ruſſians, Imperialiſts, French and Spaniards, is the juſt ſolution of ſeveral appearances in the political hemiſphere, which ſeem to be otherwiſe inexplicable. And hence it follows as a direct corollary, that the moſt natural ally of Great-Britain, in the preſent juncture of affairs, is the Grand Signior. The Ruſſian and Turkiſh war muſt, in its progreſs and conſequences, involve all the great nations of Europe. If the Ruſſians, the Auſtrians, and the French, are ſuffered to make a partition of Poland and the ſhores of the Mediterranean and Red ſeas, what is there left in Europe to oppoſe to this three-headed monſter?

GREAT-BRITAIN.

The preſent criſis is moſt delicate and important to Great-Britain; a nation which has moſt to loſe if an overbearing power ſhould be eſtabliſhed, firſt in three, afterwards

terwards in two, and laſtly in one monarchy, on the continent; and to which other nations, till our late commercial treaty, naturally looked up for alliance and protection. In the preſent enlightened and refined period, when policy is more profound than formerly, and the ſhafts of war are wielded at a greater diſtance, it is neceſſary for every nation to call to the public councils, men, not only honeſt and active, but endowed with enlightened underſtandings, with ſublimity of views, and extent of invention. Happily theſe talents are not often found in conjunction with ſordid and ſelfiſh paſſions, nor with diſpoſitions from which a vigilant people have much danger to apprehend. But, were it otherwiſe, and that talents for conducting the ſtate veſſel between Scylla and Charybdis were no where to be found but in union with ſome failings and imperfections; even in this caſe it is neceſſary to call in the aid of tranſcendent abilities, in order that new and bold expedients may be adopted, and in which more is neceſſary to the conduct of adminiſtration than the poſſeſſing of popular or royal favour, or an acquaintance with the common *routine* of buſineſs and forms of government. The uſe of fire-arms may be attended with danger to thoſe who employ them; yet who will affirm that they are, for that reaſon, to be laid aſide, when we have determined either to attack or to defend ourſelves againſt our enemies? Abſolute monarchs eaſily command, on any emergency, whatever genius or ability is to be found in their dominions. The popular currents of paſſion, and the factious intrigues that ſometimes elevate the weak and the worthleſs to places of power and truſt, are among the defects and diſadvantages of free governments.

## HOLLAND.

If the Pruſſians ſhould demand exorbitant charges, or, to ſpeak plainer, inſiſt for an exorbitant ranſom from the citizens of Amſterdam, this conduct may, indeed, bring an odium on the cauſe of the Prince of Orange: yet it does not follow that ſuch a ranſom will not be demanded. Self-intereſt is a ſtronger principle with the Pruſſians than a regard to the intereſts and honour of the family of Orange. The treaſures amaſſed by the late king of Pruſſia teach his ſucceſſor, who adopts his maxims and imitates his example, the advantage of more. If the Pruſſian army ſhould quit a city which has thirty millions depoſited in the vaults of the

the senate-house, without a handsome premium, they would exhibit an instance of moderation not to be paralleled in history. The people of Great-Britain would have no cause of regret if the old-fashioned method of a war sustaining itself were revived, to a certain extent, by their own commanders and statesmen. Whether are the French or the English to pay the two millions which we have already incurred by our present military preparations? This is a grand question, that will first occupy our senators at the approaching

MEETING OF PARLIAMENT.

Either there was a strong necessity for our preparations, or there was not. If there was, what blow has been struck? what advantages gained by us, or nerve of power unstrung to the enemy, that may secure us against the threatened danger in future? If no danger either existed, or now exists, why subject the nation to enormous and unnecessary expences? But this will not be alledged; and it will doubtless be urged by government that the preparations were necessary to anticipate the hostilities meditated against us, as ally to the Prince of Orange. And here the question stated above recurs; What advantages have been gained that may secure us against the threatened danger in future? If nothing of this kind has been yet gained, something must certainly be *intended*; war therefore, though suspended for a little, seems to be inevitable.

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## ERRATUM.

Page 261, *for* membrane *read* incumbrance

† M. de Calonne's "Requête au Roy" *is not neglected, and will be particularly attended to.*

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*** *Communications for* THE ENGLISH REVIEW *are requested to be sent to* Mr. MURRAY, No. 32, Fleet-street, London; *where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

THE

# ENGLISH REVIEW,

## For NOVEMBER 1787.

ART. I. *A Defence of the Conſtitutions of Government of the United States of America. By John Adams, LL.D. and a Member of the Academy of Arts and Sciences at Boſton.* 8vo. 5s. boards. Dilly. London, 1787.

THE American revolution has produced many theories and ſpeculations on government and politics. Legiſlators have ſtarted up in every part of Europe and America who wiſhed to give laws to the new world, and to change the chaos of American anarchy into a regular and orderly ſyſtem. It is much to be doubted, however, whether ſpeculative politicians are fit to direct the affairs of men, or the lucubrations of the cloſet to form the model of public life. The moſt chimerical ſyſtems of legiſlation have been adopted and recommended by men of uncommon genius and extenſive learning. The dreams and viſions of Plato and Sir Thomas More, and even of Milton and Locke, are, in many parts, as wild and eccentric as the ravings of Bedlam. A philoſopher may make ſucceſsful experiments on air and electricity, may excel in algebraical calculations, may wander in the mazes of metaphyſics, without being bewildered; nay, he may defend the principles of liberty and the rights of mankind with great abilities and much ſucceſs; and, after all, when called upon to produce a plan of legiſlation, he may aſtoniſh the world with the aberrations of intellect

and the vagaries of fancy. Mr. Locke, in 1663, was employed to compoſe a code of legiſlation for Carolina; with one ſtroke of his pen he committed the whole authority, legiſlative and executive, to the eight proprietors of the province. By this new oligarchical ſovereignty he created at once three orders of nobility; barons with twelve thouſand acres of land; caciques with twenty-four thouſand; and landgraves with eighty thouſand. Subjects were wanting to this ill-modelled government, the colony decayed, and the ſyſtem of the philoſopher periſhed in its abſurdity.

Three writers in Europe, of abilities and reputation, M. Turgot, the Abbé de Mably, and Dr. Price, have turned their attention to the political conſtitutions of the United States of America, and have publiſhed to the world their ſpeculations and their criticiſms. Notwithſtanding the pure intentions of the authors, the experience in public affairs acquired by one of them *, and the ample information concerning the nature of man and the ſcience of government poſſeſſed by all, many ſentiments occur in their works which it will be difficult to reconcile to reaſon, experience, the conſtitution of human nature, and the firſt principles of policy adopted by all enlightened nations, whether ancient or modern. M. Turgot, in his letter to Dr. Price, acknowledges "that he is not ſatisfied with the conſtitutions "that have hitherto been formed for the different ſtates of "America." He obſerves "that, by moſt of them, the "cuſtoms of England have been imitated, without any "particular motive. Inſtead of collecting all authority into "one centre, that of the nation, they have eſtabliſhed dif-"ferent bodies; a body of repreſentatives, a council, and "a governor; becauſe there is in England a houſe of com-"mons, a houſe of lords, and a king. They endeavour to "balance theſe different powers, as if this equilibrium, "which in England may be a neceſſary check to the "enormous influence of royalty, could be of any uſe in "republics founded upon the equality of all the citizens; "and as if eſtabliſhing different orders of men was not a "ſource of diviſions and diſputes."

From the commencement of the revolution in America there has been a party in every ſtate which entertained ſentiments ſimilar to thoſe of M. Turgot. Two or three of them have eſtabliſhed governments upon his principle; and propoſals have been made in ſeveral ſtates of America to

* M. Turgot.

depoſe

depoſe the governor and ſenate as uſeleſs and expenſive branches of the conſtitution. As the opinion of M. Turgot contributed to excite theſe diſcontents among the people, Mr. Adams held it a political and moral duty to examine his theory at great length; to call the experience of paſt ages to enlighten the preſent; and, from a wide and extended view of human affairs, to mark and aſcertain thoſe principles of legiſlation and government which give order, ſucceſs, ſtability, and duration to political eſtabliſhments and to civil ſociety. The ſubject is certainly one of the moſt intereſting that can engage the ſpeculation or prompt the deciſion of men. What combination of powers in ſociety, or what form of government, is moſt likely to ſecure the eſtabliſhment, and the impartial execution, of good and equal laws, ſo that the citizens may enjoy the benefit of them, and confide in their perpetuity, is an inquiry that equally concerns the philoſopher and the citizen; for, whether the end of man, in this ſtage of exiſtence, be enjoyment or improvement, or both, it can never be attained ſo well in a bad government as a good one.

The great and leading idea which runs through the ingenious and learned work of Mr. Adams is, that a mixture of the three powers, the regal, the ariſtocratical, and the democratical, properly balanced, compoſes the moſt perfect form of government, and ſecures the greateſt degree of happineſs to the greateſt number of individuals. This policy, indeed, appears to be the inſtitution of nature. Vitruvius diſcovered the rudiments of architecture in the conſtruction of a ruſtic cabbin; and the hiſtorian or philoſopher may trace the origin of the three powers in political ſociety in the rude governments of ſavage tribes. Every nation in North-America has a king, a ſenate, and an aſſembly of the people. The royal office is elective, but it is for life; the ſachems form the ordinary council, in which all the national affairs are deliberated and diſcuſſed; but, on great occaſions, ſuch as declaring war, the king and ſachems convoke a national aſſembly, and, after a ſolemn ſacrifice, communicate their reſolution to the people. Thoſe who approve of the war, partake the ſacrifice, throw the hatchet into a tree, after the example of the king, and join in the ſubſequent war-ſongs and dances, as a mark of their concurrence with the expedition. A ſimilar form of policy prevailed among the ancient Greeks. "It is eaſy to obſerve from Homer," ſays Ariſtotle, "that the ancient governments of Greece "were limited; the king propoſed to the aſſembly of the "people what beforehand had been concerted and reſolved in

" the council of the chiefs." The political inſtitutions of our German anceſtors were formed on the ſame principle. " *De minoribus rebus*," ſays Tacitus, " *principes conſultant*, " *de majoribus omnes*; *ita tamen ut ea quoque, quorum penes* " *plebem arbitrum eſt, apud principes prætractentur* *."

Among the ancients, the ſame Tacitus extols the form of government in which there is a chief or leader, a ſenate, and a popular aſſembly, though he doubts of its practicability and duration. " *Cunctas nationes, et urbes, populus aut* " *priores, aut ſinguli, regunt. Delecta ex his et conſtituta* " *reipublicæ forma, laudari facilius quam inveniri; vel ſi* " *evenit, haud diuturna eſſe poteſt* †." Cicero is decided in giving the ſame preference: " *Statuo eſſe optime conſtitutam* " *rempublicam, quæ ex tribus generibus illis, regali, optimo et* " *populari, modice confuſa* ‡." Polybius and Dionyſius of Halicarnaſſus give their teſtimony to the ſame doctrine, and affirm that the moſt perfect form of government is that which conſiſts of an equal mixture of monarchy, ariſtocracy, and democracy.

The obſervation of M. Turgot, that " the cuſtoms of " England are imitated in moſt of the new conſtitutions in " America, without any particular motive," is ſhewn by Mr. Adams to be without foundation. Suppoſing that the Engliſh cuſtoms were merely indifferent, the people by their birth, education, and habits, were familiarly attached to them; and this ſurely was a particular motive for their preſervation, rather than endanger the public tranquillity or unanimity by renouncing them. A diviſion of power was adopted by the ſtates, conſiſting of a body of repreſentatives, a council, and a governor, not becauſe the legiſlature in England conſiſted of three branches, a houſe of commons, a houſe of lords, and a king, but becauſe their own aſſemblies had been ſo conſtituted from time immemorial; and beſides their attachment from habit, the concluſions of reaſon led them to the conviction that it was founded in nature, and conducive to public good.

Our author next examines the opinion of M. Turgot, " that an aſſembly of repreſentatives ſhould be choſen by " the nation, and veſted with all the powers of government; " and that this aſſembly, being the centre in which all au- " thority is collected, ſhall be virtually deemed the na-

* Some editions read " *pertractentur*," which loſes the idea of Tacitus altogether.

† Annal. lib. iv. ‡ Cicer. Fragm. de Republicâ.

" tion."

" tion," To ſtate the conſequences, and expoſe the abſurdity of this opinion, Mr. Adams takes a brief but comprehenſive view of all thoſe countries in Europe in which the government may be called republican; and from this ſurvey demonſtrates the neceſſity of different orders in a ſtate, and of an equilibrium between them. His reflections in the twenty-third letter are enlightened, ſpirited, and manly:

'As we have taken a curſory view of thoſe countries in Europe where the government may be called, in any reaſonable conſtruction of the word, republican, let us now pauſe a few moments, and reflect upon what we have ſeen.

'Among every people, and in every ſpecies of republics, we have conſtantly found a firſt magiſtrate, a head; a chief, under various denominations, indeed, and with different degrees of authority, with the title of ſtadtholder, burgomaſter, avoyer, doge, conſalloniero, preſident, ſyndick, mayor, alcalde, capitaneo, governor, or king; in every nation we have met with a diſtinguiſhed officer: if there is no example in any free government any more than in thoſe which are not free, of a ſociety without a principal perſonage, we may fairly conclude that the body politic cannot ſubſiſt without one any more than the animal body without a head. If M. Turgot had made any diſcovery which had eſcaped the penetration of all the legiſlators and philoſophers who had lived before him, he ought at leaſt to have communicated it to the world for their improvement; but as he has never hinted at any ſuch invention, we may ſafely conclude that he had none; and therefore, that the Americans are not juſtly liable to cenſures for inſtituting governors.

'In every form of government we have ſeen a ſenate, or little council; a compoſition generally of thoſe officers of ſtate who have the moſt experience and power, and a few other members ſelected from the higheſt ranks and moſt illuſtrious reputations. On theſe leſſer councils, with the firſt magiſtrate at their head, generally reſts the principal burden of adminiſtration, a ſhare in the legiſlative as well as executive and judicial authority of government. The admiſſion of ſuch ſenates to a participation of theſe three kinds of power has been generally obſerved to produce in the minds of their members an ardent ariſtocratical ambition, graſping equally at the prerogatives of the firſt magiſtrate, and the privileges of the people, and ending in the nobility of a few families, and a tyrannical oligarchy: but in thoſe ſtates where the ſenates have been debarred from all executive power, and confined to the legiſlative, they have been obſerved to be firm barriers againſt the encroachments of the crown, and often great ſupporters of the liberties of the people. The Americans then, who have carefully confined their ſenates to the legiſlative power, have done wiſely in adopting them.

'We have ſeen, in every inſtance, another and a larger aſſembly, compoſed of the body of the people, in ſome little ſtates; of repreſentatives choſen by the people in others; of members appointed by the ſenates, and ſuppoſed to repreſent the people, in a third ſort; and of

perſons appointed by themſelves or the ſenate, in certain ariſtocracies, to prevent them from becoming oligarchies. The Americans then, whoſe aſſemblies are the moſt adequate, proportional, and equitable repreſentations of the people that are known in the world, will not be thought erroneous in appointing houſes of repreſentatives.

'In every republic, in the ſmalleſt and moſt popular, in the larger and more ariſtocratical, as well as in the largeſt and moſt monarchical, we have obſerved a multitude of curious and ingenious inventions to balance, in their turn, all thoſe powers, to check the paſſions peculiar to them, and to control them from ruſhing into thoſe exorbitancies to which they are moſt addicted; the Americans will then be no longer cenſured for endeavouring to introduce an equilibrium, which is much more profoundly meditated, and much more effectual for the protection of the laws, than any we have ſeen, except in England: we may even queſtion whether that is an exception.

'In every country we have found a variety of orders, with very great diſtinctions. In America there are different orders of offices, but none of men; out of office all men are of the ſame ſpecies, and of one blood; there is neither a greater nor a leſſer nobility. Why then are they accuſed of eſtabliſhing different orders of men? To our inexpreſſible mortification we muſt have remarked that the people have preſerved a ſhare of power, or an exiſtence in the government, in no country out of England, except upon the tops of a few inacceſſible mountains, among rocks and precipices, in territories ſo narrow that you may ſpan them with an hand's breadth; where, living unenvied, in extreme poverty, chiefly upon paſturage, deſtitute of manufactures and commerce, they ſtill exhibit the moſt charming picture of life, and the moſt dignified character of human nature.

'Wherever we have ſeen a territory ſomewhat larger, arts and ſciences more cultivated, commerce flouriſhing, or even agriculture improved to any great degree, an ariſtocracy has riſen up in a courſe of time, conſiſting of a few rich and honourable families, who have united with each other againſt both the people and the firſt magiſtrate; wreſted from the former, by art and by force, all their participation in the government, and even inſpired them with ſo mean an eſteem of themſelves, and ſo deep a veneration and ſtrong attachment to their rulers, as to believe and confeſs them a ſuperior order of beings.

'We have ſeen theſe noble families, although neceſſitated to have a head, extremely jealous of his influence, anxious to reduce his power, and conſtrain him to as near a level with themſelves as poſſible, always endeavouring to eſtabliſh a rotation, by which they may all equally in turn be entitled to the preeminence, and equally anxious to preſerve to themſelves as large a ſhare of power as poſſible in the executive and judicial, as well as the legiſlative departments of the ſtate.

'Theſe patrician families have alſo appeared, in every inſtance, to be equally jealous of each other, and to have contrived, by blending lot and choice, by mixing various bodies in the elections to the ſame offices, and even by the horrors of an inquiſition, to guard againſt the ſin that ſo eaſily beſets them, of being wholly influenced and governed by a junto or oligarchy of a few among themſelves.

'We

'We have ſeen no one government in which is a diſtinct ſeparation of the legiſlative from the executive power, and of the judicial from both, or in which any attempt has been made to balance theſe powers with one another, or to form an equilibrium between the one, the few, and the many, for the purpoſe of enacting and executing equa laws, by common conſent, for the general intereſt, excepting in England.

'Shall we conclude, from theſe melancholy obſervations, that human nature is incapable of liberty; that no honeſt equality can be preſerved in ſociety; and that ſuch forcible cauſes are always at work as muſt reduce all men to a ſubmiſſion to deſpotiſm, monarchy, oligarchy, or ariſtocracy?

'By no means.—We have ſeen one of the firſt nations in Europe, poſſeſſed of ample and fertile territories at home, and extenſive dominions abroad, of a commerce with the whole world, immenſe wealth, and the greateſt naval power which ever belonged to any nation, who have ſtill preſerved the power of the people, by the equilibrium we are contending for, by the trial by jury, and by conſtantly refuſing a ſtanding army. The people of England alone, by preſerving their ſhare in the legiſlature, at the expence of the blood of heroes and patriots, have enabled their kings to curb the nobility, without giving him a ſtanding army.

'After all, let us compare every conſtitution we have ſeen with thoſe of the United States of America, and we ſhall have no reaſon to bluſh for our country; on the contrary, we ſhall feel the ſtrongeſt motives to fall upon our knees in gratitude to heaven for having been graciouſly pleaſed to give us birth and education in that country, and for having deſtined us to live under her laws! We ſhall have reaſon to exult, if we make our compariſon with England and the Engliſh conſtitution. Our people are undoubtedly ſovereign; all the landed and other property is in the hands of the citizens; not only their repreſentatives, but their ſenators and governors, are annually choſen; there are no hereditary titles, honours, offices, or diſtinctions; the legiſlative, executive, and judicial powers are carefully ſeparated from each other; the powers of the one, the few, and the many, are nicely balanced in their legiſlatures; trials by jury are preſerved in all their glory, and there is no ſtanding army; the habeas corpus is in full force; the preſs is the moſt free in the world; and, where all theſe circumſtances take place, it is unneceſſary to add, that the laws alone can govern.'

In the ſubſequent letters Mr. Adams contemplates, with a critical and philoſophic eye, the moſt celebrated ſtates and commonwealths of antiquity, Carthage, Athens, Achaia, Crete, Corinth, Argos, Thebes, Crotona, Sybaris, Locris, and Rome; and at the ſame time delivers the opinions of the celebrated ancient and modern writers concerning the principles of government in general, and theſe governments in particular. The reſult of his reſearches is favourable to that diviſion of power which the Engliſh and the Americans

have adopted, and which appears to reſt upon the authority, the experience, and the wiſdom of ages.

In the poſtſcript Mr. Adams favours the public with the copy of a letter which he ſent to the Abbé de Mably when he declared his intention of writing on the American revolution. The adventurous ſpirit of the French literati is well known; who, truſting to the verſatility of their talents, which is often great, and to the correct elegance of their language, which is univerſally read, preſume to write on all ſubjects, foreign and domeſtic, human and divine, on a very ſlender acquaintance. Our author's requeſt to the abbé to write upon American affairs was a piece of mere civility, and, as he informs us, "rather a deſire that he would not "*expoſe himſelf*, by attempting a hiſtory that he was altoge- "ther unprovided for, than any formal requeſt that he "ſhould write at all. We are obliged," continues Mr. Adams, "to any gentleman in Europe who favours us with "his thoughts; but, in general, the theory of government "is as well underſtood in America as it is in Europe; and "by great numbers of individuals is every thing, relating to "a free conſtitution, infinitely better comprehended than by "the Abbé de Mably or M. Turgot, amiable, learned, and "ingenious as they were."

The preface to this work contains many excellent and manly ſentiments, worthy of an ancient Greek or Roman. The following obſervations, which form a panegyric on the Engliſh as well as American conſtitution, will ſerve as a ſpecimen:

'It is become a kind of faſhion among writers to admit, as a maxim, that, if you could be always ſure of a wiſe, active, and virtuous prince, monarchy would be the beſt of governments. But this is ſo far from being admiſſible, that it will for ever remain true that a free government has a great advantage over a ſimple monarchy. The beſt and wiſeſt prince, by means of a freer communication with his people, and the greater opportunities to collect the beſt advice from the beſt of his ſubjects, would have an immenſe advantage in a free ſtate more than in a monarchy. A ſenate conſiſting of all that is moſt noble, wealthy, and able in the nation, with a right to counſel the crown at all times, is a check to miniſters, and a ſecurity againſt abuſes, that a body of nobles who never meet, and have no ſuch right, can never accompliſh. Another aſſembly, compoſed of repreſentatives choſen by the people in all parts, gives the whole nation free acceſs, and communicates all the wants, knowledge, projects, and wiſhes of the nation, to government; excites an emulation among all claſſes, removes complaints, redreſſes grievances, affords opportunities of exertion to genius, though in obſcurity, and gives full ſcope to all the faculties of man; opens a paſſage for every ſpeculation to the legiſlature, to adminiſtration,

and to the public: it gives an univerſal energy to the human character, in every part of the ſtate, which never can be obtained in a monarchy.

'There is a third particular which deſerves attention both from governments and people. The miniſters of ſtate, in a ſimple monarchy, can never know their friends from their enemies: cabals in ſecret undermine their influence, and blaſt their reputations. This occaſions a jealouſy ever anxious and irritated, which never thinks the government ſafe without an encouragement of informers and ſpies, throughout every part of the ſtate, who interrupt the tranquillity of private life, deſtroy the confidence of families in their own domeſtics and one another, and poiſon freedom in its ſweeteſt retirements. In a free government, on the contrary, the miniſters can have no enemies of conſequence but among the members of the great or little council, where every man is obliged to take his ſide, and declare his opinion, upon every queſtion. This circumſtance alone, to every manly mind, would be ſufficient to decide the preference in favour of a free government. Even ſecrecy, where the executive is entire in one hand, is as eaſily and ſurely preſerved in a free government as in a ſimple monarchy; and as to diſpatch, all the ſimple monarchies of the whole univerſe may be defied to produce greater or more examples of it than are to be found in Engliſh hiſtory.'

The celebrated Mr. Hume uſed to call Dr. Franklin "the firſt fruits of America." The American revolution has given elaſticity and energy to the minds of the inhabitants, has called forth talents and abilities of every kind, and produced a more copious harveſt than the ſolitary "firſt fruits" obſerved by Mr. Hume ſeemed to indicate. A Copley and a Weſt have obtained the honours of the pencil; Dwight, Barlow, and Trumbull, have diſtinguiſhed themſelves in poetry; Belknap and Ramſay in hiſtory; Jefferſon has excelled in philoſophical reſearches; Paine in political ſpeculations; and to theſe names, known and appretiated by the learned world, that of Mr. Adams will be added, who, in the work before us, diſcovers an extent of learning, an acuteneſs of reflection, and a maſculine ſpirit, which few ambaſſadors in any court of Europe poſſeſs, but which all of them would be proud to diſplay. Whatever opinion we may entertain of American ambition or policy, the muſes are never at war; however the ſcale of empire riſes or falls every lover of literature will rejoice that the arts are abou to make the tour of the world; and that the ſame ſun o ſcience and taſte which gilded the eaſt with its orient ray is now illuminating the weſt, and diffuſing warmth an ſplendour on regions that were formerly unknown to hiſtor and remote from civilization.

ART. II. *Letters to Dr. Prieſtley, in Anſwer to thoſe he addreſſed to the Jews, inviting them to an amicable Diſcuſſion of the Evidences of Chriſtianity. By David Levi, Author of Lingua Sacra, the Ceremonies of the Jews, &c.* 8vo. 3s. Johnſon. London, 1787.

THE letter which appeared in our Review for April laſt from the Rabbi Ben Solomon to Dr. Prieſtley, (and which ſince that time hath gone through various editions) probably ſuggeſted the idea of this ingenious and acute performance. David Levi, well known to the learned world by his Hebrew Grammar and Dictionary, and his Treatiſe on the Ceremonies of the Jews, here accepts the challenge which Dr. Prieſtley had given to the Hebrew nation, takes up the gauntlet of that redoubtable champion, and, with a ſmall ſtone from the brook, fairly fractures the ſkull of the uncircumciſed Philiſtine. The faith and valour of our Iſraelitiſh hero ſhew him to be the genuine ſeed of Abraham. The rabbies and elders among the Jews are, in general, averſe to religious controverſy, for two reaſons: in the firſt place, they are afraid of advancing tenets that may have a tendency to diſturb the national religion as by law eſtabliſhed, following the advice of the prophet, "Seek the "peace of the city whither I have cauſed you to be carried "away captive; for in the peace thereof ye ſhall have "peace *." Secondly, the generality of literary Hebrews being foreigners, are deficient in the proper idiom and phraſeology of the Engliſh language. With regard to the ſecond, ſays our reverend and learned Iſraelite †, "I think "it is of great weight; and therefore can only ſay, in the "language of little David, *Let no man's heart fail becauſe "of him; thy ſervant will go and fight with this Philiſtine.* "And though it may be ſaid, *thou art not able to go againſt "the great Goliath of Gath, whoſe ſtaff is like a weaver's "beam, and whoſe height is ſix cubits and a ſpan; for thou art "but a ſtripling, and he is a man of war ‡ from his youth;* to which I anſwer, in the language of the little champion, *Thy ſervant ſlew both the lion § and the bear ‖; and this uncircumciſed dog ſhall become as one of them: for he "cometh againſt me with a ſword **, and with a ſpear ††, and*

* Jerem. xxix. 7. † Page 7. ‡ The war of words.
§ Dr. Prideaux, vide Cerem. Jews, p. 252. ‖ Hutchinſon, the myſtic.
** Controverſy. †† Criticiſm.

"with

" *with a ſhield*; but I come in the name of the Lord of* " *Hoſts.*"

In his firſt letter the deſcendant of the patriarchs treats " of the preſent diſperſion of the Jewiſh nation," which he affirms was not owing to their rejection of Chriſt:

' As to the cauſe of our preſent captivity, and which you impute to our rejecting and perſecuting of the prophets, that is, Chriſt and his apoſtles, I freely aſſert to be ill founded; for, whether Chriſt was the ſecond perſon in the Trinity, as Chriſtians in general hold, or only a prophet, as you and the reſt of your ſect affirm; I ſay, in either caſe, he could not be ſent to us in the *firſt* place; nor could we receive him without being hoſtile to the laws of Moſes, as alſo to God, who was the author of them, as acknowledged by both Jews and Chriſtians. For, if he came in the former character, and the doctrine which he preached was intended to maintain that abſurd and corrupt tenet, it would be an unanſwerable argument that his doctrine never came from God, it being impoſſible that God ſhould contradict himſelf; for hath he not expreſsly told us himſelf, in the ſecond commandment, " thou ſhalt have no other gods before me." This, I think, muſt neceſſarily ſignify, if there be any meaning in language, One Supreme Intelligent Being, endued with all poſſible perfection, power, wiſdom, knowledge, and goodneſs. And, agreeable to this juſt, rational, and fundamental doctrine, Moſes has, in the moſt ſolemn manner, endeavoured to inculcate this moſt important truth in the following words: " Hear, O Iſrael, Jehovah our God is ONE Jehovah." Deut. vi. 4.

' Theſe, beſides numberleſs other paſſages in the Old Teſtament, make it plain that we could not receive Chriſt in the firſt character, without a breach of the covenant eſtabliſhed between God and our nation. And if in the ſecond character, that is, as a prophet, we likewiſe could not receive him; for, in the firſt place, he was deficient in the eſſential character of a prophet. We do not find it recorded that Chriſt propheſied in the name of God, as it is expreſſed by all the other prophets, from Moſes to Malachi (who was the laſt), " As the Lord ſpake unto Moſes," &c. And, as ſoon as Joſhua ſucceeded Moſes, we find immediately that " the Lord ſpake unto Joſhua, the ſon of Nun," &c. Joſh. i. 1. The ſame of Samuel, Iſaiah, and all the reſt. But as to Jeſus, we only find that " he went about all Galilee, teaching in their ſynagogues, and preaching the goſpel, and healing all manner of ſickneſs, and all manner of diſeaſes;" whether by art, deception, or ſupernatural power, is not my buſineſs at preſent to inquire: freethinkers may perhaps ſay it was ſomething like a ſpiritual mountebank; but I have only to obſerve, it was not like a prophet endued with the ſpirit of prophecy.

' And the evangeliſt Matthew calls the whole diſcourſe, which takes up the fifth and ſixth chapters, a ſermon, not a prophecy. The ſame we find in Mark i. 21, " And ſtraightway on the ſabbath-day he entered into the ſynagogue and taught." Again, ver. 38, " And he

* Sophiſtry.

ſaid

ſaid unto them, Let us go into the next towns, that I may preach there alſo. And he preached in their ſynagogues, and caſt out devils." The ſame in Luke: "And he preached in the ſynagogues of Galilee," Luke iv. 44; alſo v. 1, and vi. 1, &c. As to John, he ſeems clear in the opinion of his divinity, (chap. i. 1, 2, 3, &c.); though he afterwards deſcribes him as a teacher only, (chap. vii. 14), "Now, about the midſt of the feaſt, Jeſus went up into the temple and taught."

As theſe arguments militate not only againſt the tenets of Dr. Prieſtley, but againſt Chriſtianity itſelf, we ſhall endeavour to remove the *veil* from the *face of Moſes*, and to make *Aaron's rod*, which might otherwiſe be turned into a *ſerpent, to bud, bloſſom, and bring forth fruit*. Our author's firſt argument ariſes from his miſunderſtanding the divinity of Chriſt, which is by no means incompatible with the unity of the Godhead, as delivered by Moſes. In his ſecond argument, "that Chriſt was deficient in the eſſential character "of a prophet, viz. predicting future events," the diſciple of Gamaliel is prodigiouſly miſtaken. His foretelling his own reſurrection from the dead on the third day after his deceaſe, and the deſtruction of Jeruſalem before the generation that heard the prediction had paſſed away, are prophecies as remarkable and ſtriking as any that are to be found in the Old Teſtament. The Meſſiah is repreſented in the Jewiſh ſcriptures as "a prophet like unto Moſes;"—"a prophet like "*unto me* ſhall the Lord your God raiſe up; him ſhall ye "*hear in all things*." And the reſemblance is evident and pointed. The legiſlator of the Jews, like the legiſlator of the Chriſtians, foretold future events only occaſionally. His chief object was to prove his divine miſſion by miracles, and to form a code of laws for the conduct of the Iſraelites. And in this he was followed by a greater prophet. When our author attacks Dr. Prieſtley he generally diſarms his antagoniſt; but when he attacks Chriſtianity itſelf, "he "kicketh againſt the pricks."

The following obſervations merit the ſerious attention of Dr. Prieſtley:

"Whether the generality of Chriſtians have juſt reaſon to pay divine honours to Jeſus, or not, as you obſerve page 4, is not my buſineſs at preſent to inquire, but ought to be ſettled among Chriſtians themſelves; and that, (if I may preſume to give my opinion in ſo weighty a cauſe) before you attempted to convert the Jews to Chriſtianity. For do but figure to yourſelf, dear Sir, how ridiculous it muſt appear for you to invite the Jews to embrace what you yourſelves do not rightly underſtand. This is ſuch an abſurdity, that I am ſurpriſed and aſtoniſhed when I reflect how it was poſſible that a divine and a philoſopher of your diſtinguiſhed rank in the republic of letters ſhould overlook. But, if I am

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not greatly miſtaken, I verily believe that the honour of Jeſus, or the propagation of Chriſtianity, are things of little moment in your ſerious thoughts, notwithſtanding all your boaſted ſincerity. If I have erred, I beg of you to bear with me; for it is the love of truth that obliges me to ſpeak out: and that I have juſt cauſe for entertaining this opinion, will appear clear to every candid and impartial mind; for, in your poſtſcript, page 54, you argue thus: "If, therefore, it be in your power to perſuade a heathen that God really ſpake to your anceſtors by Moſes, by the force of exactly ſimilar arguments you ought to acknowledge that the ſame great Being ſpake by Chriſt and the apoſtles: and, on whatever principles you reject the evidences of Chriſtian miracles, any perſon will be juſtified in rejecting thoſe on which the truth of your own religion reſts."

'Here we may perceive the complete deiſt under the moſt Jeſuitical argument; for if God ſpake to Moſes, why not ſpeak to Jeſus? and therefore, if you will not believe that God ſpake to Jeſus, I will not believe that he ſpake to Moſes. Now, therefore, you muſt either believe *both*, or I will believe *none*; for if you ſay that of Jeſus is falſe, I ſay that of Moſes is falſe alſo. *Ergo*, both are falſe.'

This commentary of David Levi, although ſevere, is fully warranted by Dr. Prieſtley's text *.

The preſent diſperſion of the Jews, and the long train of calamities which they have ſuffered during the courſe of ſeventeen centuries, our author imputes to the ſins of their anceſtors after the return from the Babyloniſh captivity, particularly to murder and fornication. Here the Levite ſhews himſelf unſkilled in the law, and errs *not knowing his own ſcriptures*. Under the Moſaic economy "the ſins of the "fathers were viſited upon the children to the third and "fourth generation;" but, when the theocracy ceaſed, this penal ſtatute was repealed. Hence we find Ezekiel, by the divine authority, abrogating this law of Moſes: "What "mean ye, that ye uſe this proverb concerning the land of "Iſrael, ſaying, the fathers have eaten ſour grapes and the "children's teeth are ſet on edge? As I live, ſaith the Lord, "ye ſhall not have occaſion any more to uſe this proverb in "Iſrael. The ſon ſhall not bear the iniquity of the father,

* This reminds us of a diſpute between a Jew and a Chriſtian, which took place about ten years ago. A Chriſtian, who had more zeal than knowledge, endeavouring to convert a Jew, happened unfortunately to bring all his proofs from the New Teſtament. The Jew, having heard his oration with much patience, calmly replied, "Sir, you are certainly diſtracted; I do not believe one word of your New Teſtament."—"Not believe the New Teſtament?"—"No."—"Then d—n me if I believe one word of your *Old*."

"nor

" nor the father the iniquity of the ſon; the ſoul that " ſinneth it ſhall die *."

In explaining Daniel's prophecy of the ſeventy weeks, our author bewilders himſelf ſtill more, and is not only inconſiſtent with chronology, but with common-ſenſe. His idea is this: As a captivity of four hundred years in Egypt was neceſſary for the nation of the Jews *only* to arrive at the true knowledge of God, ſo a much longer captivity became requiſite to bring all the nations of the earth to the true faith, as the means ought to be proportioned to the effect. This is to be obtained by bringing the Jews low in their long captivity, ſo that when they are redeemed from it, and all the outcaſts of Iſrael are gathered together, and the reſurrection of the dead takes place, which is to follow immediately, all the nations of the earth will receive the kingly government of God, and the firm belief of his unity be unalterably fixed in their hearts.

If the reſurrection of the dead, and the end of the world, are to take place immediately after the reſtoration of the Jews to the land of Canaan, their long captivity ſerves no purpoſe at all.

In his ſecond letter, which contains a compariſon between the miſſion of Chriſt and that of Moſes, our author repeats many common objections againſt Chriſtianity, which have been frequently anſwered.

Upon the whole, our Jewiſh ſcribe is ſucceſsful in demoliſhing the viſionary ſtructure of Dr. Prieſtley. Little David has tript up the heels of the great Goliath; and the Levite has laid the philoſopher at his feet, who will henceforth have good cauſe to ponder the apoſtolical advice, " Beware of the " *conciſion*."

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ART. III. *The Arenarius of Archimedes; tranſlated from the Greek, with Notes and Illuſtrations. To which is added, the Diſſertation of Chriſtopher Clavius on the ſame Subject, from the Latin. By G. Anderſon, Wadham-College, Oxford.* 8vo. 2s. 6d. Johnſon. London, 1787.

AFTER the numberleſs encomiums which have conſtantly been beſtowed on the writings of Archimedes for near two thouſand years, it would be ſuperfluous for us to ſay any thing reſpecting the general merit of

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* Ezek. xviii. 2, 3, 20.

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his works. Of thoſe ſtill preſerved, the performance before us is, perhaps, one of the leaſt intereſting; and the reaſon of its now being preſented to the public in an Engliſh dreſs, while all the reſt remain untranſlated, we are unable to aſſign, unleſs the tranſlator intended it as a ſpecimen previous to his undertaking the whole. If this be the caſe, we heartily wiſh him ſucceſs, and ſufficient encouragement from the public to engage him in this very uſeful undertaking.

The poſſibility of numbering the ſands, the demonſtration of which is the deſign of this work, muſt appear to every mathematician an idea very barren in its conſequences, and capable of producing very little intereſt. But the author, in order to ſhew the comprehenſive powers of numeration, and to prove that there can exiſt no magnitude, however large, whoſe component parts are ſo ſmall as to be inexpreſſible by numbers, has extended his calculations to the boundaries of the ſolar ſyſtem, and enumerated the particles of ſand which might compoſe a maſs of that magnitude. This has given him occaſion to ſpeak of the relative magnitudes of the earth, moon, and ſun; their diſtances from each other; and the apparent diameter of the ſun, as found by an inſtrument which he deſcribes. Theſe circumſtances, together with the opinions of the ancient philoſophers on the ſame ſubjects, which are occaſionally interſperſed, and the ſolution of ſome curious geometrical problems ariſing from this extenſive view of the ſubject, afford much uſeful, and not unentertaining information. The notes ſubjoined contain remarks on ſome peculiar expreſſions in the Greek, and the various ſignifications given in different Latin tranſlations; a compariſon between the ſyſtem of the univerſe as deſcribed by Ariſtarchus the Samian, and that eſtabliſhed by the works of Copernicus, Newton, and Bradley; a deſcription of the inſtruments made uſe of by Archimedes and Ptolemy for determining the ſun's magnitude; and of the manner in which the dimenſions of the pupil of the eye were obtained by Rabbi Levi, as an addition to that uſed by the author in this work. After the notes is a tranſlation of a diſſertation of Clavius on the poſſibility of numbering the ſands; which may be thought curious, as it ſhews, in ſome degree, how far the philoſophy of the Greeks exceeded that of the ſixteenth century.

A preface of conſiderable length is prefixed to this tranſlation, containing a ſuccinct account of the antiquity of arithmetic; of the improvements made by the Greeks, and particularly by Archimedes; of the invention of algebra, and its being uſed by the more early Greeks, &c.

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Of this part of the work we ſhall only remark that it appears tolerably well written, and the ſubjects, as far as the limits would permit, clearly treated, though perhaps with rather too much partiality towards the author, and the philoſophers he has mentioned. This is a fault into which moſt of the admirers of ancient learning have fallen. From the excellence of thoſe works which are extant, they attempt to form an eſtimation of thoſe whoſe titles only remain, till the mind, fired with an enthuſiaſtic admiration of the genius of antiquity, diſcovers arguments to ſhew that every improvement of ſcience was known to the ancients; and that nature, exhauſted of her ſtores, had left nothing for modern proficients but to trace the paths and inveſtigate the footſteps of their ancient predeceſſors. That the ancients excelled as inventors in every branch of ſcience to which they particularly applied their talents, we do not pretend to deny; that in Geometry, as far as reſpects linear conſtruction, their works have been eſteemed the chief models for imitation, is allowed; but in all the ſciences, much remained to be done before they were brought to the ſtate of perfection in which they now are; and much ſtill remains to be done before they arrive as near to perfection as the nature of things will admit. Nor is he who ſuggeſts a method entirely new of improvement in any ſcience, much inferior to the original inventor. The diſcovery of the cypher and its excellent uſes, however trifling it may now appear, is alone ſufficient to ſhew in what a rude ſtate the arithmetic of the ancients muſt have been; and with whatever ingenuity Archimedes has managed his calculations, they are ſtill ſubject to innumerable repetitions, which, to an Engliſh reader, would appear a heavy and prolix method of computation. How far the ancients might be acquainted with algebra, is no eaſy matter to determine at this diſtant period; if they diſcovered the ſolution of their problems by it, they ſeem to have been determined to conceal it from poſterity, with a view to make the method appear the more wonderful; a conduct which, though praiſed in the ancients, would be ſeverely cenſured in the moderns. Of the mechanical knowledge of the ancients we know but little; their machines are celebrated in poetry, and, to dignify the ſubject, are deſcribed as performing things utterly impoſſible, except in theory; and of theſe mighty engines the conſtruction of none can be found which are not far excelled by the works of every modern mechanic. Nothing can certainly ſet the falſe taſte of antiquity in a clearer light than their profeſſing to deſpiſe every branch of mechanical

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ſcience. As this particular is ſuccinctly treated of by Mr. Anderſon in his preface to this tranſlation, we ſhall preſent his account of it to our readers:

'To apply mathematical knowledge to mechanical inventions and experiments was regarded as derogatory to the ſcience, and unworthy a geometrician. Archytas, who firſt applied geometry to mechanics, met with the reprehenſion of Plato, who eſteemed the mathematical ſciences of too ſublime a nature to be made common. This opinion in general prevailed; and mechanical and experimental knowledge was almoſt univerſally neglected. Archimedes appears to have been one of the firſt who, after the time of Archytas and Eudoxus, applied the ſciences of geometry and mechanics to their natural illuſtration; and is equally celebrated for his inventions in the one, as for his extenſive knowledge in the other. But he, according to Plutarch, was ſo far influenced by the then prevalent opinion of Plato, that he would not commit to writing any account of his mechanical inventions * (though this, indeed, may be accounted for from other reaſons). Mechanical experiments being thus neglected and deſpiſed, no other method of accounting for the various operations of nature remained but that of framing hypotheſes; which, depending only upon reaſoning drawn from probability, were defended by the followers of one ſect, and rejected and confuted by thoſe of another.'

This writer next proceeds to give an account of the ſyſtem of the world, as propoſed by Ariſtarchus the Samian; with which, as it is curious and only extant in this work, we ſhall conclude this article:

'According to his (Ariſtarchus's) hypotheſes, neither the fixed ſtars nor the ſun are ſubject to any motion, but the earth annually revolves round the ſun in the circumferences of a circle, in the centre of which the ſun remains fixed; and the ſphere of the fixed ſtars, whoſe centre he ſuppoſes to coincide with the ſun's, is of ſuch immenſe magnitude that the circle in whoſe periphery the earth is ſuppoſed to revolve round the ſun, bears no greater proportion to the diſtance of the fixed ſtars, than the centre of a ſphere does to its ſuperficies.'

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* What theſe reaſons are Mr. Anderſon has not informed us; probably he alludes to Archimedes' being ſlain at the taking of Syracuſe; which, happening immediately after the making of his machines for the defence of that city, he might not have ſufficient time to write on the ſubject of their conſtruction.

ART. IV. *Letter to Dr. Prieſtley; in which the Author attempts to prove, by one preſcriptive Argument, that the Divinity of Jeſus Chriſt was a primitive Tenet of Chriſtianity. By the Rev. Alexander Geddes, LL. D.* 8vo. 1s. ſtitched. Faulder. London, 1787.

THIS very candid and ingenious epiſtle contains ſome arguments, which have ſeldom been employed, to prove the divinity of Jeſus Chriſt. Having profeſſed his belief that Dr. Prieſtley is a Chriſtian, (and, indeed, who can deny it when the doctor has always ſaid ſo himſelf?) the author proceeds to lay before his correſpondent the one great motive which makes him believe the divinity of our Saviour, which convinces him that he exiſted before his appearance in human fleſh; and that adoration is due to him from his followers, as to the only begotten Son of God. He reduces the point in diſpute to a narrow compaſs, and ſtrips it of all extraneous matter. The figures, the alluſions, and the prophecies of the Old Teſtament, he gives up at preſent, conſcious that, by themſelves, they preſent to the unpreposſeſſed reader no explicit idea of abſolute divinity in the promiſed Meſſiah. He does not even avail himſelf of the arguments that may be drawn from the New Teſtament, ſtrong as he confeſſes them to be; but, conſidering them at beſt as but equivocal teſtimonies, he attempts to find out a proper touchſtone to determine their genuine value. It will not be denied, ſays Dr. Geddes, that the apoſtles were ſufficiently inſtructed with regard to the perſon of their maſter. For if the Holy Ghoſt was to teach them all truth, he would have executed his commiſſion very imperfectly if he had left them in ignorance of ſo capital an article as the divinity or mere humanity of the Author of that religion which they were to promulgate to the world. To have left them in any doubt on ſo important a point, would have been to expoſe them to the ſad dilemma of impiety or idolatry. If the writings of the apoſtles, and of the apoſtolical fathers, are not ſufficiently explicit on this ſubject, the decrees of the early councils of the church, particularly of the Nicean, will remove the doubt, and produce full conviction. The fathers aſſembled at Nice were fallible men, but they were men of common ſenſe and common integrity. Many of them were remarkable for the ſanctity of their lives; ſome had ſhewn the higheſt degree of fortitude in confeſſing Jeſus before tyrants and perſecutors: and there were others whoſe learning and abilities would have adorned the moſt enlightened

lightened age. In ſhort, it may be ſaid, without exaggeration, that they were the moſt reſpectable body of eccleſiaſtics that ever aſſembled together, and the freeſt from every ſort of controul on liberty of conſcience and freedom of debate. But ſuppoſing them only to poſſeſs common penetration and integrity, is it in the ſmalleſt degree probable that three hundred and eighteen of the principal paſtors in the Chriſtian church, convoked from the three parts of the then known world, could poſſibly combine to eſtabliſh a doctrine different from that which they had hitherto taught their reſpective flocks, and which they had themſelves received from their predeceſſors in the miniſtry?

But no fact in hiſtory is better aſcertained than that the Nicean council were unanimous in their belief of the divinity and pre-exiſtence of Jeſus Chriſt; his coeternity and coequality with the Father were the only points diſputed by the Arian party. Either, then, the divinity of Jeſus, at that time univerſally believed, had been a tenet of primitive Chriſtianity, or an univerſal corruption which had taken place of the true primitive tenet, his ſimple humanity.

This, indeed, Dr. Prieſtley has been long labouring to prove, but with little ſucceſs. He has carefully collected all thoſe texts of ſcripture that prove Jeſus to be truly man, which his opponents have never called in queſtion, and has endeavoured to explain away thoſe other texts which prove his divinity. From the Chriſtian writers of the three firſt centuries he has learned, that there had exiſted certain Ebionites and others who believed Chriſt to be a mere man. Thoſe Ebionites, by a ſtrange metamorphoſis, he has converted into the orthodox believers, though they were univerſally reprobated as heretics; heretics, too, who conſidered themſelves as under an obligation of conforming, in all things, to the Jewiſh ceremonial law, and making Jeruſalem the place of adoration.

Diſputes aroſe in Alexandria, towards the end of the third century, about the mode of conceiving a myſterious article of Chriſtian belief. But both Homouſians and Homoiouſians were perfectly agreed with regard to the divinity and preexiſtence of Chriſt. The church at that time was thrown into a ferment, which produced one of the moſt violent and inveterate conteſts that ever divided the Chriſtian world. But is it not aſtoniſhing, that, in this furious conflict, when every arſenal was ranſacked for arms, every old record explored, and every latent authority dragged to light, and the queſtion agitated with all the ſkill of logic, and force of eloquence, in above forty different ſynods, in the

courſe of a century—is it not aſtoniſhing, that, in none of thoſe aſſemblies, neither at Alexandria, nor Antioch, nor Ceſaria, nor Sardica, nor Jeruſalem, nor Conſtantinople, nor Sirmium, nor Milan, nor Rome, nor Rimini, there ſhould be a ſingle voice raiſed in favour of Socinianiſm, a ſingle pen employed to defend it, a ſingle authority quoted in its ſupport? It may be ſaid, that Socinianiſm was not entirely without its witneſſes, particularly Paul of Antioch, and Photinus of Sirmium. But what was the conſequence of their teaching theſe opinions? They were regarded as blaſphemous innovators, threatened with immediate depoſition, unleſs they retracted, and in the end depoſed and excommunicated by both parties.

This argument, which our learned and acute author purſues at conſiderable length, we ſuggeſted in our Review for April, p. 284. We ſhall now add a ſingle reflection. It has been aſſerted by the ſupporters of Socinianiſm, that the deification of dead men, which prevailed in the heathen world, might give riſe, among the Gentile converts to Chriſtianity, to the practice of paying adoration to Jeſus Chriſt, although it had not been introduced by the apoſtles*. But this hypotheſis is without foundation. The cuſtom of deifying dead men, though aſſerted by hiſtorians as well as divines, never prevailed in the heathen world. Deſpotic monarchs, indeed, who were worſhipped while alive, have ſometimes received the ſame honours after their death. But there is not a ſingle inſtance in the records of hiſtory of poſthumous adoration being paid to a legiſlator, a philoſopher, or a prophet. Moſes was not deified by the Jews; nor Zoroaſter by the Perſians; nor Confucius by the Chineſe; nor Lycurgus, Solon, or Socrates, by the Greeks; nor Mohammed by the Turks; nor would Jeſus Chriſt have received the adoration of the Chriſtian world unleſs, from the earlieſt ages, they had believed in his divinity.

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* Vide Farmer, &c.

ART. V. *Tranſactions of the Society inſtituted at London for Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year* 1787. *Vol. V.* 8vo. 4s. boards. Dodſley. London, 1787.

AS the good effects reſulting from the inſtitution of this ſociety become every year more evident, its tranſactions acquire an additional claim to the public attention; and we have the pleaſure to find that the volume now before us contains a variety of intereſting papers on uſeful and important ſubjects.

The firſt, which relates to agriculture, affords an acoount of a plantation formed at Butsfield, in the biſhoprick of Durham, by Thomas White, of Retford, Nottinghamſhire, Eſq. a gentleman to whom ſeveral medals have been adjudged, at different times, by this ſociety. Mr. White appears to have ſet about the incloſing and forming of this large plantation with great judgment; and the obſervations which he makes on the method of conducting ſuch improvements, are proportionably valuable. He informs us he has long found from experience, that, in unſheltered ſituations, thoſe trees thrive beſt which are not above one foot, or eighteen inches high, when planted; as they furniſh a ſhorter lever than taller trees, which, by their own force operating with the power of the winds, are conſtantly diſtreſſing the root, by breaking the young fibres; an effect extremely injurious to the progreſs of vegetation. To remedy this, it is common for inexperienced planters to place the trees ſo low in the earth, as to be, in a great meaſure, out of the reach of the ſolar influence; but this practice proves equally hurtful to vegetation. Mr. White, therefore, pays more regard to the ſtrength of the ſtem, and fibrous ſtate of the roots, than to the height or age of the trees, which he has always planted very ſmall.

Mr. White chooſes alſo to intermix the different trees in his plantations as much as poſſible; not only by way of eſtabliſhing a ſucceſſion, but from an opinion that ground ſo planted will produce more uſeful wood; and that the earth itſelf furniſhes a heterogeneous maſs of matter, containing the proper food for different plants; and that every ſpecies draws a peculiar kind of nouriſhment, neceſſary for its own ſupport. If this opinion be well founded, and we muſt confeſs it appears highly probable, Mr. White obſerves, that a promiſcuous arrangement of various kinds of trees muſt be the beſt mode of diſpoſing them; as each kind will,

with the greater facility, ſearch out and obtain its ſhare of proper nouriſhment, without robbing its neighbours; which, being plants of a different genus, will partake of that aliment which is allotted for their ſupport. On the other hand, if trees of the ſame kind, and which draw from the earth the ſame ſpecific nouriſhment, are planted very near each other upon the ſame common bed, they muſt ſoon exhauſt the ſoil of that nutriment peculiar to their nature, and muſt dwindle of courſe.

The following obſervations may prove worthy the attention of gentlemen who would uſefully occupy their waſte lands with the planting of trees:

'The trees in general flouriſh very well in both plots, particularly the larch, birch, geen-tree, Scotch fir, and mountain aſh; amongſt which, the former diſtinguiſhes itſelf very much, being in all places conſiderably larger, and in ſome near twice the ſize of any other kind; and it appears alſo to afford a very ſalutary ſhade and ſhelter to thoſe trees that partake of its influence: this convinces me of a great error I have committed in planting Scotch firs, by way of nurſes, which do not appear to anſwer the intended purpoſe of advancing the growth of the other trees; on the contrary, I find them great tyrants amongſt their neighbours, from the ſtrength and great extent of their branches; alſo from the cloſe covert of their leaves, which not only exclude the air, but prevent a due admiſſion of the rains.

'The larch is not only ſuperior in beauty and hardineſs, but furniſhes more durable and valuable timber; and is likewiſe a more tender and friendly nurſe to more delicate trees, being furniſhed with a great number of ſmall pliant branches, well garniſhed with leaves; and which, from their flexible quality, will yield and give place to the adjacent trees, and are not ſubject to laſh and buffet them; they alſo more readily admit the rains than the Scotch fir, and are not liable to receive injury in ſnowy ſeaſons, when the branches of the latter are frequently mutilated, and the trees ſometimes totally deſtroyed; the effects of which I have too fatally experienced.

'I think it is probable other planters may have been often miſled by a miſtaken idea of the ſuperior hardineſs and nurturing quality of the fir; or from not being acquainted with any other more proper tree to ſubſtitute in its place, have adopted it; or, I ſhould conceive, they would not have planted ſuch numbers of this truly gloomy and unpleaſant plant: in reſpect to ſhelter, it muſt be allowed to contribute in the winter more than moſt others, particularly the deciduous kinds; but, as far as relates to the propagation of the plantations themſelves, I am of opinion that internal ſhelter at this dreary ſeaſon, when the powers of vegetation are totally locked up, is of much leſs conſequence than in the more genial months, when the trees are making their ſhoots; the internal warmth of a plantation muſt then greatly facilitate the operations of nature; and the larch, being one of the moſt early trees we have in the ſpring, is at that

time

time in full foliage; and I conſider it the moſt promiſing tree I have met with to aid her in that neceſſary work; and, as I find it not eaſy to ſeparate pecuniary gratifications from thoſe of taſte, notwithſtanding my general diſlike to the Scotch firs, I am not ſo much their enemy as totally to exclude them from my plantations, as the ſable hue produced by their foliage has a good effect when properly interſperſed and blended with the more vivid tints of other more pleaſing and lively trees. I ſhall, beſides thoſe that are intended to remain for timber on the barren parts, leave a number of them upon my beſt ground, for the purpoſe of decoration; the remainder I am now exterminating with all poſſible vigour.'

The next paper contains experiments and obſervations on the culture of turnips, by George Winter, of Charlton, near Briſtol, Eſq. In this paper Mr. Winter ſtrongly recommends the advantages of drilling, from a perſuaſion that the common mode of agriculture reſpecting turnips, as well as other kinds of ſeed, and all ſorts of grain, is extremely erroneous. The ſeed, he obſerves, is ſown broad caſt; the ſcorching ſun often injures it before it can be covered; the treading of the horſes, by harrowing, buſhing, and rolling, ſo hardens a loamy or ſtiff ſoil as entirely to exclude the air, dews, &c. and prevent the ſeed from vegetating; beſides that near the half is deſtroyed by the preſſure of the horſes feet. Theſe are circumſtances which certainly merit conſideration.

The third paper in the collection conſiſts of a letter from Thomas Boothby Parkyns, Eſq. on the culture and uſes of the plant called Racine de Diſette. This is the root of which an account has lately been publiſhed by Dr. Lettſom. Mr. Parkyns's letter is dated the 13th of May, 1786, upwards of a twelvemonth before the appearance of that publication. It ſeems therefore a little ſtrange that Dr. Lettſom, in the courſe of his inquiries on the ſubject, ſhould never have heard of this communication; or, if he did, that he ſhould not ingenuouſly mention it.

Next follows the deſcription of a machine for cutting chaff, invented and made by Mr. James Pike, watchmaker, of Newton-Abbot, Devonſhire. This is ſucceeded by letters from Mr. Malcolm, of Kennington nurſery, Surrey, and Mr. Boote, of Athurſton upon Stower, near Stratford upon Avon, relative to drill huſbandry.

The chemical department contains a method of preventing ſtone retorts from breaking; or ſtopping them when cracked, during any chemical operation, without loſing any of the contained ſubject. This method, which will prove uſeful to philoſophical chemiſts, is recommended by Mr. Thomas Willis, Hermitage, Wapping. He informs us he

has always found it neceſſary to uſe a previous coating for filling up the interſtices of the earth or ſtone. This is made by diſſolving two ounces of borax in a pint of boiling water, and adding to the ſolution as much ſlaked lime as will make it into a thin paſte. It may be ſpread with a common painter's bruſh over ſeveral retorts, which, when dry, are ready for the preſerving coat. The intention of this firſt coating is, that the ſubſtances thus ſpread over, readily vitrifying in the fire, prevent any of the diſtilling matters from pervading the retort, but does not prevent it from cracking. Whenever he wants to uſe any of theſe coated retorts, after he has charged them with the ſubſtance to be diſtilled, he prepares a thin paſte, made with common linſeed oil and ſlaked lime well mixed, and perfectly plaſtic, that it may eaſily ſpread. He adviſes that the retorts be covered with this all over, except that part of the neck which is to be inſerted into the receiver. This is readily done with a painter's bruſh; the coating will be ſufficiently dry in a day or two, and they will then be fit for uſe.

The papers in the polite arts contain a letter from Miſs Emma Jane Greenland, relative to the method of painting in wax, ſaid to be that which was anciently practiſed by the Grecians, and recommended as free from all the diſadvantages incident to painting in oil. This is followed by a deſcription of Mr. Cheeſe's machine for teaching muſic to people deprived of ſight, and to enable them to preſerve their compoſitions, in the act of compoſing, without the aſſiſtance of a copyiſt.

In the article of manufactures we find two letters on the breeding and management of ſilk-worms in England; one of them by Miſs Rhodes, ſome letters from whom, on the ſame ſubject, were publiſhed in the fourth volume of theſe Tranſactions; and the other from the Rev. Mr. Swaine, of Pucklechurch, near Briſtol. The ſubject is of great importance to our ſilk manufacture, and merits the moſt diligent attention.

In mechanics the only object is a hydraulic engine, invented and made by the late Mr. William Weſtgarth, of Colecleugh, in the county of Northumberland. This machine is founded on one of the moſt ſimple principles of ſtatics, viz. that of a heavier column of water raiſing a lighter. The idea of ſuch an expedient is not new; but Mr. Weſtgarth is the firſt who obviated thoſe difficulties which attended the practical execution of machines intended to work on this principle.

The article of colonies and trade, which forms one of the diviſions in theſe Tranſactions, conſiſts of letters relative to a red earth found in Jamaica; which promiſes to be of great utility to that and the other Weſt-India iſlands, in the conſtruction of ciſterns, reſervoirs, canals, and many different purpoſes; though the expence of freightage may preclude the uſe of it in this country.

The remaining articles in this volume are, Rewards adjudged in 1786; Preſents received; Liſt of Officers; Premiums offered in 1787; and a Liſt of Members. It appears from the laſt of theſe, that a number of reſpectable members has lately been added to the Society.

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ART. VI. *Hydraulic and Nautical Obſervations on the Currents in the Atlantic Ocean, forming an hypothetical Theorem for Inveſtigation. Addreſſed to Navigators by Governor Pownall, F.R.S. and F.S.A. To which are annexed ſome Notes by Dr. Franklin.* 4to. Sold by Robert Sayer, Fleet-Street. 1787.

THE principal object of the ingenious writer is to inveſtigate the cauſe, as well as to aſcertain the direction and extent, of the current which ſets conſtantly through the gulf of Florida, and is thence denominated the *gulf ſtream.* The general efforts of this ſtream have been long known to navigators, but its limits have never been obſerved with that preciſion which the importance of the ſubject demands. A more accurate knowledge of its track acroſs the Atlantic would enable the ſkilful navigator to avail himſelf of, or avoid, the force of the ſtream, and thereby greatly facilitate the intercourſe between Europe and America.

With reſpect to the cauſe, it is ſuppoſed to be ſimilar to that aſſigned by Monſieur de Grenier for the periodical currents which ſet, during the oppoſite monſoons, into and out of the Perſian Gulf and Red Sea; theſe winds protruding a vaſt body of water before them, which he thinks will account for thoſe phenomena. In like manner, the Atlantic trade-wind, between the tropics, blowing *conſtantly in the ſame direction*, protrudes a body of water into the Gulf of Mexico, which finds an outlet through the Gulf of Florida, and in ſuch force and quantity as to throw an expanding ſtream quite acroſs the Atlantic to the African ſhore; whence returning again in an orbit, with the protruded water, to the Gulf of Mexico, a conſtant circulation is kept up. It is ſaid the Litchfield man of war, which was caſt

away

away ſome years ago on the coaſt of Africa, felt the effect of this current ſetting in upon the ſhore. At page 8 he ſays,

'The writer of this paper begs that, in the obſervations and reaſoning which follow, he may not be conſidered as building up a theory without foundation: he thinks nothing can be more contrary to, and more obſtructive of, real ſcience than ſuch viſions: yet, on the other hand, where there are a number of diſperſed facts, which, though not ſpecifically defined in the form of experiment, are, however, practically known, ſo as to become capable of combination ſufficient for uſe, he thinks the ſo far combining theſe facts as to form an hypothetic theorem (not as a matter demonſtrated, but as a ſubject of inveſtigation), is exactly philoſophical, and conformable to the ſtricteſt line of mathematical reaſoning.

'Under this predicament he begs to ſubmit the following mode of reaſoning on the currents found in the Atlantic Ocean; as leading to practical rules for the navigation of that ſea, and as a foundation for queries, the inveſtigation of which may be of the higheſt import to a deciſive facility of the intercourſe between Europe and America.

'This paper here takes up the current of the gulf ſtream, as it ſets along the New England coaſts, where we before left it. It commences with facts actually obſerved. The northern edge of this current lies in the meridian of the iſland Nantucket, in north latitude 38° 30′, and in the meridian of George's Bank; its northern edge is in north latitude 39°, where its courſe is E. N. E. In the meridian of the Iſle of Sable its northern edge is in north latitude 41° 20′ or 30′; and here its courſe is E. S. E. and S. E. by E. The ſouthern is not ſo decidedly marked or known.

'This paper will now, as a leading illuſtration by analogy, not as matter of proof, ſuppoſe for a moment an imaginary line of coaſt croſſing the Atlantic from Nova Scotia to the Canaries. That ſuppoſed, he ventures to aſſert, on the analogy of facts ſtated above, reſpecting the Indian ſeas, that this Atlantic current, thus brought, according to actual obſervation, to north latitude 41° 30′, and there ſetting in an E. S. E. courſe, would continue its courſe along this ſuppoſed coaſt E. S. E. until it had croſſed the Atlantic, and approached the African coaſt.

'Quitting ſuppoſition, this paper next proceeds to ſtate facts:

'1. If two lines are drawn acroſs the Atlantic Ocean, one from the ſouthernmoſt part of the Canaries to Halifax, in Nova Scotia; the other from the northernmoſt part of the Madeiras, by the Azores to Cape Race in Newfoundland; the ſpace contained within theſe lines, though not (as above ſuppoſed) a line of coaſt, will yet be found, in fact and truth, to be a broken line of iſlands, rocks, breakers, and banks. Now, as theſe viſible rocks muſt have their baſe on ſome elevated ground, as the breakers muſt be occaſioned by ſome ſunken rocks or elevated ground, and as the banks muſt ſhoal off gradually, howſoever ſteep, the ground within this ſpace thus croſſing the Atlantic is in ſtrict fact an elevated though broken line of ground.

'2. Now

'2. Now the current to the ſouthward of this ſpace, ſo far as it hath been obſerved, hath been generally found, in fact, ſetting along this line, in a courſe between the eaſt and ſouth.

'3. Where this line is broken by the intervention of deep channels, or is diſcontinued by intervals of ſea, without ſoundings, ſo far muſt the general effect of the current running along a line of coaſt, as above ſuppoſed, not take place; and, in thoſe channels and intervals of deep ſea, currents will diverge off from this general courſe eaſt, or perhaps north, eſpecially when the winds blow ſtrong from the ſouthern board. Now the fact is, as the writer's information ſtands, that a current ſets off from the general courſe, and runs eaſt, between the iſlands Pico and St. Michael of the Azores. There is alſo a current diverges off from the general courſe, and ſets eaſt, between the Madeiras and the Canaries, directly in and upon the African coaſt. The general current, however, to the ſouthward of the Canaries holds its general ſouth-eaſtern courſe, and ſets in, generally ſpeaking, in that direction, upon the African coaſts in thoſe parts.

'Over and above the protruſion of the tropical, or trade winds, which are the firſt and original cauſe of theſe general currents in the Atlantic Ocean, as above deſcribed, the level of the Ocean on the African coaſt, between the tropics, being depreſſed by the evacuation of waters continually blown and running off from that coaſt, and protruded weſtward, the protruded current which we have traced acroſs the Atlantic, ſetting in and upon the African coaſt, muſt thence run down an inclined plain towards this depreſſed level, along theſe coaſts (as to their general courſe) ſouth-eaſterly, whatever may be the temporary and local deviations from this general courſe, occaſioned by local and temporary circumſtances of particular coaſts and ſeaſons. Now this ſtate of the matter, compared by its cauſes and in its effects is the actual fact.

'This current thus revolving in an orbit (which, ſpeaking generally, may be ſaid to be a defined orbit) round the Atlantic Ocean in a continual circulation, it is conformable to the laws of hydraulics that there ſhould be, in the ſpace included within the inner edges of this orbit, an eddy, into which all floating ſubſtances, ſuch as wood and weeds, which fall into the general current, ſhall be finally abſorbed. Now the fact is, that weeds called the Saragoſa weeds, as alſo the gulf weeds, have been obſerved, as found at certain and aſcertained latitudes and longitudes, within the area of the orbit of this general current, and nearly on what may be ſuppoſed the inner edge thereof, as in north latitude 34° weſt longitude from London 41°; again, in north latitude 33° weſt longitude 30°; the breadth of the ſpace within which theſe weeds are here found is about 2° 45; again, in weſt longitude 27°. The northern boundary in which theſe weeds are here found is north latitude 34°, and the ſouthern boundary 19°. Now whether the ſpace in which theſe floating ſubſtances have been regularly found, partakes of the nature of an eddy, or is the reflow of a lee current on the inner edges of the main circulating current, has never been obſerved, much leſs examined with that attention and accuracy which a circumſtance ſo important to the navigation of the Atlantic Ocean deſerves. The firſt navigators to the Weſt-Indies and America

America obſerved and followed the general currents out and home; thoſe who followed them followed mechanically on authority; and, even to the days of this enlightened age, very few if any obſervations have been made as to the eddy or lee currents in the great ſpace of ocean or area included within this orbit, at leaſt none as yet applicable to uſe and practice.'

On the ſame hypotheſis of *bodies of water protruded by winds*, he endeavours, at p. 13, to account for thoſe *high* "*raging tides* on the Dutch, Flemiſh, and Britiſh coaſts, "which ſo much ſurmount all ordinary defences raiſed "againſt them."

'This obſervation of the manner in which the effect of protruſion of the winds, as well as attraction, operates on the currents and tides of this German ſea, the writer of this paper here incidentally makes, in order to ſuggeſt to the landholders of theſe parts the neceſſity there is of giving attention to theſe circumſtances, and their combination, and of taking preparatory precaution; when this combination is, in event, to obviate and guard off many of thoſe evils which they have repeatedly ſuffered, at leaſt to guard them againſt being ſurpriſed, although perhaps adequate defence may not be in their power.

'Having ſtated as above, not a theory without foundation, or a matter as proved, but an hypothetical theorem for inveſtigation on experiment, the writer, inſtead of drawing concluſions, will cloſe his obſervations (after pointing out ſome inſtances of the uſe of them) by propoſing ſome queries as matters well worthy of trial and inquiry.

'Skilful navigators, who have acquired a knowledge of the extent to which the northern edge of the gulf ſtream reaches on the New-England coaſt, have learnt in their voyages to New-England, New-York, or Pennſylvania, to paſs the Banks of Newfoundland in about 44° or 45° north latitude, to ſail thence in a courſe between the northern edge of the gulf ſtream, as above deſcribed, and the ſhoals and banks of Sable Iſland, George's Bank, and Nantucket, by which they make better and quicker paſſages from England to America.

'By an examination of the currents in the higher latitudes of the northern parts of the Atlantic, and of their courſe along the coaſts of Greenland, and the Eſkimaux ſhores, if they ſhould prove ſuch as the reaſoning in this paper leads to, a much quicker paſſage yet may be found.

'By a particular and ſtill more accurate examination of the northern and ſouthern edge of the gulf ſtream, of the variation of theſe circumſtances, as winds and ſeaſons vary; an experimental aſcertaining what, where, and of what nature, the lee currents on the edges both inner and outer of the gulf ſtream are; great facilities and aſſiſtance muſt be derived to navigation. The knowledge of this would lead to the aſcertaining the eddies or other partial currents in the great ſpace of ocean included within the great circulating current. The

knowledge of the weſtern edge of the current which ſets ſouth along the coaſts of Africa, and of all its variations, as alſo of the lee currents upon that edge, would be of eſſential uſe in navigating to (and perhaps from) the Weſt Indies. A practical knowledge of the variable currents, and how they vary under operation of various cauſes, in the ſpace aforenamed, as running acroſs the Atlantic might be of great benefit in forwarding a quick paſſage from America, perhaps in ſhortening the paſſage thither in winter. Various other uſes of this inquiry might be pointed out; but to have marked that this hypothetic theorem is not without its uſe, is ſufficient.'

He then concludes with ſome judicious queries for future inveſtigation, which tend to aſcertain many eſſential particulars relative to the gulf ſtream; and therefore certainly merit the attention of all future voyagers, who wiſh to perfect or to improve the navigation of the Atlantic Ocean.

This ſmall work is accompanied with a neat map of the Atlantic Ocean, exhibiting the courſe of the ſtream out of the gulf, quite acroſs the ocean, and ſerves to illuſtrate the deſcription contained in the book itſelf.

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ART. VII. *The Hiſtory of Miſs Greville. In Three Volumes. By the Author of Intereſting Memoirs.* 12mo. 9s. ſewed. Cadell. London, 1787.

THE nomenclature and claſſification invented by Sterne for *travellers* will ſerve, with little variation, for *readers*. There are *idle* readers, *inquiſitive* readers, *ſentimental* readers, and readers of *neceſſity*. The firſt and largeſt claſs comprehends thoſe pitiable beings who poſſeſs no power of ſelf-amuſement; whoſe minds, deſtitute of native energy, depend for ever on extraneous ſupport. To thoſe, any thing in the form of a HISTORY is acceptable—be it the hiſtory of Rome, or the Hiſtory of Tom Thumb, or the Hiſtory of Miſs Greville. The ſecond are not ſuch mere gluttons of amuſement; ſome bait for curioſity is neceſſary to attract them; but, when hooked, they may be drawn along by the ſlendereſt hair. The third delight chiefly in ſolemn and ſorrowful matters; and, having little acquaintance with real life, they have little reliſh for juſt repreſentations of it. The laſt are no other than ourſelves, and our fellow-labourers in the arduous work of reviewing, upon whom a neceſſity is laid of reading equally the works of genius and of dulneſs.

We heſitate not to pronounce that the Hiſtory of Miſs Greville will be favourably received by all theſe claſſes. It

will

will fill the hand and eye of the *idle* reader from dinner-time to ſupper-time, and from ſupper-time to ſleeping-time, when he will ſay, "Thank heaven, the day is done!" The *inquiſitive* reader will be engaged by the opening of the ſtory to proceed rapidly; he will ſkip many pages of excellent morality and divinity in vain purſuit of adventures; and ſee through the whole buſineſs much ſooner than he expected. The enjoyment of the *ſentimental* reader will be ſtill ſuperior from the wonderful pathos contained in theſe volumes. And the *neceſſary* reader will take a piece of paper, and write as follows;

The hiſtory now before us contains theſe incidents: Miſs Julia Greville, an amiable young lady, accidentally meets an amiable young gentleman, which meeting ſhe herſelf thus deſcribes:

'Retiring into a hermitage, in a more ſhaded part of the wood, which was covered with moſs, and adorned with antick roots of trees, I ſat down, and, cloſing my book, reſigned myſelf to "the dream confuſed of careleſs ſolitude." From this, however, I was ſuddenly rouſed by the appearance of a gentleman who came out from another part of the wood, and, on ſeeing me, ſtood ſtill, as if afraid of diſturbing me. I ſtarted up in the greateſt confuſion; and, on recollecting the ſolitarineſs of the place, felt my ſurpriſe and agitation increaſed by my fear. I haſtily turned back towards the narrow path, which I had ſome difficulty in finding; and the ſteepneſs of the deſcent added ſo much to the tremor which had ſeized me, that I was almoſt afraid to venture acroſs the planks. I made the attempt however; but my head growing giddy before I reached the oppoſite ſide, my foot ſlipt, and I fell into the water. The firſt thing I recollect was waking as from a dream, and finding myſelf ſupported in the arms of a ſtranger, who gazed on me with an earneſtneſs that exceedingly diſconcerted me, and an aſtoniſhment at leaſt equal to my own. I trembled ſo violently, that I could not attempt riſing. He politely withdrew to a little diſtance, begged me to be compoſed, and entreated to know how he could be farther ſerviceable; expreſſed the moſt tender regret for the accident which he feared his intruſion had occaſioned; and with that anxious curioſity which politeneſs reſtrained, but could not conquer, hinted his ſurpriſe at finding a perſon of my appearance, at ſo early an hour, without any attendant, in a place ſo ſequeſtered.

'I did not affect concealment, but ſimply told him that I had left home earlier than uſual; and, invited by the ſerenity of the morning, and the beauty of that ſpot where he firſt ſaw me, had been induced to treſpaſs againſt good manners, perhaps, by a miſtake of my ſervant, who had aſſured me I was more than a mile from the grove.

"The ſervant is right, Madam," replied Mr. Rivers, (for it was Lord Cleveland's youngeſt ſon that now ſpoke to me): "This place is ſeldom viſited by any of the family, becauſe of its diſtance from the houſe;

houſe; but, for that very reaſon, is my favourite haunt when I incline to prefer my own thoughts to the converſation of others."

The favourable impreſſions made by this interview ſpeedily ripen into a mutual paſſion of great ſtrength, which might produce moſt agreeable conſequences, but the lover is ſuddenly ſent by his father to America, and a pathetic parting becomes neceſſary:

'We gave way to the violence of our emotions without reſtraint. Having indulged them till we were both aſhamed, I roſe; and, with all the fortitude and compoſure I could command, "Rivers!" ſaid I, "the ſureſt way to happineſs is to deſerve being happy. Go," continued I, "go and obey the dictates of honour and duty. Secure in my eſteem, my unalterable affection, let us hope that a time may yet arrive, when heaven will reward our preſent ſacrifice, and bleſs me with power to make you truly bleſt."

'He gazed on me for ſome moments with delight and aſtoniſhment; and, claſping me to his boſom, "Moſt noble, moſt angelic of women!" cried he, "may heaven no longer preſerve my life than whilſt it is ſuſtained by that dear delightful hope!"

'As the evening was far ſpent, we were forced to part. After mutual vows of inviolable fidelity, and mutual promiſes of conſtant correſpondence, Rivers taking a ſprig of laurel from a neighbouring tree, placed it on the ground, at the ſpot where you ſaw it growing. "Julia," ſaid he, "let this remind you of your abſent Rivers. Cheriſh it with care, my gentleſt love! it ſhall either crown him with honour, or be ſcattered on his grave."

'This ſolemn ſentence uttered, he fixed his eyes on me, with a look of unutterable tenderneſs; then claſping his hands, and raiſing them to heaven, "Powerful Protector of virtue and innocence!" cried he, "preſerve this thy choiceſt bleſſing from danger! Reſtore us to happineſs and each other, or let us meet no more!"

'Again he gazed on me with fond affection; again ſupplicated heaven to bleſs me; again preſſed me to his throbbing boſom; and at length, with a faultering voice, pronounced the laſt, lingering, cruel farewell!"

The lover continues two years in America, during which time he writes many letters, overflowing with tenderneſs, to his inamorata; but theſe, by the plots of malicious perſons, are never delivered. This pauſe cauſes a revolution in the lady's ſentiments, which is conſiderably aided by the appearance of another lover in the field, Sir Charles Mortimer by name. This gentleman ſhe deſcribes *con amore:*

'The ſtrangers ſeemed ſtruck with my appearance; and the melancholy ſilence with which Sir Charles in particular regarded me, increaſed my confuſion, by ſhewing me that my attempts to conceal my affliction had been unſucceſsful. To deliver myſelf from this painful reſtraint, and the burden of forcing converſation, I propoſed to accompany the gentlemen into the garden, from whence they could

could have a view of the river, pleaſure-grounds, woods, &c. During our walk, my attention was rouſed by the manner and converſation of Sir Charles, which accorded perfectly with the ſingular gracefulneſs of his perſon, and a countenance impreſſed with a ſerious ſweetneſs, that had ſomething in it extremely intereſting.

'A modeſt ſelf-poſſeſſion, an elegant addreſs, and a ſuperior manner of treating the moſt common ſubjects, convinced me that his underſtanding was excellent, and that he had been accuſtomed to aſſociate with none but the very beſt company. Nor was our converſation wholly confined to general and indifferent topics; Sir Charles expatiated on the pleaſures and advantages of a country life, and on the charms of domeſtic happineſs, and ſocial intercourſe, in a manner ſo judicious and animated as proved him to have a heart capable of reliſhing their refined delights.'

Her favourable idea of Sir Charles is heightened by more intimate acquaintance, and by ſeveral benevolent offices which he performs on her account. An accident at laſt proves that her heart is more deeply engaged than ſhe had ſuſpected:

'We took our leave; and, on our way home, Sir Charles ſent his ſervant with an apology to Lord Cleveland, as he had promiſed my mother to return to dinner. No ſooner was he gone, than we engaged in a very intereſting converſation; and, the weather being extremely hot, walked our horſes great part of the way. On coming to a croſs-road, which was very rough, Sir Charles holding the reins too looſe, his horſe came down in a moment with ſuch violence that he threw his maſter to a conſiderable diſtance.

'Sir Charles recovered himſelf; but, on looking about, I ſaw the blood trickling from his temples. I cannot expreſs the horror I felt at that moment. I ſprung from my horſe, and flew to his aſſiſtance. He treated the accident as a trifle; took my hand, and, tenderly preſſing it between his, aſſured me that he felt no pain but what aroſe from giving me uneaſineſs. Whilſt he was ſpeaking, I ſaw him change colour; he reeled back ſome paces, and grew ſo faint that he was forced to ſupport himſelf againſt a tree, to prevent his falling to the ground. My apprehenſions became ſo violent, and I trembled ſo much, I could hardly ſtand. Indeed, till that moment, I knew not how dear he was to me. I entreated him to ſit down on the graſs, chafed his temples with my handkerchief, and ſupported him in my arms. In a few minutes he recovered from the ſtupor occaſioned by the fall, and, looking up to me with inexpreſſible ſweetneſs, "O Julia!" ſaid he, "Oh my angel! what would I give to owe to your love what I receive from your compaſſion." The affecting tone in which he uttered theſe words reminded me of my ſituation. My arm was ſtill round him; I haſtily withdrew it; and, covered with bluſhes, was about to retire to a greater diſtance. He ſeized my hand, and, preſſing it to his boſom, "Unkind Julia!" cried he, will you then leave me in this ſituation? Oh! ſickneſs, death were more ſupportable than this conſtant indifference."—"I am not indifferent, Sir Charles," replied I; "my fears at this moment witneſs for

for me."—"Ah, Julia!" exclaimed he with anguiſh, "you deceive yourſelf: you fear for my death, but you wiſh not for my life."—"Good heavens, Sir Charles," cried I with emotion, "ſurely you cannot think ſo! I wiſh your life—your happineſs. I anxiouſly wiſh to be able—to"—"O what, my Julia!" (gazing on me), "what do you anxiouſly wiſh?"—interrupted he eagerly. "I wiſh, Sir Charles, to—to,"—"To make me bleſſed—to be my wife," exclaimed he, tranſported. I did not retract what had juſt eſcaped me. This aſſent, though perhaps too raſhly given, was that of my heart, as well as of my duty, Maria. The danger to which I ſaw Sir Charles expoſed, awakened in my boſom emotions ſo tender, that I almoſt perſuade myſelf I have been unjuſt in ſo long accuſing myſelf of indifference to my kind and generous benefactor."

Every thing now goes on in proper train; and, after decent deliberation, a marriage enſues. After which, and verily no ſooner, the conſtancy and fidelity of Rivers is, by his perſonal appearance, made manifeſt. The heroine is diſtracted, and lies, for a time, "on the ſtrong torture of the mind;" till a fever providentially carries off her peccant humours, and rectifies her erroneous ſentiments. Poor Rivers returns to America, and is killed.

Theſe are the *eſſential* incidents of this hiſtory. Our readers will quickly perceive what *novelty* they exhibit, and what claim the fair author has to the praiſe of *invention*. Yet barren as theſe volumes are of *plot* and *character*, they contain a great deal of what may be called *good-writing*, and ſtill more of good *preaching*. They are evidently ſuperior to Mrs. Kier's former production, "Intereſting Memoirs;" and give us room, if ſhe finds encouragement to proceed in this walk of literature, to expect an approach ſtill nearer to excellence. Her powers are reſpectable; but let her beware of underſtanding literally the ironical praiſes of her friends when they tell her that ſhe ranks with the firſt noveliſts of the age.

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ART. VIII. *Sketch of Commotions and Diſorders in the Auſtrian Netherlands, including Tranſactions from the Firſt of April, 1787; in a Series of Epiſtles by Dennis O'Flaherty, Eſq. of the Kingdom and Province of Ireland. Emended into Engliſh by the Editor, and founded on official Papers.* 8vo. 2s. 6d. ſtitched. Johnſon. London, 1787.

THE Emperor of Germany, in his rage for religious and political reformation, has imitated the fanatical fervour of Jack in the "Tale of a Tub," rather than the calm

wiſdom of Martin. Changes, whether in government or religion, eſpecially the latter, ought always to be ſlow and gradual; reſpect is due to ancient opinions and cuſtoms, and even to prejudices that have been long eſtabliſhed; and wherever the privileges of the church, and in conſequence the power of the clergy, are threatened, ſo many real as well as unknown dangers are felt or feared that no wiſe monarch will make the attempt but with the utmoſt prudence and deliberation; for, as John Dryden happily expreſſes it,

> 'Of whatſoe'er deſcent the godhead be,
> Stock, ſtone, or other homely pedigree,
> In his defence his ſervants are as bold
> As if he had been born—of beaten gold.'

"Great is Diana of the Epheſians" will be the cry of all the prieſts and ſilverſmiths who, *by that trade, have their gain.*

Accordingly we find that, though the Emperor of Germany can enforce his arguments with a hundred thouſand men (a more powerful mode of reaſoning than all the ſyllogiſms that have been hitherto invented), yet the church *militant* has aſſerted its ancient character, and a ſpirit of inſurrection and rebellion has prevailed in Bruges, Brabant, and other cities of the Auſtrian Netherlands. Unfortunately, however, the malecontents and inſurgents have diſcovered their ſpirit rather than their policy or their ſtrength. Accordingly their ill-concerted plan of reſiſtance will ſerve only in the end to ſtrengthen the authority of the imperial Joſeph. *Powder* may occaſion a very violent exploſion, but it is the *ball* that does execution.

The royal reformer and the orthodox rebels are equally made the objects of ridicule in this *jeu d'eſprit*, which poſſeſſes much comic humour, as the following quotation will evince:

> 'Great Ceſar was gone thro' the regions of Dwina
> To ſee a new town, and embrace Catherina.
> (Phyſicians all ſay that, to keep a man ſtout,
> No noſtrum is equal to running about;
> And, either for health or amuſement, 'tis clear,
> Great Ceſar keeps bouncing like new bottled beer,
> Whilſt riots and ſtatements are left *en arriere.*)
> Great Ceſar was gone, a third time 'tis rehears'd,
> And, if I apologize for't, I'll be c——'d.
> So, whether the critics approve it or not,
> My muſe, *quo ad hoc*, never values a jot,
> But forward ſhe goes in purſuit of a plot.

Great

Great Ceſar, once more, thro' the regions of Dwina
Was gone to ſhake hands with the great Catherina.
Hence thoſe took occaſion their feats to diſplay,
Who long had been wiſhing him out of the way.
'Twas now the great pillars of ſtate muſt be ſhaken
By all who had loſt, or who fear'd for their bacon.
Prieſts, lawyers, and ſtateſmen united amain,
('Twere pity no force could ſuch ardour reſtrain!)
And the bully-mania o'erſpread ev'ry brain.'

'An army of heroes *ex*-order appear'd—
Their beavers they cock'd, and their canes they uprear'd
*A propos* of ſuch heroes—by fifties who ſpring
Up in days full of ſhow, ſuch as now I may ſing.
On grounds piping hot they like cucumbers ſhoot,
Cold, cold at the heart, and unſound at the root:
Awhile they look green, as on fungus they lie,
Till, nipt by a blaſt, they grow yellow and die.
All this of the patriot heroes?——oh, fie!
The bell of alarm they long threaten'd, but rung ill;
And clos'd the campaign, like the cock of a dunghill.'

'What wonder that thoſe ſhould be mad when they're bit,
Who reaſon exclude in whate'er they admit?
The clergy; the ſtateſmen took fire, and anon
Exclaim'd that "religion! religion was gone!"
Ev'n law (to religion not cloſely ally'd)
Join'd iſſue at once, and the ſov'reign defy'd.
All orders were ſeiz'd with ideal alarms,
Ev'n tailors roſe up with "to arms, *men*, to arms!"
Confus'd and perplex'd to all corners they run,
With reaſon, or not, on the ſide, 'twas all one,
Since the naked old beggars exclaim'd, "We're undone!"

The beginning of this poem is very happy, particularly the apoſtrophe to England, which is conceived in the true Britiſh as well as true poetical ſpirit.

The practice of Swift as well as Anſtey ſhew that the kind of verſe employed in this poem is a very proper vehicle of ridicule; though at the ſame time it is not adapted to a long work, on account of its monotony. Senſible of this, our author has attempted to give it variety by introducing odes, and diſſertations in proſe. Upon the whole, Dennis O'Flaherty is a genuine deſcendant of Momus, though no friend to the church; and we are much miſtaken if he, or ſome of his near relations, have not, on a former occaſion, given "An Advice to the Clergy."

ART. IX. *A View of the Engliſh Intereſts in India; and an Account of the Military Operations in the ſouthern Parts of the Peninſula, during the Campaigns of* 1782, 1783, *and* 1784. *In Two Letters, addreſſed to the Right Hon. the Earl of* *********, *and to Lord Macartney and the Select Committee of Fort St. George. By William Fullarton, M. P. F. R. SS. of London and Edinburgh, and late Commander of the Southern Army on the Coaſt of Coromandel.* 8vo. 5s. boards. Cadell. London, 1787.

FROM a book entitled "A View of the Britiſh Intereſts in India," written by a gentleman of Colonel Fullarton's reputation, we expected ſome very material and uſeful information; but we are ſorry to ſay that we have been diſappointed.

In the work before us the invaſion and devaſtation of the Carnatic has been imputed to a long courſe of miſconduct in the ſervants of the Eaſt-India Company. In oppoſition to this authority we ſhall venture to ſtate what was, in our opinion, the real cauſe of that diſaſter. It may be traced to a moſt miſchievous and impolitic meaſure adopted by the king's miniſters in the year 1769.

When the nephew of the noble earl to whom Colonel Fullarton's firſt letter is addreſſed was ſent to Madras as miniſter plenipotentiary from his majeſty to the nabob of the Carnatic, the Company's government was in fact annihilated. It is abſurd to ſuppoſe, as Colonel Fullarton has done, that a few needy adventurers could perſuade the nabob to ſhake off his dependance upon the Eaſt-India Company, even if it were true that they had told him he was an independent ſovereign, and included in the peace of Paris; but when Sir John Lindſay was inſtructed to tell him ſo; when he took the part of the nabob, and reprobated, though with the politeneſs of a gentleman, the conduct of the governor and council towards him; when he loudly and publicly condemned, in the year 1770, the peace concluded the preceding year with Hyder Ally; when he flattered the nabob's prejudices againſt the Myſore uſurper, and did in fact recommend our junction with the Marattas, which would have been an infraction of the late treaty; when he ſupported the nabob's pretenſions to Tanjore, and when he taught the nabob to deſpiſe thoſe to whom he owed his dominion and his exiſtence; when Sir John Lindſay, in ſtrict conformity to his inſtructions, purſued ſo pernicious a ſyſtem, we affirm that he laid the ground-work of all thoſe calamities

calamities which have ſince happened in the Carnatic, and did in effect bring our empire in India to the brink of ruin. To ſuch of our readers as may doubt our ſtatement, we earneſtly recommend the peruſal of the correſpondence between Sir John Lindſay and the governor and council of Madras in the years 1770 and 1771.

We differ as much from Colonel Fullarton in our ideas as to the immediate, as to the more diſtant cauſes of the invaſion of the Carnatic.

We had in the month of March 1780, when Sir Thomas Rumbold left Madras, an army of twenty-ſeven thouſand men, each corps fully officered; and more than equal to the complete defence of the Carnatic againſt Hyder's whole force. We aſſert with confidence, upon the beſt information, that if twelve thouſand ſepoys and fifteen hundred Europeans had been encamped between Arcot and the paſſes leading to Myſore, between the months of May and July 1780, the Carnatic would not have been invaded at all. However diſguſted Hyder may have been, he knew and had felt the Engliſh power; he knew that the Marattas, with whom he had recently concluded a treaty, would be ready to attack him on the firſt misfortune in the Carnatic. He knew that the Marattas would (as in fact they did) conclude a ſeparate peace with the Engliſh, upon the principle avowed by Sir Robert Barker in his evidence to be the ruling principle of the princes of India, namely, to keep their faith no longer than it was their intereſt to do ſo.

Hyder was cautious; he even heſitated when on the borders of the Ghauts or Paſſes leading to the Carnatic; but, encouraged by the total want of preparation on our part, he advanced. We aſſert, upon the information of an officer of high rank, and of reputation in the literary world, who was at Madras when the Carnatic was invaded, that the invaſion is to be imputed to the total want of preparation to reſiſt him in May 1780, after his intentions were fully known. Hyder was offended undoubtedly by our capture of Pondicherry and Mahi from his allies the French, and by our treaty with Bazalut Jung; he was not, however, induced to act from reſentment of injuries, but from our miſconduct in the year 1780.

We agree with Colonel Fullarton that Hyder was a ſound ſtateſman and an able financier; but we are of opinion that he had not the firſt talents of a general; he knew not in what manner to avail himſelf of the favourable circumſtances which fortune threw in his way.

He invaded the Carnatic with one hundred thouſand men, when our army was frittered away in detachments, and liable to be entirely deſtroyed in detail. He was completely ſucceſsful againſt Colonel Baillie. Had he followed his blow, three days had put a total end to the Britiſh dominion in the Carnatic. But he permitted Colonel Braithwaite, and Colonel Sir Henry Coſby to join Sir Hector Monro, and thus to lay the foundation of future, and ſucceſsful reſiſtance.

We ſhall now follow Colonel Fullarton in his remarks upon the ſtate of Bengal. He tells us that "Bengal has "advanced with rapid ſtrides to a decline during peace, "while Madras has ſuffered from the devaſtations of war." This account we read, we confeſs, with infinite ſurprize and aſtoniſhment, finding it differ ſo eſſentially from all others on which the ſlighteſt dependence can be placed. During the late debates in the Houſe of Commons, much has been ſaid of the flouriſhing ſtate of Bengal by Mr. Pitt, Mr. Dundas, Mr. Grenville, and indeed by every gentleman who has had acceſs to authentic documents. How often have we been told by impartial men of the improvement of the revenues of Bengal, the increaſe of its inhabitants, the ſecurity of private property, and the equal adminiſtration of juſtice, under the Britiſh government. Mr. Shore, whoſe merit alone has procured him a ſeat in the ſupreme council of Bengal, who is now at the head of the revenue ſyſtem under Lord Cornwallis, as he was for three years under Mr. Haſtings, ſpeaks of the natives of Bengal, and of our government, in the following words: "To our government "they have little attachment; yet it is certain, that in ge-"neral, property has been more ſecure, and individuals leſs "oppreſſed, than under the deſpotiſm of their nabobs. I "aſſert this with all the confidence which conviction in-"ſpires. I believe them to be as much attached to the "Engliſh government as they would be to any other; but "if another dominion could eſtabliſh itſelf, they would em-"brace it with indifference."

Sir John Macpherſon, the late governor-general of Bengal, writes to the court of directors on the 10th of Auguſt 1786 as follows: "The condition in which Earl Cornwallis "will receive the government of India is creditable to the "Company, and cannot but be ſatisfactory to the nation. "The native inhabitants of this kingdom are, I believe, "the happieſt and beſt protected ſubjects in India; our na-"tive allies and tributaries are ſatisfied, and confide in our "protection; the country powers are emulouſly aſpiring to "the friendſhip of the Engliſh; and from the king of "Tidore,

" Tidore, towards New Guinea, to Timur Shaw on the " banks of the Indus, there is not a ſtate that has not lately " given us proofs of confidence and reſpect."—The letters of Lord Cornwallis, do, as we are informed, confirm in the fulleſt manner the repreſentations of Sir John Macpherſon.

Such are the authorities which we produce from the records of parliament in oppoſition to the aſſertions of Colonel Fullarton. We learn alſo, from other documents preſented to the Houſe of Commons by the directors of the Eaſt-India Company, that Bengal ſupplied Madras and Bombay with nearly ſeven millions ſterling in the courſe of the late war; and that the amount of the inveſtments ſent annually to England from Bengal, from 1772 to 1787, have been nearly a million ſterling each year, upon an average; and in the ſame periods the inveſtments of foreign nations trading to Bengal, have amounted to a very conſiderable ſum. It would be a waſte of argument to prove that the country which could afford ſuch prodigious drains muſt be an improving country; ſince in fact there is no period in the hiſtory of Indoſtan in which Bengal afforded ſuch aſſiſtance to that empire. Yet Colonel Fullarton, in the teeth of theſe facts, makes uſe of the following words: " But ſuch has " been the reſtleſs energy of our miſgovernment that, " within the ſhort ſpace of twenty years, many parts of " thoſe countries have been reduced to the appearance of a " deſert. The fields are no longer cultivated; extenſive " tracts are already overgrown with thickets; the huſband- " man is plundered, the manufacturer oppreſſed, famine has " been repeatedly endured, and depopulation has enſued."

We can aſſert, upon good information, that this extraordinary ſtatement is, in every reſpect, unfounded. Famine was once endured: by a failure of the periodical rains, in Auguſt and September 1769, Bengal and Bahar ſuffered all the calamities of famine in 1770; but it was before the Engliſh aſſumed the management of the revenues; no ſuch calamity has ever happened ſince that period; and the moſt effectual precautions have been taken to prevent the poſſibility of its happening hereafter.

Bengal never was ſo highly cultivated as at preſent; and it has been the peculiar good fortune of the Engliſh to bring into ſubjection countries whoſe hardy inhabitants withſtood every attempt made by the nabobs of Bengal to ſubdue them; we mean the natives of the long range of hills which form the weſtern and eaſtern boundaries of Bengal and Bahar. The inhabitants of theſe extenſive tracts were almoſt in a ſavage ſtate till the year 1774; they lived by ravaging the fertile plains at the foot of their mountains; but they are now

peaceable, induſtrious, and valuable ſubjects, and warmly attached to the Britiſh government. In the year 1781, a high road was cut through the weſtern range of hills, leading from Calcutta to Patna, heretofore impaſſable, except with a ſtrong eſcort, but at preſent the common route to the provinces of Bahar and Benares.

Speaking of the army in Bengal, Colonel Fullarton ſays "If we truſt to our military on the Bengal eſtabliſhment "for protection againſt theſe alarming enormities, we ſhall "find that entire corps have exiſted on paper, who, exclu- "ſive of the commander and ſtaff, never had any exiſtence "but upon paper; and it further appears, that thoſe ſepoys "who have a real exiſtence, are neither well diſciplined nor "regularly paid."

From what quarter could ſuch a ſtrange aſſertion proceed? Let it be our taſk coolly and deliberately to examine and refute it.

During the courſe of the late war a detachment of ſix battalions of ſepoys, 700 men in each, croſſed the continent of India, from Calpy to Guzzerat. After a very ſevere, and, in every action in which they were engaged, a ſucceſsful ſervice of ſix years, this detachment returned to Bengal, under the command of Colonel Charles Morgan, an officer now in London. It appears, from his public letters, that he marched back, upon an average, 380 men in each battalion, of the ſepoys who had left Bengal at the commencement of the ſervice.

In the courſe of the war Lieutenant-Colonel Popham commanded a detachment of native troops; took the ſtrong, and till then impregnable fortreſs of Gualior; and laid the groundwork of the Maratta peace.

The detachments commanded by Colonel Camac and Colonel Muir were diſtinguiſhed alſo for their gallantry, and diſcipline.

Five regiments of ſepoys marched to the Carnatic under the command of Colonel Pearſe, after Hyder's invaſion, and returned to Bengal in the year 1784. Theſe were young corps, having been raiſed after the commencement of the war; yet they were eminently diſtinguiſhed for their diſcipline, and their gallantry. One of theſe regiments had the honour of regaining a poſt from an old French regiment at Cuddalore, which a king's regiment had loſt. Lord Macartney, Sir Eyre Coote, and General Stuart, who diſagreed in moſt points, had no difference of opinion with reſpect to the Bengal troops, but, on the contrary, beſtowed the warmeſt eulogiums upon them. Equally well diſciplined were the regiments ſtationed in our own provinces, and in Oude.

They

They had a country to cover and to defend twelve hundred miles in length, and from four to five hundred miles in breadth; and they fully protected and defended it. We had not in Bengal, during the whole war, eighteen hundred Europeans fit for duty; nor could the directors ſupply recruits, notwithſtanding the preſſing remonſtrances of the governor-general and council. We aſſert, therefore, that the internal tranquillity of Bengal, &c. was preſerved by the attention of government, and by the ſtrict diſcipline obſerved by the officers who commanded the native regiments.

The late commander in chief in Bengal, ſome of the colonels who commanded brigades, and many of the officers who commanded native regiments during the war, are now in England; and we believe they will all unite in declaring that Colonel Fullarton's account of the Bengal army is utterly unfounded.

But we confeſs that we were very much ſtruck by a note at the cloſe of the account of Bengal. It is too curious to be omitted: "The preceding remarks," ſays the colonel, "on the condition of Bengal, and its adjacent territories, "*are not the reſult of perſonal obſervation*; and therefore may "be conſidered as leſs deſerving of attention than thoſe "which I have offered on the affairs of Coromandel."

There are two points mentioned by Colonel Fullarton in which we entirely agree with him, though he has offered them to the world at a time when the world needs them not. The legiſlature has wiſely increaſed the power of the governor-general; and the court of directors have made each governor, commander in chief alſo.

The court of directors have further ſeen the neceſſity of keeping the ſeveral corps compoſing their army, both in Bengal, and upon the coaſt, fit for ſervice at a moment's notice. Every enlightened man who has ſerved in Indoſtan has for many years agreed upon theſe two points.

We are inclined to believe that, if a peace had not been concluded with Tippoo in March 1784, Colonel Fullarton would have effected a revolution in Myſore. He commanded the fineſt army that ever took the field in Indoſtan; and he was ably ſupported.

His letters to Lord Macartney and the ſelect committee are the beſt parts of his book.

ART.

ART. X. *The Engliſh Orator. Books the Second and Third. By the Rev. Richard Polwhele, Tranſlator of Theocritus, &c.* 4to. 5s. ſtitched. Cadell. London, 1787.

WE gave an account of the firſt book of Mr. Polwhele's Engliſh Orator in our Review for July 1785. The ſecond book turns on the eloquence of the bar, in which Mr. Polwhele propoſes to the conſideration of ſtudents in forenſic oratory the ſource, ends, and object of argument, which is the eſſential of the oration; and the circumſtances attending the bar, which is the ſcene of action. The ſource of argument he makes twofold, internal and external, or, reaſon and authority. The Engliſh law is included within the latter, to which the ſtudent ought in general to confine himſelf. The ancient orators drew their arguments chiefly from the internal ſource, and conſequently had a wider field for declamation and eloquence; but the ſucceſs of the Engliſh pleader depends on his knowledge of the laws. On ſubjects ſo remote from Parnaſſus, and ſo uncongenial to the muſes, as the ſtatute-book and acts of parliament, the reader is not to expect the moſt pleaſing vein of poetry, or the fineſt flowers of eloquence; yet our author frequently illuminates the darkneſs, and animates the ſterility of his ſubject by lively deſcriptions, elegant tranſitions, and a very large portion of panegyric on lawyers who have riſen to eminence. Having concluded his precepts on the ſubject of forenſic eloquence, he takes a view of the trials and executions in other countries, and deſcribes the Baſtile in France, the Portugueze inquiſition, and the arbitrary tribunals of Turky and Venice. The ſtory of Foſcari from Dr. Moore's Travels is related with pathos, though too diffuſe.

In the third book our author treats on the eloquence of the ſenate; a ſubject more ſuited to the graces of poetry and eloquence than the former. The following portraits of the late Lord Chatham and of Mr. Burke, give no unfavourable idea of our author's manner;

——— ——— 'But we haſte
To catch the features of a Brunſwick's reign,
Where, from a galaxy of ſpeakers bright
With indiſcriminated beams, broke forth
A Chatham's ſplendor! Faſt the mingled rays
Of the ſurrounding orators grew pale—
Fainting into the ſkies! Ev'n Wyndham's ſtar
Was dim; and Pulteney had no luſtre there.
And, lo! the flaming ſon of genius, bold

In native independence, and impell'd
By ſtrong ambition, ſeizes at a graſp
The comprehenſive ſubject, that appears
Infinitude to vulgar views! His mind
Original and vaſt, his nervous ſtrain
Unlabour'd and irregular, his voice
Commanding, his eye cloth'd with lightnings, ſtern
His aſpect and terrific, as the frown
Of heav'n—ſublimity his every nod
Attended, proud of her miniſtrant powers!
'Twas thus Themiſtocles the Athenian tribes
Struck with amazement, as his eagle mind
Intuitive diſdain'd the ſofter arts
Of rhetoric, truſting to its ſtrength alone!
But Chatham, though not verſatile as great,
Could ev'n effuſe th' inſinuating tones
Of ſweetneſs, with ſo exquiſite a grace,
That his enchanted auditory hung
Upon his breath repoſing, as the wave
In placid ſtillneſs reſts upon the ſhore!
'Yet was he not accompliſh'd. Nature gave
With prodigality a mental boon
Which every eye aſtoniſh'd. Yet was art—
Yet claſſic art was wanting there to ſmooth
Th' aſperities of language; to reſtrain
A copiouſneſs o'erflowing the juſt bounds
Of order, and give method to the whole—
One dazzling emanation? Rude, verboſe,
With incorrectneſſes of ſtyle, and words
Inaccurately plac'd, no ſkill he own'd
To treat the dry unanimated theme;
Nor, in the cooler moment, gain th' aſſent
Of critic judgment to his harſh eſſays.
'But, in his orb our verſe unwilling points
Theſe little ſpots, that almoſt diſappear
Amidſt the fadeleſs glory. Turn we next
To living politicians; where ſtands forth
Conſpicuous in the variegated group,
Of rhetoric no mean maſter—more obſerv'd,
As with a Chatham's traits contraſted riſe
His ſtrongly-ſhaded lineaments. Profuſe
Of florid declamation, he hath taſte
That, with a reliſh inexpreſſive, feels
The finer beauties of the Grecian page—
Say, who like Burke can feel them? All the train
Of claſſic imag'ry his mind evolves,
And quick into a new creation moulds,
The race of fairy fancy!—But too fond
Of erudite alluſions—too propenſe
To draw from ancient poeſy the tropes
The figures of his ſpeech, to truth he gives

A fabling

A fabling air, and buries common sense
Beneath an heap of metaphor, His thoughts
Are methodis'd by Aristotle's rules;
And (if no rival's irritating sneer
Derange his plan) in regular array
The series of the harangue proceeds—yet stiff
Thro' regularity; and not enough
Savouring of the colloquial—an harangue
That might beseem th' academy or school;
Like some inaugural oration, rich
In classic vein, beneath a pedant's eye.'

In the character of Lord Chatham there is an indistinctness of idea, and sometimes a bombast of expression; but the portrait of Mr. Burke, though not a flattering likeness, is well drawn. Upon the whole, the reader will meet with instruction and much entertainment in this spirited poem. The versification is sometimes obscure and sometimes affected; and the profusion of panegyric, or rather adulation, which runs through it, will disgust every reader who possesses the spirit of an Englishman. There is often a magnanimity in the effusions of misanthropy and the pictures of satire; but gross and senseless panegyric on living examples of mediocrity or meanness, is below the dignity of a man of genius, or a man of virtue. We do not apply this to our author, but it is too much the character of the times.

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ART. XI. *The Office, Powers, and Jurisdiction of his Majesty's Justices of the Peace and Commissioners of Supply. In Four Books. By Robert Boyd, LL.D. In Two large Volumes Quarto.* 1l. 11s. 6d. Murray, London; Balfour, Edinburgh.

THE work before us is the first which has been presented to the public upon the subject of the jurisdiction of justices of peace in Scotland; the first, at least, which has developed their jurisdiction in all its parts, explained its origin, nature, and extent, and placed their powers in the same clear light in which the labours of Lambard, Dalton, and, above all others, the late Dr. Burn, have placed them in England. While Scotland, however, is more interested in the information communicated by this work, it is not to Scotland alone that its benefits are confined. By giving a view of the jurisdiction of the justices in both kingdoms, whether it be the same or different, the legal authority of these magistrates is exhibited to the public in a system of which the several parts

parts mutually reflect light upon each other. Hence this work becomes, to the native of England, an uſeful ſupplement to the work of Dr. Burn. While it affords a clear detail and an ample exhibition of the law and practice of Scotland, it pourtrays the correſponding aſpect of the law of England. And to both it thus becomes a repoſitory of legal and intereſting knowledge; ſupplying deficiencies, or unfolding what had formerly been allowed to remain unknown.

This is not the only circumſtance in Dr. Boyd's work which entitles it to public patronage. Having adopted a new method of arrangement, he has been enabled to give ſcope to ſuch moral and political reflections as aroſe from the particular ſubjects of which he happened to treat. Theſe obſervations he has at the ſame time contrived to blend ſo happily with the principal ſubjects, that, while full of information, they do not appear to be digreſſions, but ſuch eſſential parts of the argument that, without them, the work would ſeem to be lame and imperfect. "The author wiſhed "to unite two things, which, upon the common plan, were "not only ſeparated, but could not be other than inſepar- "able. He wiſhed to unite the advantages of continuity "of peruſal with the advantage of conſulting occaſionally. "The *firſt* he has endeavoured to effect by throwing his "work, as far as he could, into a ſyſtem; the *ſecond*, by "ſubjoining a copious index, deſigned to ſerve the ſame "purpoſe as an alphabetical arrangement of the ſeveral "ſubjects; and he hopes that, by theſe means, he has "avoided the uncouth appearance of a mere dictionary, "while he has, at the ſame time, preſerved all its utility. "Occaſional conſultation will be equally eaſy; and the con- "tinued peruſal of the work will not be obſtructed by "thoſe breaks and interruptions which impede the march "of the reader, and which nothing but the effervescence of "a zeal for knowledge can ſurmount."

Dr. Boyd has likewiſe apologized for introducing ſuch remarks as we have mentioned into his work: "We take a "flight, it may be ſaid, beyond the boundaries of our ſub- "ject, by thus blending political and moral inquiries with "the nomenclature of ſtatutes, the arrangement of caſes, "and the collecting of legal opinions. And the objection "would be juſt, were the common method of writing upon "law ſubjects to be eſteemed the only proper one, merely "becauſe it is the common method. But Stair in our own "country, and Blackſtone among the Engliſh, are illuſtrious "examples of combining legal with philoſophical diſquiſi-

"tions.

" tions. It is, indeed, to degrade the dignity of law to ſup-
" poſe it confined to ſo narrow a circle; *unde pudor proferre*
" *pedem vetat aut operis lex.* Thus cramped and manacled,
" it is no longer that liberal ſtudy which beſtows additional
" energy upon every faculty of the ſoul, which rouſes its
" dormant capacities, gives new keenneſs to its views,
" quickens its perceptions, diſcovers the principles of legiſ-
" lation, teaches how to provide againſt, or how to remedy,
" diſorders in the ſtate, and enables men, as was ſaid of the
" Americans, ' to augur miſgovernment at a diſtance, and
" ſnuff the approach of tyranny in every tainted breeze."

The work is divided into four books. The *firſt* is employed in enumerating and explaining the various *ſubjects* concerning which juſtices of the peace have juriſdiction by their commiſſion, or by ſtatute: the *ſecond* gives an account of the *nature* and extent of this juriſdiction: the *third* regards the powers conferred upon juſtices of peace and *commiſſioners of ſupply*, whether exerciſed jointly or ſeparately: and the *fourth* book concludes with an account of the juriſdiction conferred upon juſtices of peace in Scotland, from the period of the Union, with regard to matters of *exciſe* and *cuſtoms*.

That portion of Dr. Boyd's work which is employed in explaining the powers of the *commiſſioners of ſupply* in Scotland is very intereſting, and full of information. The commiſſioners of ſupply in Scotland are ſimilar, in many reſpects, to the Engliſh commiſſioners of the land-tax; but they poſſeſs, at the ſame time, much more extenſive powers. The aſſeſſment or valuation made in Scotland, by the act of convention in 1667, is analagous to the valuation of 1692 in England; and from theſe periods the land-tax, in both parts of the kingdom, has continued to be levied according to theſe reſpective valuations. Commiſſioners of ſupply thus originated as a ſtable and permanent body with this act of convention. But the levying of ſupplies came to be among the leaſt of their powers: the law of Scotland having fixed a *forty ſhillings* land of *old extent*, or 400l. Scots of *valued rent*, as the qualification entitling to vote for, or be elected, a member of parliament; and the cognizance of ſuch qualifications being committed, in the firſt inſtance, to the commiſſioners of ſupply, their office has become of great importance; and an explanation of it includes the parliamentary law and hiſtory of Scotland. Without entering at too great length into the general view of the ſubject, but ſtating at the ſame time thoſe neceſſary circumſtances which the ſubject demanded, our author has related the

various

various enactments of ſtatutes regarding the powers of the commiſſioners in theſe important reſpects, the ſeveral adjudications of the ſupreme court in Scotland, and of the Houſe of Lords, upon the nature and extent of theſe powers; and accompanied the whole with obſervations upon the points adjudged, and which are explanatory of the ſtatutory enactments. The origin and progreſs of taxation in both parts of the kingdom; the nature of what is called the *old* and *new extent*; and, above all, thoſe votes ſo famous under the appellation of *nominal* and *fictitious*, and which have lately excited ſo much attention through Great-Britain, rouſe his attention, and exerciſe his induſtry. The reader will accordingly find a more complete account of theſe ſubjects in Dr. Boyd's work than has hitherto been in the poſſeſſion of the public. Independently, therefore, of this work, exhibiting a complete view, in conjunction with that of Dr. Burn, of the juriſdiction exerciſed by juſtices of peace in both parts of Britain, it ſtands forward in another favourable point of light, as it explains a ſubject equally important and new.

It is no ſmall recommendation of the work that, though publiſhed ſome weeks before, yet the reaſoning with regard to what are called nominal and fictitious votes, the explanation of their nature, and of what qualities are eſſential to their conſtitution, correſpond exactly with the doctrines delivered by the preſent lord-chancellor in his celebrated ſpeech upon this ſubject, on the 30th of April laſt. The only difference is, that our author, whether right or wrong, is of opinion that no other mode of expiſcation remains after the *truſt oath* has been put to the claimant.

To the Engliſh reader it may appear ſtrange that diſquiſitions of this nature are introduced into a work upon the powers of juſtices of peace. But a peruſal of the work will inform him that the commiſſioners above ſpoken of are enjoined by ſtatute with the juſtices in the ſuperintendence of ſeveral objects of a public nature; and as it was neceſſary for the author to give an account of this part of their juriſdiction, it became a natural object to give an account likewiſe of the juriſdiction exerciſed by them in other matters.

We wiſhed to have given ſome extracts from this portion of our author's work; but the parts are ſo connected with each other, that to detach them would deſtroy their order and beauty, while the ſeparate members could not be appretiated without an aſſemblage of more quotations than our bounds will admit of.

As a ſpecimen of Dr. Boyd's manner and habits of thinking, we ſhall ſubmit the following paſſage to the conſideration of

of our readers. He is speaking of the inconveniencies to which Scotland is subjected from the authority which the Court of Session and the House of Lords possess of declaring what acts of parliament extend or do not extend to that part of the kingdom; a grievance which doubtless calls loudly for redress:

'To separate the legislative from the judicial authority is the grand requisite in the constitution of a free state. Yet, since the period of the Union, the character and power of judge and lawgiver have, in many instances, and from no real, though from an accidental necessity, been, in this part of the kingdom, united in the same persons; while it depends upon the Court of Session in the first instance, or upon the House of Lords in the last resort, to determine what acts of the British parliament, which are not themselves expressly indicative of their extent, are to be held as reaching to Scotland. To declare whether a law extends or does not extend, is neither more nor less than to legislate for the whole kingdom; it is to create the law by creating its objects; or to repeal the law by declaring that it has no objects upon whom it may operate. Of the Court of Session, in ancient times, it was said by Buchanan, "omnium civium bona quindecim hominum arbitrio sunt commissa, quibus et perpetua potestas, et imperium plane tyrannicum, quippe quorum arbitria sola sunt pro legibus." Rer. Scot. lib. xiv. c. 42. Whether peevishness or truth guided Buchanan's pen in this observation, it is unnecessary to inquire; but the application of it in the present subject is just and obvious: not that our supreme court has arrogated to itself any powers, in this case, which it was not absolutely necessary to exercise. This palpable imperfection is to be traced to another source. The framers of the statutes themselves are the cause of the evil, who do not precisely mark when a statute is intended to comprehend the whole kingdom, and when to embrace only a part of it. But is not this susceptible of an easy remedy? May it not be mentioned expressly in every British statute whether it be confined to England, or is meant to comprehend Scotland also? Or may it not be generally enacted, that every statute whatever shall be understood to extend to Scotland, unless it be specially provided to the contrary, or unless its enactments be inconsistent with the articles of the treaty of Union? We should then be no longer disgraced by that solecism in government which confounds the legislative with the judicial authority. The Court of Session would be relieved from a most irksome and invidious burden, and the people would be freed from any cause of alarm.

'It is indeed to be confessed that no pernicious consequences of a public nature have hitherto resulted from the exercise of this anomalous power. Circumstances of the strongest counteraction, arising from the general frame of our constitution, have prevented these; and they have been prevented by the modest and chastised use which the Court of Session has made of this hitherto necessary authority. But it is not merely in its actual effects that this power is to be reprobated; it is in its nature and probable consequences; "Parce qu'on peut craindre," to use the words of Montesquieu, "qui le même monarque ou le même

même venat ne faſſe des loix tyranniques pour les executer tyranniquement." And the buſineſs of tyranny may be done to the full as well by refuſing the extenſion of a favourable law, or declaring the extenſion of a law unfavourable to liberty, as by creating at the firſt hand, or annulling either the one or the other. With reſpect to thoſe Britiſh ſtatutes whoſe enactments relate to crimes, the grievance is ſtill more intolerable; for it is now held to be law, that, from the Court of Juſticiary, there is no appeal.'

It is neceſſary to remark that ſome ſubjects are treated in this work not only with relation to the ſubſiſting laws concerning them, but with regard to the improvements of which they are ſuſceptible, or the alterations which they ſeem to require; ſuch, in particular, are the chapters on the *poor laws* and upon *irregular marriages*. Of theſe the *firſt* has long excited, and continues at this moment more than ever to excite, the attention of the people of England: the *ſecond* has excited, and *deſerves* ſtill to excite, their attention more forcibly. The ſtatute of the 26th Geo. II. commonly called the *marriage-act*, has never perhaps, in all its diſcuſſions in the ſenate, received a more diſpaſſionate or able elucidation than is exhibited in the work under review.

On the whole, this work may be conſidered not only as a performance intereſting to juſtices of the peace, but as an uſeful acquiſition to Britiſh juriſprudence.

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## *FOREIGN LITERATURE.*

ART. XII. *Voyage en Syrie et Egypte, pendant les Annees* 1783, 1784, *et* 1785, *avec deux Cartes Geographiques, repreſentant les Ruines de Temple du Soleil à Balbek, et celles de la Ville de Palmire dans le Deſert. Par M. Volney.*

ART. XII. *Travels through Syria and Egypt, during the Years* 1783, 1784, *and* 1785, *with two Geographical Charts and two engraved Plates, repreſenting the Ruins of the Temple of the Sun at Balbek, and thoſe of Palmira in the Deſert of Syria. In Two Volumes. By M. C— F. Volney.* 8vo. 2 tom. Paris, 1787.

[ *Concluded from our Review of September.* ]

HAVING refuted the opinion which M. Savary had raſhly adopted concerning the extenſion and elevation of the Delta, M. Volney proceeds to give an account of the

climate and air of Egypt, and the phenomena of the winds. From the extreme heats in Egypt, and its wet and marſhy condition for three months, the firſt idea of travellers is that it muſt be an unhealthy country; but experience proves the fallacy of this theory; the vapours which riſe from the ſtagnant waters, ſo fatal in Cyprus and Alexandretta, have not the ſame effect in Egypt. This M. Volney imputes to the natural dryneſs of the air; to the proximity of Africa and Arabia, which inceſſantly draw off the humidity, and the perpetual currents of wind which meet with no obſtacle. This aridity is ſuch that fleſh meat expoſed in ſummer, to the north wind, does not putrify, but dries up and becomes hard as wood. In the deſerts dead carcaſes are found dried in this manner, which are ſo light that a man may eaſily lift with one hand the entire body of a camel.

The air, beſides poſſeſſing this drying quality, appears to be ſtrongly impregnated with ſalts. The ſtones are corroded by natrum, and, in moiſt places, long cryſtalliſations are to be found, which might be taken for ſaltpetre. It is doubtleſs this property of the air and the earth, which, added to the heat, gives vegetation an activity unknown in other climates. In the vicinity of Cairo and Roſetta the ſpecies of gourd called kara in twenty-four hours ſends up ſhoots near four inches long. Foreign plants, however, degenerate rapidly in every part of Egypt.

In the ſixth chapter M. Volney deſcribes the various inhabitants of Egypt, the peaſant Arabs, the Bedouin Arabs, the Copts, Turks, and Mamlouks. Of the latter, who for ſo many ages have held Egypt in ſubjection, our author delivers a particular account. This claſs of ſoldiers, who are born at the foot of Mount Caucaſus, are diſtinguiſhed from the other inhabitants by the flaxen colour of their hair, which is entirely different from that of the natives of Egypt. The Mamlouks were introduced into Egypt in the year 1227. The Tartars, who had made a conqueſt of Perſia, brought with them into Egypt a prodigious quantity of young ſlaves. The ſucceſſors of Saladin perceived that they had now an opportunity of forming, at a cheap rate, a body of ſoldiers of tried courage and remarkable beauty; and, about the year 1230, one of them purchaſed to the number of twelve thouſand of theſe youths, who were Circaſſians, Mingrelians, and Abazans. He had them trained up to military exerciſes, and ſoon obtained a body of the beſt ſoldiers in Aſia, though at the ſame time the moſt mutinous. This ſoldiery, like the Pretorian bands, ſoon gave laws to their maſter.

Their

Their continuation in this country for ſo many centuries is not a leſs ſingular event than their firſt eſtabliſhment. During five hundred and fifty years that the Mamlouks have exiſted in Egypt none of them have left a line of deſcendants; all their children periſh in the firſt or ſecond deſcent. The ſame ſterility is incident to the Turks, who can only ſecure the continuance of their families by marrying women who are natives, which the Mamlouks have always diſdained. It appears a kind of phenomenon in natural hiſtory that a healthy race born at Mount Caucaſus ſhould be unable to naturalize on the banks of the Nile. But let it be remembered at the ſame time, that the vegetables of Europe tranſplanted to that country are equally unable to continue their ſpecies. Hippocrates aſſerts that, among the Scythians and Egyptians, all the individuals reſemble each other, though they are like no other nations; and adds that, in the countries inhabited by theſe two races of men, the climate, ſeaſons, elements, and ſoil, poſſeſs an uniformity no where elſe to be found. When countries impreſs ſuch a peculiar character on every thing native, the moſt probable means of naturalizing animals would be to contract an affinity with the climate by alliance with the native ſpecies; and this the Mamlouks have conſtantly refuſed. The means, therefore, by which they are perpetuated and multiplied are the ſame by which they were firſt eſtabliſhed; that is, when they die they are replaced by ſlaves brought from their original country.

After having conſidered the commerce carried on at Cairo with Arabia and India, by the way of Suez, M. Volney proceeds to inquire, Whether it would be practicable to cut through the iſthmus which ſeparates the Red Sea from the Mediterranean, that veſſels might arrive at India by a ſhorter route than by the Cape of Good Hope. The ſpace which ſeparates the two ſeas is not more than eighteen or nineteen leagues. This interval is not interſected by mountains; there is not therefore any difference of levels to prevent the junction; but the great difficulty ariſes from the nature of the correſponding coaſts of the Mediterranean and the Red Sea, which are of a low and ſandy ſoil, in which the waters form lakes, ſhoals, and moraſſes, ſo that veſſels cannot approach within a conſiderable diſtance. It will therefore be found ſcarcely poſſible to dig a permanent canal amidſt theſe ſhifting ſands; not to mention that the ſhore is deſtitute of harbours, which muſt be entirely the work of art. The country beſides has not a drop of freſh water to ſupply the inhabitants. Our author is therefore of opinion that the

beſt method of effecting this junction is that which has been formerly practiſed at different times, which is, by making the river itſelf the medium of communication, for which the ground is well calculated; for Mount Mokkattam ſuddenly terminating in the latitude of Cairo, forms only a low and ſemicircular mound, round which is a continued plain from the banks of the Nile, as far as the point of the Red Sea. This idea of joining the two ſeas by a canal connected with the river was adopted by the ancients, and, as we are informed by Strabo, executed under Seſoſtris. After the Greeks conquered the country, it was reſtored by the Ptolemies, and again renewed by Trajan.

In the eighteenth chapter M. Volney reſumes his deſcriptive ſketch of Egypt, and draws that celebrated country in leſs flattering, but juſter colours than thoſe with which it has been delineated by former travellers. After having remarked the influence of prejudices and early habits in forming the taſte of different nations for landſcapes of a very different kind, he thus proceeds:

'Every man has his taſtes, according to which he judges. To an Egytian I conceive that Egypt is, and always will be, the moſt beautiful country upon earth, though he has never beheld any other. But if I may be permitted to give my judgment, from what I have myſelf ſeen, I confeſs that I cannot entertain ſo high an opinion of it. I am willing to do juſtice to its extreme fertility, to the variety of its productions, and the advantages of its ſituation for commerce; I admit that Egypt is but little ſubject to the variations of weather which occaſion the failure of harveſts with us; that the hurricanes of America are unknown there; that the earthquakes which have laid waſte Portugal and Italy in our days, are there extremely rare, though not without example. I admit even that the heat, which is ſo unſupportable to Europeans, is no inconvenience to the natives; but the deſtructive ſoutherly winds are certainly a very real evil: the wind from the north-eaſt too is no ſmall inconvenience, as it is the forerunner of violent head-achs; and another objection to be made is, that multitude of ſcorpions, gnats, and eſpecially flies, which are ſo numerous that it is impoſſible to eat without running the riſk of ſwallowing them. Beſides, no country preſents ſuch a ſameneſs of aſpect. A boundleſs naked plain; an horizon every where flat and uniform; date-trees with their ſlender trunks, or mud walled huts on the cauſeways, are all it offers to the eye, which no where beholds that richneſs of landſcape, that variety of objects, or diverſity of ſcenery, which true taſte finds ſo delightful. No country is leſs picturesque, leſs adapted to the pencil of the painter, or the deſcriptions of the poet: nothing can be ſeen of what conſtitutes the charm and beauty of their pictures; and it is remarkable that neither the Arabs nor the ancients make any mention of Egyptian poets. What indeed could an Egyptian ſing on the reed of Geſner or Theocritus? He ſees neither limpid ſtreams, nor verdant

verdant lawns, nor ſolitary caves; and is equally a ſtranger to vallies, mountain ſides, and pendent rocks.

'Thompſon could not there have known either the whiſtling of the winds in the foreſt, the rolling of thunder among the mountains, or the peaceful majeſty of ancient woods; he could not have obſerved the awful tempeſt, nor the ſweet tranquillity of the ſucceeding calm. The face of nature, there eternally the ſame, preſents nothing but well-fed herds, fertile fields, a muddy river, a ſea of freſh water, and villages which, riſing out of it, reſemble iſlands. Should the eye reach the horizon, we are terrified at finding nothing but ſavage deſerts, where the wandering traveller, exhauſted with fatigue and thirſt, ſhudders at the immenſe ſpace which ſeparates him from the world. In vain he implores heaven and earth; his cries, loſt in the boundleſs plain, are returned to him only by feeble echoes; deſtitute of every thing, and ſeparated from mankind, he periſhes in an agony of deſpair, amid a gloomy deſert, without even the conſolation of knowing he has excited the ſympathiſing tear. The contraſt of this melancholy ſcene, ſo near, has probably given to the cultivated fields of Egypt all their charms. The barrenneſs of the deſert becomes a foil to the plenty of the plains, watered by the river; and the aſpect of the parched ſands, ſo totally unproductive, adds to the pleaſures the country offers. Theſe may have been numerous in former times, and might revive under the influence of a good government; but at preſent the riches of nature produce not the fruits which might be expected. In vain do travellers celebrate the gardens of Roſetta and of Cairo. The Turks are ſtrangers to the art of gardening, ſo much cultivated by poliſhed nations, and deſpiſe every kind of cultivation. Throughout the empire their gardens are only wild orchards, in which trees are planted without care or art, yet have not even the merit of irregularity. In vain may they tell us of the orange trees and cedars, which grow naturally in the fields. Accuſtomed as we are to combine the ideas of opulence and culture with theſe trees, ſince with us they are neceſſarily connected with them, we do not diſcover the deception. In Egypt, where they are frequent, and as I may ſay vulgar, they are aſſociated with the miſery of the huts they cover, and recall only the idea of poverty and deſolation. In vain do they deſcribe the Turk ſoftly repoſing under their ſhade, and happy in ſmoking his pipe without reflection. Ignorance and folly, no doubt, have their enjoyments, as well as wit and learning; but, for my own part, I confeſs I could never bring myſelf to envy the repoſe of ſlaves, or to dignify inſenſibility with the name of happineſs. I ſhould not have been able to conceive from whence could proceed the enthuſiaſm with which ſome travellers have extolled Egypt, had not experience revealed to me the ſecret motives.'

Syria next engages the attention of M. Volney; a country little viſited by travellers, but whoſe ancient and modern ſtate is highly intereſting to curioſity. Agreeable to the plan which he had adopted with regard to Egypt, our philoſophical traveller firſt gives an account of the geography

and natural hiſtory of Syria. In this elegant and accurate part of the work, he deſcribes the general appearance of the country, the mountains and their ſtructure, the volcanos and earthquakes, the locuſts, the rivers and lakes, the climate, the qualities of the air, the qualities of the waters; and then makes obſervations on the winds, clouds, rains, fogs, and thunder. The hiſtorian as well as the philoſopher is intereſted in theſe details, as the character of a people frequently ariſes from the phyſical phenomena of the country which they inhabit. He next deſcribes the different inhabitants of Syria. Within two thouſand five hundred years ten invaſions have introduced into this country a ſucceſſion of foreign nations. The Aſſyrians of Nineveh, the Chaldeans of Babylon, the Perſians under Cyrus, the Macedonians under Alexander, and the Romans under Pompey, became ſucceſſively maſters of Syria. When the ſons of Theodoſius divided their immenſe property, it was annexed to the empire of Conſtantinople, and remained ſubject to the Greek emperors till the year 622, when it was laid waſte by the Arabs under the banners of Mahomet. Since that period, torn to pieces by the civil wars of the Fatmites and the Ommiades; wreſted from the caliphs by their rebellious governors; taken from them by their Turkmen ſoldiery; invaded by the European cruſaders; retaken by the Mamlouks of Egypt; and ravaged by Tamerlane and his Tartars; it has at length fallen into the hands of the Ottoman Turks, who have continued maſters of it for two hundred and ſixty-eight years. Theſe viciſſitudes have introduced into the country diſtinct tribes of inhabitants, as various as the revolutions it has undergone; ſo that the Syrians are a mixture of different nations. They may be divided into three principal claſſes; the deſcendants of the Greeks of the lower empire, who were conquered by the Arabs; the deſcendants of the Arabian conquerors; and the preſent ruling people, the Ottoman Turks. In this enumeration the ancient inhabitants have no remaining repreſentative; the Greeks, by a continued reſidence ſince the days of Alexander, ſupply the place of the natives; the remote villages, and a few traits of manners and cuſtoms, preſerve the only memorial of diſtant ages.

The inhabitants of Syria are divided into two remarkable claſſes, the paſtoral and wandering tribes, and thoſe which are fixed and ſtationary. In the former deſcription are the Turkmen, the Cards, and the Bedouin Arabs. The Turkmen are a diviſion of the Tartar hordes, who, on the great revolutions that took place in the empire of the caliphs, emigrated

emigrated from the eaſtward of the Caſpian Sea, and ſpread themſelves over the vaſt plains of Armenia and Aſia Minor. Like the Bedouin Arabs, they are paſtors, and travel over immenſe tracts of land to procure ſubſiſtence to their numerous herds. The original ſeat of the Curds is the chain of mountains whence iſſue the different branches of the Tigris, which, ſurrounding the upper part of the great Zab, paſſes to the ſouthward as far as the frontiers of the Perſian Irak. It is now known by the name of Curdeſtan. This country is celebrated in the moſt ancient traditions and hiſtories of the Eaſt. Its inhabitants, who oppoſed the retreat of the ten thouſand, are mentioned by Xenophon under the name of Carduchi. This hiſtorian obſerves that, though incloſed on all ſides by the Perſian empire, they had conſtantly braved the power of the *great king*, and the arms of his ſatraps. Their ancient ſpirit ſtill remains; and though in appearance tributaries to the Porte, they pay little reſpect to the orders of the Grand Signior or of his pachas.

The Bedouin Arabs have been often deſcribed. Our author, like a philoſopher, endeavours to aſſign the cauſes of that wandering and predatory life which they have led in every age:

'The wandering and paſtoral life led by ſeveral Aſiatic nations, ariſes from two cauſes. The firſt is, the nature of the ſoil, which, being improper for cultivation, compels men to have recourſe to animals, which content themſelves with the wild herbage of the earth. Where this herbage is but thin, a ſingle animal will ſoon conſume the produce of a great extent of ground; and it will be neceſſary to run over large tracts of land. Such is the caſe of the Arabs in the deſerts of Arabia, properly ſo called, and in that of Africa.

'The ſecond cauſe muſt be attributed to habit, ſince the ſoil is cultivable, and even fertile, in many places; ſuch as the frontiers of Syria, the Diarbekir, Natolia, and the greateſt parts of the diſtricts frequented by the Curds and Turkmen. But it appears to me that theſe habits are only the effect of the political ſtate of the country; ſo that the primary cauſe of them muſt be referred to the government itſelf. This opinion is ſupported by daily facts; for, as often as the different hordes and wandering tribes find peace and ſecurity, and a poſſibility of procuring ſufficient proviſions in any diſtrict, they take up their reſidence in it, and adopt, inſenſibly, a ſettled life, and the arts of cultivation. But when, on the contrary, the tyranny of the government drives the inhabitants of a village to extremity, the peaſants deſert their houſes, withdraw with their families into the mountains, or wander in the plains, taking care frequently to change their place of habitation, to avoid being ſurpriſed. It often happens even that individuals, turned robbers, in order to withdraw themſelves from the laws, or from tyranny, unite and form little camps, which maintain themſelves by arms, and, increaſing, become new hordes, and new tribes. We may

pronounce, therefore, that in cultivable countries, the wandering life originates in the injuſtice or want of policy of the government; and that the ſedentary and cultivating ſtate is that to which mankind is moſt naturally inclined.

'With reſpect to the Arabs, they ſeem eſpecially condemned to a wandering life, by the very nature of their deſerts. To paint to himſelf theſe deſerts, the reader muſt imagine a ſky almoſt perpetually inflamed, and without clouds, immenſe and boundleſs plains, without houſes, trees, rivulets, or hills, where the eye frequently meets nothing but an extenſive and uniform horizon, like the ſea, though in ſome places the ground is uneven and ſtoney. Almoſt invariably naked on every ſide, the earth preſents nothing but a few wild plants, thinly ſcattered, and thickets, whoſe ſolitude is rarely diſturbed but by antelopes, hares, locuſts, and rats. Such is the nature of nearly the whole country, which extends ſix hundred leagues in length, and three hundred in breadth, and ſtretches from Aleppo to the Arabian Sea, and from Egypt to the Perſian Gulf.

'It muſt not, however, be imagined that the ſoil in ſo great an extent is every where the ſame; it varies conſiderably in different places. On the frontiers of Syria, for example, the earth is in general fat and cultivable, nay, even fruitful. It is the ſame alſo on the banks of the Euphrates; but in the internal parts of the country, and towards the ſouth, it becomes white and chalky, as in the parallel of Damaſcus; rocky, as in the Tih and the Hedjaz; and a pure ſand, as to the eaſtward of the Yemen. This variety in the qualities of the ſoil is productive of ſome minute differences in the condition of the Bedouins. For inſtance, in the more ſterile countries, that is, thoſe which produce but few plants, the tribes are feeble, and very diſtant; which is the caſe in the deſert of Suez, that of the Red Sea, and the interior of the great deſert, called the Najd. When the ſoil is more fruitful, as between Damaſcus and the Euphrates, the tribes are more numerous, and leſs remote from each other; and laſtly, in the cultivable diſtricts, ſuch as the Pachalics of Aleppo, the Hauran, and the neighbourhood of Gaza, the camps are frequent and contiguous. In the former inſtances, the Bedouins are purely paſtors, and ſubſiſt only on the produce of their herds, and on a few dates and fleſh meat, which they eat either freſh, or dried in the ſun, and reduced to a powder. In the latter, they ſow ſome land, and add cheeſe, barley, and even rice, to their fleſh and milk meats.

'If we examine the cauſes of the ſterility and uncultivated ſtate of the deſert, we ſhall find it is principally to be attributed to the abſence of fountains and rivers, and in general to the want of water. This want of water itſelf is occaſioned by the nature of the country, which, being flat and deſtitute of mountains, the clouds glide over its heated ſurface, as I have already remarked is the caſe with Egypt. They never reſt there but in winter, when the coldneſs of the atmoſphere hinders them from riſing, and diſſolves them into rain. The nakedneſs of this country is alſo another cauſe of drought, ſince the air is for that reaſon more eaſily heated, and compels the clouds to riſe. It is probable that a change of climate might be effected, if the whole deſert were planted with trees; as for example, with pine-trees.

'The

'The conſequence of the winter rains is, that in thoſe parts where the ſoil is good, as on the frontiers of Syria, a cultivation takes place conſiderably ſimilar to that of even the interior of the province; but as theſe rains neither produce ſprings nor durable rivulets, the inhabitants are expoſed to the inconvenience of wanting water the whole ſummer. To remedy this it is neceſſary to have recourſe to art, and to form wells, reſervoirs, and ciſterns, in which they collect their annual ſupplies: ſuch works require money and labour, and are, after all, expoſed to a variety of accidents. War may deſtroy in one day the labour of many months, and the reſources of the year. A drought, which is but too common, may cauſe the failure of a crop, and reduce the inhabitants even to a total want of water. It is true, that by digging it is almoſt every where to be found, at from ſix to twenty feet depth; but this water is brackiſh, as in all the deſert of Arabia and Africa; it alſo frequently dries up, when thirſt and famine ſucceed; and, if the government does not lend its aid, the villages are deſerted. It is evident that agriculture muſt be very precarious in ſuch a country; and that under a government like that of the Turks, it is ſafer to lead a wandering life than to chuſe a ſettled habitation, and rely for ſubſiſtence on agriculture.'

In the ſecond volume M. Volney gives an account of the cultivating or ſedentary inhabitants of Syria, which are divided into the Anſarians, the Maronites, the Druzes, and the Motoualis. He next deſcribes the diviſion of Syria into pachalics or governments, under the Turkiſh empire; the chief of which are Aleppo, Tripoli, Sarde, Damaſcus, and Paleſtine. In the pachalics of Saide and Damaſcus are the celebrated ruins of Balbek and Palmyra, ſo well illuſtrated by Mr. Wood, whoſe *Ruins of Palmyra* were publiſhed in 1753. That judicious traveller diſtinguiſhes two ſorts of ruins at Palmyra, one the work of remote ages, which are only rude unſhapen maſſes; while the others are elegant and magnificent monuments, and appear from the ſtyle of their architecture, to have been erected in the three centuries preceding Dioclefian, in which the Corinthian order was preferred to every other. Palmyra, ſituated three days journey from the Euphrates, was indebted for its wealth and ſplendour to the advantage of its poſition on one of the greateſt roads, by which the valuable commerce that has at all times ſubſiſted between India and Europe was then carried on. The inhabitants were at the height of their proſperity, when, become a barrier between the Romans and the Parthians, they maintained a politic neutrality in their diſputes, and rendered the luxury of thoſe powerful empires ſubſervient to their own opulence.

The

The hiſtorian Joſephus informs us * that "Solomon built "ſtrong walls around this city to ſecure himſelf in the "poſſeſſion of it, and named it Tadmour, which ſignifies "the place of palm-trees." No mention, however, is made of this in ſacred ſcripture; and our author's conjecture "that the merchandize coming from India by the Perſian "Gulf, was conveyed by way of the Euphrates into Phœ-"nicia and Aſia Minor," appears too refined, and even fallacious. Both the Jews and Phœnicians traded to the Perſian Gulf and the adjacent regions; but the cargoes which they brought from thence were landed at Elath and Eziongeber, two harbours on the Red Sea. The Phœnician merchandize was carried by land to Rhinocolura, a port in the Mediterranean, and being reſhipped there was tranſported to Tyre. The importance of Palmyra as an emporium for Indian merchandize coming by the Perſian Gulf, does not ſeem to have ariſen till long after the conqueſts of Alexander the Great.

Upon the whole, the reader will meet with much rational information and elegant entertainment in the travels of M. Volney, particularly his travels into Syria. He has avoided the errors of former French travellers, who have indulged the ſallies of imagination at the expence of veracity, and ſought to embelliſh facts rather than to record them. He is leſs ambitious of making brilliant obſervations than juſt ones, and wiſhes rather to inform the reader than to throw an illuſion over his mind. Perhaps this work would have been more agreeable if the author, inſtead of communicating the reſult of his diſcoveries and reflections, had, by a narration of his own progreſs and adventures, carried the reader along with him, and made him a ſpectator of the ſcenes and tranſactions which are deſcribed. It is this that diſtinguiſhes a book of travels from a didactic work. The idea that an author relates events *quorum pars magna vel parva fuit*, gives a charm to his narration which is not to be deſcribed. Some late tours are entirely indebted to this circumſtance for their favourable reception in the world.

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* Antiq. Jud. lib. viii. cap. 6.

ART. XIII. *La Religion considérée comme l'unique Base du Bonheur et de la Veritable Philosophie. Ouvrage fait pour servir à l'Education des Enfans de S. A. S. Monseigneur le Duc d'Orléans, et dans lequel on expose et l'on réfute les Principes des prétendus Philosophes Modernes. Par Madame la Marquise de Sillery, ci-devant Madame la Comtesse de Genlis.* Octavo et Duodecimo. Orleans, 1787.

ART. XIII. *Religion considered as the only Source of Happiness and of true Philosophy, &c. &c. &c.*

WE have had more than one occasion to celebrate the genius and the attractive and amiable compositions of Madame de Genlis. We have not even been wanting to go out of our way to do homage to her abilities, and to introduce into articles of various descriptions, the just tribute of our applause. We shall therefore be credited when we remark, that it is not without a considerable degree of mortification that we find ourselves obliged, in the present instance, to change our language respecting this celebrated writer, and to hold up one of her productions as an object of almost uniform condemnation and censure. In treating of religion, Madame de Genlis has gone back to all the exploded errors and the unintelligible mysteries of the darkest ages of Christianity, and has accompanied the dogmatism with which they are inculcated, with the most illiberal and contemptible asperity against all those writers, whatever might be their subject, or however exalted their claims upon the public gratitude and favour, who have been known to entertain sentiments inimical to her creed.

It is a matter of some curiosity to observe that, at the same time that Madame de Genlis has laid aside the good humour, liberality, and *bon ton*, by which she was formerly distinguished, she has sunk into the character of a mere author, in the most unfavourable construction of that word. For ourselves, in the volume before us, we entirely lose the recollection of the amiable instructress and the accomplished preceptor leading her pupils in the paths of elegance, simplicity, and virtue. If we at all recollect the personal situation of the writer, it is only to regret that so much bigotry, and such a complication of mysticism and nonsense, should be inculcated on the rising family of the richest nobleman in Europe. In general, however, the features that are most conspicuous are the irascibility, the peevishness, the over-anxious sensibility to-regards of selfishness, that have too often been

been injuriouſly imputed to the ſons of poetry and genius. In the firſt publication of her work ſhe guards with an extreme ſolicitude againſt the idea that ſhe is now firſt attacking, what ſhe calls "the ſectaries of the modern philoſophy." And having ſeen, juſt before the appearance of her ſecond edition, an unfavourable critique of her work in the *Journal de Paris*, ſhe replies to this critique in the moſt apparent bitterneſs and anguiſh of heart. She obſerves that "ſhe had long "thought of ſketching in ſome one of her publications an "idea of the rules upon the obſervation of which juſt cri-"ticiſm muſt always be founded; and ſhe believes it will "be acknowledged that a *properer opportunity could not have* "*offered* than that which is ſuggeſted to her by the critique "in the *Journal de Paris*." She is at length convinced that ſhe has too many enemies, and that her works have excited too much envy againſt her for her to expect a candid hearing in her own country; and ſhe looks for ultimate juſtice to the journaliſts and reviewers of other nations.

The firſt chapter in the volume is entitled, Plan of the Work; and, with a peculiar degree of modeſty the author requires of us, in relation to a performance of which we peremptorily pronounce that it has no veſtige of a plan, "that "we ſhould not judge of it till we have read the whole. If "we paſs over one note or one ſingle quotation, we may "incur the hazard of abſolutely loſing the thread of her "ideas and the chain of her arguments." In duty bound, as ſober critics, we have complied with this requiſition; but we could almoſt venture to pronounce that from not another man in the iſland of Great-Britain will the counteſs experience ſo much gallantry and paſſive obedience.

The three firſt points, after that of the being of a God, upon which Madame de Genlis inſiſts, as moſt eſſential to the belief of religion, are thoſe of everlaſting torments, ſynergetic grace, and original ſin. Upon theſe topics we will give our reader ſome ſpecimens of her ſentiments, that he may be enabled to judge for himſelf whether or no we be not fully juſtified in the cenſure we have pronounced.

'Repentance, during the preſent life, may be expiatory, becauſe it is then the fruit of faith, and becauſe it is productive of virtuous reſolutions, or generous ſacrifices. So long as a man breathes the vital air, ſo long he may place an undoubted confidence in the unbounded mercies of his Creator; but in the future world repentance is empty rage and unproductive regret. The viſions which once played before the deluded fancy are vaniſhed; the deceptions of a corrupt heart annihilated for ever. Fearful and terrible

will

will be that period when the ſoul, enlarged from her ſublunary ties, will launch at once upon the ocean of eternity. No longer then will ſhe be able to repel or to undervalue thoſe truths which will appear before her in their unclouded luſtre. Then will ſhe be compelled to feel all the deformity of vice and all the beauty of virtue. But if ſhe be under the ſentence of divine reprobation, what benefit will ſhe derive from conceiving thoſe myſteries, which, during her abode upon earth, ſhe was unable to comprehend? Belief, ſtripped of its value, cannot now derive holineſs from the grace of faith; there will no longer be any *merit in believing* that there is a God, the creator and the judge of mortals; he will be beheld by the eyes of the ſinner, the ſentence of his juſtice will ſound in his ears. The alarmed ſpirit will have loſt irretrievably the ſeducing errors which diſguiſe from us the littleneſs of pride, and the fooliſhneſs of human wiſdom. Robbed of its prepoſſeſſions, its prejudices, and its paſſions, it will no longer be able to conceal from itſelf the truth, that vice is an object of hatred; but it will deſpiſe vice without being purged from its crimes. The horror with which guilt will be beheld will be involuntary, unmeritorious, and irreſiſtible. The period of ſacrifices and of penances will be cloſed. The power of going aſtray will be removed, and the force that enables us to ſtifle the voice of conſcience. Every thing is clear, naked, and unveiled. A ſupernatural light preſents on all ſides the damning evidence; and the means of repairing our errors are no more. Thus it appears that the LIGHT OF REASON is ſufficient of itſelf to demonſtrate to us how impoſſible it is that after death the guilty ſoul ſhould feel one meritorious emotion of regret. It muſt unchangeably remain in its ſtate of contamination and puniſhment; and ſuch, ſays Bourdaloue, is this terrible myſtery of the faith. "*The ſinners in hell will* "*be eternally employed in lamentation; repentance will be the* "*conſtant buſineſs of that fearful habitation; but it will be a* "*compulſory repentance, a repentance of demons and deſpair.* "*Now a repentance like this can never have power to do away* "*ſin. Of conſequence ſin will always ſubſiſt; and as long as* "*ſin ſubſiſts the ſinner will be, not only in the firſt moment but* "*in every ſucceeding one, obnoxious to the juſtice of God, and* "*the proper ſubject of his vengeance.*"

What an execrable collection of nonſenſe is here preſented to us! It is truly aſtoniſhing how a mind elegant, accompliſhed, and humane, can for a moment give place to ideas that are not only in open hoſtility with common ſenſe, but that can originally have been dictated only by the moſt

ſombre

ſombre miſanthropy, and the moſt unrelenting ſuperſtition. In the name of all that is ſacred, give us atheiſm, if the belief of a God is to be attended with theſe deteſtable conſequences! What an idea does the counteſs ſuggeſt to us in what ſhe calls the "*merit of believing.*" Can any thing be more deſtructive of reaſon and philoſophy? Is it poſſible that we can come to a fair and impartial examination of arguments, when we are given to underſtand in the firſt inſtance, that there is a merit in believing on one ſide of the queſtion, and conſequently a guilt in aſſenting to the other. What merit can I poſſibly have in believing what is forced upon me by unanſwerable demonſtration? There may indeed be a merit, ſometimes greater and ſometimes leſs, in impartiality; but there muſt always be guilt, in the eyes of a ſober inquirer, in leaning, independently of arguments, to one ſide of the queſtion rather than the other. Indeed, the moment we come to admit that there is a *merit in believing*, then undoubtedly the leſs evidence we find, the more virtue we have an opportunity to exert. He that believes upon no evidence, will be a better ſaint than he who is able to aſſign "*a reaſon for the hope that is in him*;" and he that believes againſt a ſtrong preponderance of evidence on the other ſide, will be the beſt man of all. If there be virtue in believing, then we muſt all come at laſt to the good old principle of Tertullian, which is the conſummation of the ſort of ſyſtem upon which we animadvert, "*Credo quia eſt impoſſibile.*"

The following are the reaſonings of Madame de Genlis upon the ſubject of grace:

'Man was created free; but, ſince the fall of Adam, he has more inclination for that which is evil, than propenſity to that which is good. In the mean time, though fallen from his primitive dignity, he can ſtill feel all the excellence of virtue, and, by the exertion of his reaſon and his faculties, determine himſelf in her favour, and triumph over the paſſions which would ſeduce him from her obedience. But, in what immediately belongs to his ſalvation, human liberty is not ſufficient. In this caſe he has need of the ſuccours of grace. A ſound underſtanding and a rational ſelf-love conſtitute all that is requiſite to make him what the world calls a good man; but to the compoſition of a ſaint, and of one of the elect, there is need alſo of a ſupernatural virtue. If man have not this virtue in himſelf, he may have the merit to deſire and to pray for it; and then, if his life be innocent and his prayers importunate, it will be granted him. God does not deny his grace to thoſe who feel

feel a ſincere deſire to obtain it; and he often pours it into the hearts of thoſe who are in appearance the leaſt prepared for its reception.'

To ſpecimens of the mode of thinking of our author ſo complete as the above, little can be added. A ſingle ſentence upon the ſubject of tranſubſtantiation it may be proper to record. "The ſacrament of the euchariſt unites us to "God by the moſt auguſt of all ceremonies, by which the "true believer is made the habitation and the temple of his "creator." It will not, after this, aſtoniſh our readers if we acquaint them that, in a liſt of heretics ſubjoined to her work, our author has ſtated it as an error of no common magnitude that it was taught by ſome of theſe deluded and reprobate characters that Socrates, Cato, and ſome of the moſt virtuous of the heathens, would not be condemned to everlaſting torments in the flames of hell, merely becauſe they did not live within ear-ſhot of the thunders of the Vatican. Upon the whole, it may hereafter be conſidered as by no means one of the leaſt wonderful phenomena of the preſent age, that, within thirteen years of the cloſe of the eighteenth century, ſuch doctrines as theſe were inculcated from the preſs by one of the moſt elegant and accompliſhed characters of the firſt court in Europe. Condemned as we have been to wade through ſuch a chaos of myſticiſm and abſurdity, we could not avoid frequently contraſting in our mind the follies of this popiſh compoſition with the rational inſtructions of our own church, as they are exhibited by a Porteus, a Butler, and a Hurd.

From the manner in which our author has ſtated the doctrines of Chriſtianity, we proceed to give ſome account of the treatment ſhe has beſtowed upon the enemies of revelation. In doing this it is natural for us to regret their unfortunate ſituation in having no face of Chriſtianity preſented to their view but that which is big with contradictions, intolerance, and damnation. How was it poſſible that ſuch a ſyſtem could ever be digeſted by them? Can we imagine men of enlarged and philoſophical views, a Monteſquieu, a d'Alembert, a Raynal, and an Helvetius, heſitating, under theſe circumſtances, which ſide of the alternative to adopt, or doubting for a moment between popery and infidelity? A rational Chriſtian will undoubtedly be diſpoſed to make them every allowance, and to acknowledge that, though it was poſſible, it was ſcarcely to be expected, that they ſhould diſcern and embrace the true Chriſtianity through the impenetrable miſt of bigotry and corruption in which it was inveloped.

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The writers who adhere to what Madame de Genlis ſtyles "the modern philoſophy," are treated by her with the moſt illiberal aſperity; and in this liſt are included Fontenelle, Monteſquieu, Voltaire, Rouſſeau, Helvetius, d'Alembert, Diderot, the author of the *Syſtême de la Nature;* the author of the work entitled *Les Mœurs*, the Abbé Raynal, and the Marquis de Condorcet. In this liſt is included almoſt all that has been great and reſpectable in the literature of France ſince the days of Louis the Fourteenth. Conſcious of this, our author has made an impotent attempt to diminiſh the apparent foolhardineſs of the cruſade ſhe has undertaken againſt them. She contraſts them with Crebillon, a religious poet, and even with the Abbé Nonnotte, and the other low and profligate adverſaries of Voltaire. The Count de Buffon, though his claim to the title of a freethinker will ſcarcely be diſputed, is excuſed from appearing in the company of theſe reprobates on account of his perſonal friendſhip with the author. Fontenelle is not conſidered as regularly belonging to the troop, ſince the only one of the fifty volumes of his works which is arraigned by Madame de Genlis is his Dialogues of the Dead. Monteſquieu and Rouſſeau ſhe is willing partly to excuſe, becauſe, "though many of their writings are pernicious, "they have conferred valuable obligations upon the public, "and by their rare talents are juſtly entitled to a great re-"putation." She ſhews, however, repeatedly her averſion to Rouſſeau by always quoting him with his Chriſtian name of Jean Jacques, and by beſtowing on John Baptiſt Rouſſeau, one of the minor poets of France, but whoſe name is ſcarcely known beyond the limits of his own country, the diſtinguiſhing and triumphant appellation of *the great Rouſſeau.* For the other authors, whoſe names we have recited, ſhe allows no quarter but to Voltaire; and to him only on the ſcore of his tragedies; and peremptorily denies of the reſt that they poſſeſs the leaſt glimmering of genius or literary merit. "The works," ſays ſhe, "which I have quoted "are indeed, from one end of them to the other, entitled "to our ſovereign contempt; ſuch are the irreligious writ-"ings of Voltaire, the *Penſées Philoſophiques* of Diderot, the "works entitled *De l'Eſprit*, *Les Mœurs*, &c. but they have "been raiſed from their natural obſcurity by the extra-"vagant and perſevering praiſes which have been beſtowed "upon them by a cabal formed in their favour. This ca-"bal, however, it ſeems began to exiſt only in the middle "of the preſent century, and has received an irretrievable

"check

" check by the death of its founder." So that its fair adverſary expreſſes herſelf ready to exclaim, in the words of the Pſalmiſt, " *I have ſeen the wicked in great power, and* " *ſpreading himſelf like a green bay-tree; yet he paſſed away,* " *and lo, he was not; yea, I ſought him, but he could not be* " *found.*" The zeal of our author has carried her one ſtep farther than we have yet mentioned, and ſhe has employed ten pages in the appendix of her work, (in order, we ſuppoſe, to ſhew the impartiality of her remarks) to prove that d'Alembert and Diderot were as barbarous in their ſtyle as they are unfriendly to the counteſs's ſentiments in the tendency of their productions. " With the exception of " Voltaire," adds ſhe, " who poſſeſſed a real ſuperiority of " intellect, all the other enemies of religion reſemble the " madman, who, having no pretenſions to an honourable " fame, and deſiring nothing more than an empty celebrity, " burnt the temple of Epheſus in order to immortalize his " name."

[ *To be concluded in our next.* ]

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# MONTHLY CATALOGUE

## [ *For NOVEMBER* 1787. ]

### MISCELLANEOUS.

ART. 14. *The Romance of Real Life. By Charlotte Smith. In Three Volumes.* 12mo. 9s. boards. Cadell. London, 1787.

THE ſonnets of Miſs Charlotte Smith are chaſte, elegant, and ſentimental, and give the fair authoreſs a name in the poetical world. The publication before us, which is ſelected and abridged from the *Cauſes Célèbres* by Richer, &c. will not add to her reputation. The horrid catalogue of crimes which is here brought forward to public view would diſguſt and ſhock us from any pen, more eſpecially from that of a lady who had formerly delighted the public with a pleaſing though melancholy vein of feeling and reflection. Trials in a court of juſtice, whether celebrated or infamous, though they illuſtrate the characters of individuals, by no means give an impartial picture of life or of mankind. The temperature of a climate is not to be judged of by ſtorms and tempeſts. There is this peculiarity too in the French trials, that they are intermixed with fiction and falſehood. For it is as impoſſible to prevent the French from embelliſhing (*anglice*, lying) even in their ſerious narrations, as to keep a cat from valerian,

or kittens (and the young of *ſome other* animals) from playing with their tails; or an alderman from turtle; or Dr. Prieſtley from inflammable air, controverſy, and the Trinity; or Peter Pindar from the King; or the laureat from the times of chivalry; or a dramatic poeteſs from double entendres; or Mr. Burke from metaphors and ſimilies; or Sir Richard Hill from the ſcripture; or the Duke of Richmond from fortifications; or a long ſentence, like the preſent, from ending with an &c. &c.

We adviſe, therefore, our fair authoreſs to *return to her firſt love*; to renounce henceforth and for ever murders, maſſacres, treaſons, rapes, adulteries, &c. and betake herſelf to roſes and lilies; to Damon and Amaryllis; to turtles and tenderneſs; to ſtreamlets and ſentiment; to moonlight and melancholy; to nightingales and true lovers, and true love knots.

ART. 15. *Adventures of Jonathan Corncob, Loyal American Refugee.* 12mo. 3s. Robinſons. London, 1787.

Jonathan Corncob is not a man of feeling; and his Adventures are not diſtinguiſhed by any peculiar delicacy of ſentiment. They are not likely to be introduced into the blue-ſtocking ſociety, or to become a companion to the tea-table or the toilette. They contain, however, a genuine vein of humour and ſtrong ſatire, although the ore be not very refined. The ridicule on American manners is diverting, though ſometimes carried to exceſs. The account of Barbadoes, and of the vices and follies which prevail in the Weſt-Indies, is juſt and natural. The ſea-ſcenes have alſo their merit; the characters of Captain Furnace and Quid, though not new, are well ſupported; the trial of the latter, and his acquittal, would have been more reliſhed after a late celebrated naval trial.

The chief defect of this novel is the want of plan and arrangement; the incidents are totally unconnected, and the concluſion brings no cataſtrophe. One merit, however, theſe Adventures undeniably poſſeſs; the author paints from the life, and deſcribes ſcenes of which he has been a ſpectator. Paſtorals have been written by authors and authoreſſes who never ſaw cowſlips or primroſes but in Covent-Garden; and who know no other kind of turtles except thoſe which are ſerved up at a lord-mayor's feaſt: but no reader will call in queſtion Jonathan Corncob's intimate acquaintance with the quarter-deck, the cabin, and every apartment belonging to a man of war; and indeed his performance, upon the whole, is entertaining and manly.

ART. 16. *Miſcellaneous Poetry, by Mrs. Weſt. Written at an early Period of Life.* 4to. 2s. 6d. Swift. London, 1787.

This lady informs us, in an advertiſement, that the applauſe which her poems received from a few reſpectable individuals firſt ſuggeſted the idea of publication. "The candid part of mankind," ſhe affirms, "will not indulge the ſeverity of criticiſm when they are informed that the writer is ſo fully engroſſed by the eſſential duties of domeſtic life as not to be able to conſider poetry in any other light than as an agreeable relaxation."

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The poetical lady is deceived. The candid part of mankind, if they underſtand any thing of literature, will admit no excuſe for the publication of incorrect and ſlovenly verſes. The very excuſe ſhe offers is totally nugatory. Let it be inverted—ſuppoſe Mrs. Weſt giving a dinner to ſome citizens of *taſte*, and prefacing the entertainment thus: "Gentlemen, if the fowls and bacon are boiled to rags, and the ſirloin roaſted to a cinder, you will not grumble when you are informed that I am ſo fully engroſſed by the duties of poeſy as not to be able to conſider cookery in any other light than as an agreeable relaxation." Would this make an ill-cooked dinner go down, or procure the landlady the title of a notable houſewife? Hardly.

The poeteſs profeſſes, in her firſt ſtanza, to have tried every expreſſion "by rigid ſyntax;" yet in the ſame page we find this *flowing* line;

'And trod regardleſs on ſpring's op'ning flower.'

What ear can ſuffer this? A little onward we find *deceiv'd* and *perceiv'd* ſet down for rhymes!

There are, upon the whole, ſome wandering rays of genius in theſe poems, but little appearance of learning, taſte, or judgment.

ART. 17. *The Diſtreſſed Poet; a Serio Comic Poem, in Three Cantos. By George Keate, Eſq.* 4to. 4s. Dodſley. London, 1787.

'Squire Keate, we are given to underſtand by this publication, had built a houſe, which houſe prematurely fell in ruins about his ears; and thereupon enſued a litigation with the builder, in which the diſtreſſed poet was foiled. All theſe calamities he aſcribes to his deſertion of the muſes, and his attachment to the ſtudy of nature. To a claſſical reader this muſt appear a very dark ſentence: for he knows that the muſes are allegorical beings, repreſenting the ſtudy of different parts of nature. Upon ſuch a foundation, however, is Mr. Keate's poem built; he returns, a penitent deſerter, to the muſes, and prays that, *by them enabled*, he may write to pay his *lawyer's bill*. "I wiſh," ſaid my uncle Toby, "it may anſwer."

ART. 18. *More Odes upon Odes; or, A Peep at Peter Pindar; or, Falſehood detected; or, What you will.* 4to. 2s. 6d. Lowndes. London, 1787.

The obſervation concerning Falſtaff, "that he was not only witty himſelf, but the cauſe of wit in other men," cannot be applied to Peter Pindar. Whatever powers of wit, humour, or ſatire he poſſeſſes himſelf, he has communicated none to his anſwerers and antagoniſts; like an inſulated body, which, though full of electric fire, never imparts it to others. His opponents, indeed, have never brought themſelves into notice by their oppoſition, and appear more in the light of captives to grace his triumph, than enemies to diſpute his proweſs. He has wiſely therefore *let them alone*, and permitted them *to die of themſelves*. The Adventures of Jack the Giant-killer exhibit the *wonderful* and the *marvellous*, which, according to Ariſtotle, ought to prevail in

the higher kinds of poetry; but if the ſtory had been reverſed, and the giant had killed Jack, it would have contained that *veriſimilitude* which, according to the foreſaid Ariſtotle, is only proper for proſe. A very few extracts will illuſtrate this obſervation and the *merit* of the poem before us. Mentioning Peter, he ſays

'Thus have you amplify'd the cenſur'd ode,
And made it by your *hocus pocus* mode
As *outrè* as the moſt *outrè* of creatures.

To candour's coſt—how very readily
May happieſt words be turned to irony!

I muſt, however, from your *tart douceurs*
Beſtow'd upon the courtly *amateurs*,
To ſeaſon my *jobation* cull a few.

Our author's talents are equally adapted to panegyric as to ſatire—obſerve how he praiſes the king:

'A monarch who preſers domeſtic joys,
And calm retirement, to pomp and noiſe;
Whoſe is, by due deſert, the gracious meed
To the *good man* by Salem's king decreed*.

An offspring ſuch as empire never grac'd,
All ſtraight and comely like a *colonade*.'

Qu. In what reſpect does the Prince of Wales, or the Princeſs Royal, reſemble a *colonade*?

ART. 19. *The Fleaiad, an Heroic Poem, with Notes, humbly addreſſed to Peter Pindar, Eſq. by his* kinſman *Paul Pindar, Gent.* 4to. 2s. Kearſley, London, 1787.

Paul Pindar is no more akin to Peter than a Louſe is to a Flea: the former is the companion of a man, the latter the aſſociate of a dog. It is but juſtice to aſſert, however, that the ridicule in this poem is not aimed at Peter Pindar, but at the lords of the bedchamber, the court ſycophants, and even m——y itſelf. St. Paul the apoſtle ſays of himſelf, "*that he withſtood St. Peter to the face*, becauſe he *was to be blamed*. In explaining this paſſage of Holy Writ, St. Jerom ſays that the two apoſtles were like two pleaders at the bar, who oppoſed one another in public, but were very good friends in private. Such, perhaps, is the ſituation of Peter Pindar and Paul. The author of this poem poſſeſſes general learning, knowledge of the world, and talents for better things.

* "Thy wife ſhall be as a fruitful vine," &c. the Laureat too, in his firſt ode, mentioned his M——y's talents for getting children.

ART.

ART. 20. *Inkle and Yarico; an Opera in three Acts: as performed at the Theatre-Royal in the Hay Market. By George Colman, jun.* 1s. 6d. Robertson. London, 1787.

In this opera the truth of history is agreeably violated by Inkle's being represented as ashamed of the ingratitude which his baseness had projected. An interesting contrast is exhibited between his servant's generous acknowledgments, and his own skulking treachery. The former nobly defies all change of fortune to alienate his remembrance from Yarico's attendant, to whom he owes his preservation; the latter meanly seeks, by the vilest means, to free himself from the most powerful obligation. Upon the whole, this piece is not unattractive; without reaching the highest region of wit, the dialogue is lively; and the characters, without being strongly marked, are drawn with sufficient discrimination.

ART. 21. *The Conjurer Unmasked; or, La Magic Blanche Devoilee: being a full and clear Explanation of all the surprizing Performances exhibited as well in this Kingdom as on the Continent, by the most eminent and dexterous Professors of Slight of Hand: together with Descriptions, Observations, and Directions for the Tricks of the Divining Rod, Automaton Chess-Player, Self-performing Organ, Speaking Figure, Artificial Serpents, Mechanical Birds, Automaton Flute-Player, Transparent Magical Tables, &c. &c. Translated from the French of Mr. Decremps.* 2s. 6d. Denton. London, 1787.

This title page is sufficiently explanatory of the merits of the performance, and acquaints the reader how much knowledge he may gain, or rather how much deceit he may detect, for half-a-crown.

ART. 22. *A Panegyric on Frederic III. King of Prussia. Translated from the French (which is annexed) of M. Laureau, Historiographer to the Count D'Artois. By Henry Charles Christian Newman, B. A. of Trinity College, Cambridge.* 4to. 2s. 6d. Kearsley. London, 1787.

There is a considerable portion of fire and elegance in M. Laureau's Panegyric on the King of Prussia; but the force and beauty of the original is very imperfectly preserved in the translation. In many parts it is obscure; and, in still greater number, insipid.

ART. 23. *The Vision; a Poem to the Memory of Jonas Hanway, Esq.* 1s. 6d. Dodsley. London, 1787.

This well-intended tribute to the memory of a very deserving character is not destitute of merit. Without having a claim to the more striking beauties of poetry, it possesses a degree of sensibility which never fails to render any composition where it is found interesting and attractive.

## POETRY.

ART. 24. *The Fall of Scepticism and Infidelity predicted; an Epistle to Dr. Beattie.* 8vo. 2s. Cadell. London, 1787.

Predicted, but not accomplished. To this poetical epistle, which is rather below mediocrity, there are subjoined dissertations on several metaphysical and religious subjects. In these we meet with some curious

rious particulars, eſpecially with regard to the ſentiments Dr. Prieſtley entertains for the common-ſenſe philoſophers of Aberdeen. He affirms that "he has read their works with aſtoniſhment, indignation, and contempt: that he can diſcover nothing in them but pride, arrogance, bigotry, ignorance, airs of ſelf-ſufficiency, contempt of predeceſſors, inſolence, ſupercilionſneſs, groſs abuſe, Quixotiſm, rant, quibble, and miſrepreſentation; and that he ſolemnly believes that their doctrines and principles tend to atheiſtical concluſions *."

It appears that Dr. Prieſtley is ſuch a zealous champion for religion that he will allow nobody to defend it except itſelf.

ART. 25. *The Pittiad; or Poetico-Political Hiſtory of William the Second. In Five Cantos. By Timothy Twiſting, Eſq.* 4to. 3s. Jarvis. London, 1787.

Poor and pitiful abuſe againſt the premier, who pays no more regard to the fooleries and ravings of antiminiſterial writers than a wiſe man does to the logic and rhetoric of a parrot, who calls "rogue and cuckold" to all the paſſengers in the ſtreet.

## POLITICAL.

ART. 26. *State of Alterations which may be propoſed in the Laws for regulating the Election of Members of Parliament for Shires in Scotland. By Sir John Sinclair, Bart.* 8vo. 1s. Cadell. London, 1787.

From a late deciſion of the lord-chancellor concerning nominal and fictitious voters for ſhires in Scotland, the interpoſition of the legiſlature to aſcertain the right of electing repreſentatives for counties in that part of the kingdom, has become indiſpenſably neceſſary. The laws which regard that important privilege, as they now ſtand, are in the higheſt degree uncertain, and liable to much abuſe. It is agreed, on all hands, that new regulations are neceſſary, though very different opinions are formed concerning the mode of theſe alterations. In diſcuſſing this important ſubject Sir John Sinclair conſiders three points: 1. What the laws reſpecting the election of members for counties in Scotland originally were. 2. What they now are. 3. What they ought to be for the future.

On the firſt head, the origin of the repreſentation of counties in Scotland, Sir John Sinclair diſcovers an intimate acquaintance with the hiſtory of feudal law, and the Scottiſh conſtitution. In inquiring "what the law now is," he briefly ſtates the laws that were enacted from the Reſtoration to the Union; from the Union to the preſent time; and the interpretation given to theſe laws by the courts of juſtice.

He next propoſes "alterations for the conſideration of the legiſlature;" and ſuggeſts the moſt material and important information when this queſtion comes to be diſcuſſed before the Houſe of Commons.

* Page 119, 120.

There

There is an elegance and a modeſty in the concluſion of this pamphlet which we have ſeldom met with in productions of ſuch a nature:

'The reader will eaſily perceive that the preceding hints are merely intended to lay the foundation of a ſyſtem, and not to explain a ſyſtem already formed; to draw forth the opinions of others, and not to ſtate the ſentiments of the author. His object and intentions are, early next ſeſſion of parliament, either to move for the appointment of a committee to take the ſubject into conſideration, or to propoſe a plan the moſt likely to be uſeful to the public, and acceptable to individuals, that any exertions in his power can produce. For that purpoſe, no pains on his part ſhall be wanting; no means of procuring aſſiſtance ſhall be rejected, nor any decided opinion formed, whilſt there is any probability of procuring new lights or additional information. He truſts that his countrymen will excuſe any appearance of preſumption he may have been guilty of in ſtepping forward on ſuch an occaſion; and he flatters himſelf that thoſe who have bent their attention to the ſubject will favour him with their aſſiſtance, from the great legal and political oracles of the houſes to the retired individual, who, though at a diſtance from the buſy and turbulent ſcenes of popular aſſemblies, feels himſelf warmly and deeply intereſted in every thing that can promote the general welfare and intereſt of the community.'

The repreſentatives of the counties form the moſt reſpectable body of men in the Houſe of Commons; and every plan that can render the election of theſe more pure and more conſtitutional, is highly worthy the attention of the nation, and the conſideration of the legiſlature. The abuſes that prevail at preſent in the county elections for Scotland are groſs and flagrant. The ſentiments of the nation have revolted, and the voice of the Houſe of Peers has confirmed theſe ſentiments. We hope the enlightened and ingenious author of this pamphlet will take an early opportunity of bringing the ſubjects of his inveſtigation before the Houſe of Commons, to experience the benefits of that control which a free nation, by its repreſentatives, exerciſes on itſelf. If he diſtinguiſh himſelf in parliament as he has done before the public, he will rank among the moſt conſpicuous ſenators from the northern part of the kingdom.

ART. 27. *Remonſtrance of the French Parliament to the King on the pernicious Tendency of the Stamp-Duty, &c.* 8vo. 1s. Robinſons. London, 1787.

A variety of cauſes has contributed to introduce a ſpirit of liberty into France. The influence of men of letters, which is more powerful in that country than in any part of the world, has contributed to prepare a revolution in the mind of the nation. Since the time of Monteſquieu, who held out the Engliſh conſtitution to the admiration of his countrymen, every ſucceeding author has been a zealous champion for the rights of human nature and public freedom. The conteſt between Great-Britain and her colonies, which eventually involved France in the quarrel, impreſſed on the natives of that kingdom the ſtriking diſtinction between the citizens of a free ſtate and the ſubjects of a deſpotic government. The contagious vicinity of England, the land of freedom, and the ready tranſmiſſion, by means of the public prints, of articles of intelligence that expreſs the free and independent ſpirit of

Engliſhmen, have awakened congenial feelings and correſponding fire in the breaſts of the French. The noble and the peaſant, the ſoldier and the citizen, are alike ardent in the public cauſe; and the electric ſhock hath pervaded the nation. On reviewing the hiſtory of our own country we find that conceſſions in favour of liberty were generally granted in the reigns of the weakeſt ſovereigns. The preſent ſituation of public affairs in France facilitates the ſtruggle, and favours the ſucceſs of the champions for freedom in that country. From the preſent aſpect of the political theatre a new ſcene is likely to open in the neighbouring kingdom.

This Remonſtrance of the French parliament to the king is calm and enlightened, but ſpirited and decided. It conveys free and bold ſentiments in gentle and inſinuating language; and is equally a model of patriotiſm and of eloquence.

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*For the ENGLISH REVIEW.*

# NATIONAL AFFAIRS

## For NOVEMBER 1787.

### TURKS AND RUSSIANS.

THE ſuppoſed confederacy of European powers to expel the Turks from Europe, and to divide the dominions of the Sublime Porte, renders the riſe, the duration, and poſſible fall, of that great empire an intereſting ſubject of inquiry and ſpeculation. Near five centuries have elapſed ſince the commencement of the Ottoman power. Motamaſem, the eighth caliph of the Abbaſian line, introduced this race of barbarians to the throne of Mahomet. The numerous body of Turcomans, a ferocious people who had ſprung from Scythia, whom he kept in his pay and attached to his ſervice, becoming conſcious of their own ſtrength and the weakneſs of their maſters, gradually aſſumed the reins of government. Having embraced Iſlamiſm, they roſe to the honours of the ſtate; admitted to an intimacy with the caliphs, they fomented quarrels between the princes of the blood, and deſtroyed the one by the other. When the caliphate had become a vain title, and the empire was torn to pieces by the Selgicucid Turks, the Ottomans, deſcended from the Oguſian Turks, who had been expelled by inteſtine wars from the borders of the Caſpian Sea, effected another revolution. Othman, the braveſt of all the emirs, who led theſe ferocious barbarians, having ſeized Bithynia, became the founder of the Ottoman empire, which, under his ſucceſſors, continued gradually to extend its territories and augment its power, till Mahomet the Second having taken Conſtantinople, annihilated the laſt remains of Roman greatneſs, and ſeated himſelf on the throne of the Ceſars.

TURKISH

### TURKISH FINANCES.

The finances, the military forces, and the power of this formidable government, are but little underſtood by the generality of readers. The chief impoſts, which are authoriſed by the Alcoran, are of four kinds: 1. The *Moukalaatou* is properly the domain of the ſword of Othman, the portion which the prince reſerved for himſelf at the diviſion of the conqueſts; of which three lots were made, the firſt for the monarch, the ſecond for the moſques, and the third for the troops. This laſt was divided into timars, or military benefices, which were diſtributed to the ſoldiers. The lands belonging to the prince in each of the provinces are farmed by the baſhaws. In this are likewiſe comprehended the maritime or frontier taxes, the confiſcations, which are very frequent in Turky, and the property of thoſe who die without heirs.

### AVARIS.

The ſecond object of revenue is an impoſt called *Avaris*, ſimilar to our land-tax, which is collected indiſcriminately from all the lands ſituated in the domains of the emperor, in thoſe of the moſques, or in the timars. The occupiers of land are liable to this tax conformably to a certain rate, whether in the country or in the town, by whatever title they may hold their eſtates.

### BACHARADG.

The third impoſt, of which frequent mention is made in the Alcoran, is the Bacharadg, a ſort of poll-tax, paid by all thoſe whom the muſſulmen call *Giaurs*, or infidels, ſuch as the Roman Catholics, the Greek church, the Armenians, and Jews. It conſiſts of an arbitrary impoſition, according to the ability and religion of thoſe whom the Turks call infidels. The Roman Catholics and the Jews are rated the higheſt.

### GDGELEBKACHAN.

The fourth impoſt is called *Gdgelebkachan*, and has for its object the carrying of commodities, and other neceſſary effects, whether for the journeys of the ſultans, or the march of the troops. The neceſſity or avarice of the emperors or their miniſters, has made this impoſt like the poll-tax of the giaurs. This exaction has not a little contributed to the troubles and inſurrections that have haraſſed the empire.

The product of theſe four impoſts amounts to about one million five hundred forty-one thouſand and ſixty-ſix pounds ſterling. The products of Egypt, and the province of Bagdad, are not included in this account. Theſe two ſtates pay

the Porte a tribute in natural productions, ſuch as flax, coffee, ſugar, rice, lentils; they entertain all the troops employed in their defence; ſupport the whole expence of the adminiſtration; and, beſides the commodities juſt mentioned, ſend the Porte a tribute in money of fifty-eight thouſand three hundred and thirty-three pounds ſterling for Egypt, and forty-one thouſand ſix hundred and ſixty-ſix for Bagdad.

Such is the amount of the Turkiſh finances, according to the account of M. Degirardin and the Count of Marſigli. This does not give us a high idea of the riches of the Ottoman empire; but it is far from including all its reſources. It includes not the funds and revenues of the moſques, amounting to a third of the conqueſts, which belong to the ulema, or body of eccleſiaſtics. When the prieſts and cadis have received a ſalary, which is fixed, the remains of the revenues, ſaved under the inſpection of the Kiſlar Aga, are depoſited in a treaſury, and are not permitted to be touched but for wars of religion. But, as all their wars are againſt heretics, they are all counted religious; and thus the property of the moſques is applied to eaſe the burdens of the ſtate.

Beſides theſe regular ſources of revenue, the emperor frequently avails himſelf of that text in the Alcoran by which he is eſtabliſhed the repreſentative of God on earth to govern mankind by his ſovereign pleaſure. Although he is not "the ſole proprietor in his empire, and the heir of all "his ſubjects," as has been aſſerted by ſome authors, yet he can puniſh with death or confiſcation of property whomſoever he pleaſes, without the form of a trial, or even the crime being known.

SOLDIERY.

The Ottoman ſoldiery conſiſt of the Timarians, or holders of military benefices, who are obliged to entertain at their own expence, and to conduct to the army or the frontiers, in caſe of neceſſity, a number of troops in proportion to the value of their Timars. The Spahis, an order of cavalry better diſciplined, and more frequently aſſembled together, are paid out of the public treaſury, have greatly contributed to the numerous conqueſts which the emperors have made. That formidable body of infantry the Janiſſaries, have often ſupported and often ſhaken the throne. Two leſs conſiderable corps, the Jebeggis and Topgis, aſſiſt the Janiſſaries to enlarge the boundaries of the empire, or intimidate the emperor. The Aſaps, or Zegbans, are troops occaſionally aſſembled to ſerve in the moment of neceſſity, like the coaſt-guards and arriere-ban in France.

The

The military and fanatical fervour of the firſt muſſulmen, who were equally animated by the love of plunder and the glory of martyrdom, has in ſome meaſure evaporated. Still, however, the Turkiſh ſoldiery is high-ſpirited, brave, and obſtinate. Their firm belief in predeſtination corroborates the native ferocity of the Turks; but valour is their chief if not their ſole virtue. While the European nations, with whom they have been accuſtomed to engage in hoſtilities, have introduced improvements, and even revolutions, into the art of war, as well as into all other arts, the Ottomans continue ſtationary, and follow the example of their fathers. Attached to all the prejudices of paſt times, ignorant of military diſcipline, and unacquainted with the European improvements, how have they been enabled to preſerve ſuch extenſive and ſuch vulnerable dominions, and to defend themſelves againſt the meditated hoſtilities of powerful nations ſo far advanced in civility and the arts?

This inquiry becomes the more curious and important when we conſider the ſhort and tranſient duration in general of the Oriental kingdoms. The firſt Aſſyrian empire is ſaid to have ſubſiſted fifteen hundred years; but that belongs to the region of fable rather than of true hiſtory. When we come to the period of authentic record, we know that the ſovereignties of Nineveh and of Babylon had a ſudden termination. Even the empire of Cyrus, though eſtabliſhed by conſummate wiſdom as well as heroic valour, laſted only two hundred years. Modern Perſia has experienced the ſame revolutions as the ancient; and the throne of Iſpahan has often been ſhaken. But the Ottoman power, though ſituated in the neighbourhood of the moſt enlightened and warlike nations of the earth, remains invulnerable; as if the Turkiſh creed were true "that the houſe of Othman is "to laſt coeval with their empire, which is only to termi-"nate with the world."

THE CAUSES EXPLAINED.

Without attributing any thing miraculous or even marvellous to the interpoſition or protection of Mahomet, we may trace the palladium of Turky in the political ſituation and jealous ſpirit of the European nations. The powers of Europe form a kind of regal republic, in which no one kingdom can bear the tranſcendant elevation of another. Such a rich prize as the dominions of Turky, if graſped by any European potentate, would awaken the jealouſy and animoſity of the neighbouring ſtates. The empreſs of Ruſſia has frequently caſt an ambitious eye to Conſtantinople;

nople; has projected a new Greek empire; and given the name of Conſtantine the Second to a prince of her blood. But her great diſtance from the ſcene of hoſtility would expoſe her armies and navies to accidents often more fatal than the ſword. Notwithſtanding the attention ſhe has given to her marine, ſhe is far from being powerful at ſea. Beſides, the ſtrength of Ruſſia at preſent is ſtretched beyond its natural dimenſions. The empire is not alive in all its parts. The improvements which have taken place in the capital are not diffuſed among the provinces. While the motion of the heart is preternatural the extremities are frigid and motionleſs.

At the late conference between the emperor of Germany and the empreſs of Ruſſia at Cherſon, it is probable that this duumvirate might divide in imagination the ſpoils of the creſcent. But the character of the emperor is no longer problematical. His ambition is without nerves, and his activity is impotent. He has never been ſucceſsful but in his war againſt prieſts and nuns. Joſeph may have dreams and viſions of future greatneſs, but he is not likely to overturn empires, or to make a revolution in the world.

In the event of a Turkiſh war France, and of conſequence Spain, would ſecretly or openly aſſiſt the Sublime Porte; and England would not remain neuter in the conteſt. The king of Pruſſia would keep the emperor of Germany at bay. The political obſerver of human affairs muſt therefore poſtpone the expulſion of the Turks from Europe, and the fall of Mahomet, to a diſtant period. And happy it is for Chriſtendom that Turky ſhould remain in the poſſeſſion of its ancient lords.

Should war be carried on with vigour between the Porte and Ruſſia, it would be more terrible in its operations, and deſolating in its effects, than hoſtilities between other powers. The Tartar tribes, who are ſubject to the Turks, would, according to their uſual cuſtom, commit general devaſtation by fire and ſword. The apprehenſion of conſequences reſulting from a deſolated country affects not them; as they feed on the ſpare horſes which they carry along with them, they are unconcerned at the ravages of the countries through which they paſs. The Coſſacks of the Ukraine, who acknowledge the authority of Ruſſia, act in a ſimilar manner, and inflict the moſt dreadful cruelties. If the furies of war were let looſe in theſe ferocious regions, a ſcene of havoc and deſtruction would be the certain conſequence.

On the event of a ſucceſsful termination to the ſuppoſed confederacy of the emperor and empreſs, the funerals of Ottoman

Ottoman greatneſs would be celebrated with obſequies of blood. The fineſt provinces of Europe would furniſh a theatre of combats, and a ſcene of carnage to the conquerors as well as the conquered.

HOLLAND.

In another corner of the political hemiſphere, where there ſeemed to be *a cloud bigger than a man's hand*, that portended tempeſts and deſtruction, unexpected tranquillity and peace are apparently eſtabliſhed. But appearances in the political as well as in the natural world are often deceitful. There is a ſwell in the ſea when the tempeſt is over; and when a conflagration ſeems to be extinguiſhed, embers are often concealed in the aſhes. The ſtrong feelings of nations, like thoſe of individuals, may be defeated without being ſubdued; and from the reſtraint of temporary power the paſſions of men may recover their biaſs, and return to their natural bent with redoubled vigour. No ſuch appearances, however, can at preſent be diſcovered in the Dutch Netherlands. While daily acceſſions are made to the power of the ſtadtholder, and the limits ſet to his authority becoming more obſcure and inviſible, the republican zeal of the people has ceaſed to flame, or is changed into a ſpirit of ſubmiſſion and accommodation. In former times revolutions have been incident to free governments as well as to deſpotic; republics have been overturned, but ſeldom without the horrors of civil war, a copious effuſion of blood, and a violent convulſion of the whole political ſyſtem. Such a rapid, and at the ſame time ſuch a peaceful revolution, as that which has lately taken place in Holland, is unprecedented in hiſtory. Time only can inſtruct us in its progreſs and its conſequences. A cordial alliance between Great-Britain and the Dutch Netherlands would reſtore theſe provinces to their natural ſtation in the ſyſtem of Europe, and perhaps to their former proſperity and ancient ſplendour. The progreſs of America in opulence, refinement, and the arts, has been arreſted by the premature aſſertion of liberty and independence; the decline of the Dutch may be prevented, and their public felicity reſtored, by their recognizance of ancient leagues, and their return to legal authority.

FRANCE.

A ſpirit of liberty, and ideas with regard to the rights of mankind, have now pervaded the French nation. An enthuſiaſtic admiration of freedom has characteriſed the literati of France for half a century paſt; and as the influence of letters is more powerful in that kingdom than in any part of Europe, that enthuſiaſm is now diffuſed among the people.

The

The amiable and benevolent Fenelon was the first of these speculative patriots, who, even during the reign, and at the court of Lewis the Fourteenth, exhibited in his Telemachus a bold portrait of despotism, and a satire on the ambition of that prince. Since Montesquieu's "Spirit of Laws" began to enlighten Europe, and taught men to think like citizens, it has been a point of honour and of fashion among the French to espouse the cause of liberty, and to diffuse the feelings of patriotism. Philosophy, history, poetry, and romance, have united their forces to break the chains of slavery and to vindicate freedom. So strong was the current of republican fervour, that even Voltaire, who, though he spurned at the altar, kneeled humbly at the foot of the throne, caught for once the contagion of philanthropy, and invoked the dramatic muse to celebrate the patriotism of Brutus. The vicinity of England, the favoured land of freedom; the introduction of English books, and even newspapers, which are read with avidity and enthusiasm; and the recent emancipation of America, at which the subjects of a despot became the assertors of liberty; have given the French nation a sense of rights and privileges from which they are debarred, and a relish for blessings which they are not permitted to enjoy.

This general adoption of new political opinions in France forms an era in the history of that country. At the period of the reformation fanaticism was the powerful ally of patriotism in England, Switzerland, and the Low Countries; perhaps the fashionable freethinking which at present characterises France may prove an auxiliary no less useful to the cause of freedom. Both these extremes deprive authority of its most powerful support, superstition. Fanaticism, by consecrating men in their own eyes, and raising them to immediate communications with heaven, gives an extraordinary elevation to the mind, from which it looks down with disdain on all human establishments. Freethinking operates in a different manner. By teaching the natural equality of mankind, it takes away the charm from crowns, sceptres, thrones, and all the appendages of majesty; and regarding the regal office as intended for the benefit of the people, considers the king as amenable to the tribunal of his subjects.

A change of political sentiments in a nation, however, does not necessarily imply a change of government; and no revolution was ever brought about by the mere force of speculation. The strong pressure of particular incidents must concur with the general passion for freedom to call

forth and concentrate the energy of a whole people. To this happy concurrence of particular circumſtances to corroborate general feelings, Athens, Rome, England, and Holland, have been indebted for their liberty. Nor have particular cauſes of diſcontents and murmurs againſt the government been wanting in France. During the adminiſtration of nine ſucceſſive miniſters the annual expenditure of France has exceeded the annual revenue. The enlightened and patriotic adminiſtration of M. Neckar forms the only exception. That upright ſtateſman and able financier, during the criſis of an expenſive war, rendered the receipt ſuperior to the expence; and by his vigilant adminiſtration would, in a few years, have extinguiſhed a great part of the national debt, if jealouſy and cabal had permitted him to remain in office. By an incredible and incomprehenſible diſſipation of the public money M. de Calonne has left a deficiency of a hundred and forty millions of French livres. New taxes, always odious in the time of peace, became neceſſary; thoſe propoſed by the monarch were particularly obnoxious; the voice of the people has reached the throne; and the king has made conceſſions to his parliaments.

The French nation, however, is by no means ripe for a revolution. A temporary diſguſt or indignation at an unpopular miniſtry, and even of the royal family, has excited a general ſpirit of oppoſition and murmuring, and rouſed the ſubjects of deſpotiſm to a freedom of ſpeech and conduct ſeldom diſcovered even in free governments. But violent paſſions are not the moſt laſting. It is probable that the tide will ebb as it has flowed. The character of the French is too volatile to be permanent. They are compoſed of materials too fine or frivolous to retain a durable impreſſion. In France there is a faſhion and a rage in philoſophy and politics as well as in dreſs. Some conceſſions in favour of the ſubject may be granted, as has been uſual during the reigns of weak princes. Some mitigations of arbitrary power may be made; perhaps *Lettres de Cachet* may be aboliſhed; the mode of levying and collecting taxes rendered leſs oppreſſive; and a LITTLE CHARTER of French privileges diſtinguiſh the reign of Lewis the Sixteenth.

### MEETING OF PARLIAMENT.

No miniſter ever met parliament in a more dignified point of view than Mr. Pitt has done at the opening of the preſent ſeſſions. The members of the Houſe of Commons have for once unanimouſly expreſſed the general ſatisfaction and cordial congratulations of the nation which they repreſent. The events which

which have taken place during the receſs of parliament, have promoted the public proſperity, and added to the national honour. A dangerous rebellion has been ſuppreſſed in the Dutch Netherlands; a party who have uſurped dominion have been removed from power; an ancient ally has been reſtored to his hereditary dignity; and the bleſſings of legal government recovered to a country which was threatened with ſubjection to ariſtocratic tyranny. The ſubtile machinations of French policy have been detected and defeated; and the ambition of a reſtleſs rival humbled and depreſſed. After a long and calamitous war, in which this kingdom fought for its *exiſtence*, it roſe inſtantly to arms when ſummoned by the call of *juſtice* and of *honour*; by meritoriouſly ſtepping in to ſuccour the diſtreſſed, and to preſerve the independence of a country to which they were indebted for liberty at the glorious revolution, Britain has retrieved her rank among the nations, and reſumed her ancient dignity in the ſyſtem of Europe. While the objects of war have been gained abroad, the bleſſings of peace have been enjoyed at home; and tranquillity reſtored to the continent without the effuſion of blood.

The commercial advantages acquired by the nation have kept pace with the progreſs of its political importance, and to whatever point we look in the wide extended circle of our dominions, we diſcern the moſt auſpicious omens of public proſperity. The affairs of India not only retrieved but rendered flouriſhing; the diſorders in Ireland compoſed, and tranquillity reſtored to that turbulent iſland; the trade of America reverting to its ancient channel; an extenſion and increaſe of commerce beyond the examples of paſt times; the annual revenue exceeding the annual expenditure by a million and a half; commercial capital, ingenuity and induſtry, giving us the ſuperiority in every foreign market; and the balance of trade in our favour with all the nations of the world, are indications of preſent and promiſes of future felicity, that muſt give the moſt cordial ſatisfaction to every lover of his country, and inſpire a confidence in the meaſures of thoſe miniſters by whom ſuch advantages have been gained. So ſtrong, indeed, at preſent is the current of popular favour, that faction has ceaſed to murmur, and oppoſition to oppoſe.

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*** *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* Mr. MURRAY, No. 32, Fleet-ſtreet, London; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

THE

# ENGLISH REVIEW,

## For DECEMBER 1787.

ART. I. *A Hiſtory of the Campaigns of* 1780 *and* 1781, *in the Southern Provinces of North-America. By Lieutenant-Colonel Tarleton, Commandant of the late Britiſh Legion.* 4to. 1l. 6s. boards. Cadell. London, 1787.

IT is an opinion that has been carefully propagated of late years, eſpecially by authors who were intereſted in its ſucceſs, that little credit is to be given to hiſtorians who were cotemporary with the agents and actions which they deſcribe; that the truth of an hiſtorical narrative requires tranſactions to be reviewed in a remote light; and that the ſprings of human action, the policy of princes, and the ſecrets of cabinets, can only be developed by the reſearch and diſcernment of ſucceeding centuries. In ſome caſes this is true. When a civil war has ſhaken a ſtate, or a revolution taken place in a kingdom, perſonal animoſity and party reſentment muſt be obliterated from the minds of men, and a nation recover from the ſhock of internal commotion, before many events can be traced to their juſt cauſes, or the characters of the principal agents be delineated in their true colours. There may, however, be enlightened individuals, who, when the fervid buſtle of tranſactions is over in which they were engaged, may be extremely well qualified, if they poſſeſs a philoſophical temper, to write the hiſtory of their own times. Cardinal de Retz, who happily

ſaw his errors and ſurvived his prejudices, delineates the troubles of the League with an impartial pen; and the philoſopher faithfully expoſes the errors of the politician. Clarendon and Burnet, though ſometimes partial in their repreſentation of characters, give a lively, and, in general, a juſt picture of cotemporary events; and we make no doubt but that Lord North, from his undoubted ability, his intimate acquaintance with the ſprings of action, and his calm and ſerene temper, could write a moſt incomparable hiſtory of the late American war.

But whatever objections may be made to a general hiſtory of one's own times, deſcribing characters as well as events, and including the motives of actions as well as their conſequences, no reaſonable doubt can be entertained but that an intelligent officer, free from partiality and prejudice, is well qualified to write a narrative of the campaigns in which he ſerved, and of the battles which he fought. With this view Lieutenant-Colonel Tarleton, well known in the martial, now enters the literary, world; wiſhes to aſſociate the honours of Minerva with thoſe of Mars; and to blend the laurels of eloquence with thoſe of valour. Xenophon and Ceſar, not to mention General Burgoyne, courted both Minervas ſucceſsfully, and excelled equally in wielding the pen and the ſword. Fired with enthuſiaſtic admiration of theſe celebrated heroes and hiſtorians, why may not the commandant of the thundering legion cry out, like the Italian artiſt, "I too am a painter?"

*Tentanda eſt via quâ me quoque poſſum*
*Tollere humo, victorque virum volitare per ora.*

The hiſtory before us is confined to the campaigns of 1780 and 1781 in the ſouthern provinces of North-America; and our author gives an additional intereſt to his narrative by recording in proſe to the public what Eneas recited in verſe to Dido, events and tranſactions *quorum pars magna fuit.* The exordium of our hiſtorian, like the march of a warrior, is briſk and ſpirited:

'This ſhort hiſtory commences at a time when the whole aſpect of the American war experienced a change the moſt critical and intereſting; when proſpects, big with the utmoſt importance, ſprung up in a variety of ſhapes, and gave birth to thoſe deciſive events which ſo ſpeedily followed. While ſeveral European powers privately aſſiſted the colonies, in oppoſition to the mother country, they undoubtedly injured the intereſts of Great-Britain, without allowing her the advantage of repriſal; but when France and Spain threw off the maſk, and openly embraced the cauſe of American independence, the nature

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of the war underwent a manifeſt alteration. From that epoch, different political, as well as naval and military meaſures, might have been adopted. The magnitude of the confederacy was evident; and fortunate would it have been for England had ſhe attacked the vulnerable ſituation of her avowed enemies at that momentous and critical period. An immediate attention to the Weſt-Indies, and an early evacuation of New-York, might have produced ſuch important conſequences as would, in all human probability, have given a different termination to the war: her blood and treaſures might then have been ſaved; her natural enemies might then have been humbled; and America would have reſorted again to the protection of her parent ſtate, after Great-Britain had vindicated her own dignity, and eſtabliſhed that preeminence, which ſhe had acquired in her late conteſt with the houſe of Bourbon. But as it is intended only to enter into a detail of occurrences which took place in the ſouthern provinces, during the campaigns of 1780 and 1781, and not to deviate into political diſquiſitions, it will be ſufficient to point out the primary cauſe upon which the principal events were hinged, and then proceed to the narrative of military operations.'

Theſe obſervations are juſt and manly; they indicate a vigour of intellect, and an acquaintance with political affairs. There were two periods in the late unfortunate ſtruggle with America, in which a line of conduct, different from that which was purſued, might have terminated favourably for this country. Before the European powers took a part in the quarrel, and when we had only to ſtruggle with America, the object of Britiſh policy, if at that time there had been any policy in Britain, was to bring the conteſt to a ſudden deciſion, and to break Waſhington's army in one great battle. Delays were fatal to us, but favourable to America. On various occaſions this could have been eaſily effected. At one period there were nearly eighty thouſand Britiſh and German troops in America; a force which the colonies were not in a condition to reſiſt. Waſhington's army, if once broken and diſperſed, could never have recovered. America would have been ſtruck with a panic, and returned to its allegiance. Inſtead of this we weakened our forces by ſpreading them over an immenſe ſurface; endeavoured to garriſon towns and defend forts; and made war not on the Americans, but on America.

When France and Spain threw off the maſk, and openly ſupported the cauſe of American rebellion, as our author juſtly obſerves, different political and military meaſures ought to have been adopted. To have withdrawn our troops from America, and bent our whole force to attack the vulnerable ſituation of our enemies, particularly in the Weſt-Indies, might have humbled the pride of France,

and perhaps reduced our colonies to ſubjection to the mother-country.

Colonel Tarleton next proceeds to relate the effect of D'Eſtaing's attack upon Savannah, which he reckons the primary cauſe on which the principal events were hinged that took place during the campaigns of 1780 and 1781:

'In the autumn of the year 1779 congreſs was conſiderably advanced in credit and power by the military combination in Georgia. The appearance of the French, although the attack upon Savannah was not crowned with ſucceſs, reanimated the expiring vigour of the deſponding Americans, and confirmed the attachment of the unſteady. The loſs of the naval ſuperiority preſented an unexpected ſcene to the Britiſh commander in chief, counteracted the promiſe of the miniſter, and equally deranged the intentions of both. After that event, adminiſtration could never hope for a fortunate period to the American war, except in full confidence that the fleets of England could prevent the ſhips of France from giving interruption to the military operations in that quarter of the globe: and undoubtedly the ſucceſs of the commander in chief on the weſtern continent, and the future expectations of the loyaliſts, could only be founded on the permanent ſuperiority of the Britiſh navy.'

Theſe are very ſtrange and unaccountable aſſertions, eſpecially in the beginning of a work. The combination to which our author alludes was that of the French army under the Count d'Eſtaign with the Americans commanded by General Lincoln in September 1779. The army of the count, which amounted to five thouſand regular troops, was joined by an equal number of Americans. This united force was repulſed, and totally routed by leſs than three thouſand ſoldiers and ſeamen before the unfiniſhed works of Savannah. It argues therefore a ſtrange perverſion of reaſon to infer that the cauſe of America could have derived ſupport from ſuch diſaſter and diſgrace. Dr. Ramſay, a member of the American congreſs, has lately publiſhed "A Hiſtory of the Revolution of South-Carolina," in which he gives the following account of the engagement at Savannah, and its conſequences: "The ſiege being raiſed, "the continental troops retreated over the river Savannah. "A depreſſion of ſpirits ſucceeded, much increaſed by the "preceding elevation. The Georgian exiles, who had ar"rived from all quarters to repoſſeſs themſelves of their "eſtates, were a ſecond time obliged to abandon their "country, and ſeek refuge among ſtrangers. The cur"rency depreciated much faſter than ever, and the moſt "gloomy apprehenſions reſpecting the ſouthern ſtates ge"nerally took poſſeſſion of the minds of the people. The

"repulſe

" repulſe at Savannah impreſſed the people with high ideas " of the power of Britain *."

So different are the accounts of the American and the Engliſhman! There are ſome very extraordinary incidents in the American war, but nothing ſo unaccountable as Colonel Tarleton's ſuppoſition that the power and credit of congreſs could ſtrengthen, and the expiring vigour of the Americans revive, by the overthrow of their friends and allies.

The action at the Cowpens, conducted by Colonel Tarleton, which terminated unfavourably for the commander, and which gave a decided turn to the American cauſe, both in North and South-Carolina, occupies an important part in theſe annals. As this is compoſed with great care, and written with ſpirit and elegance, we ſhall extract it as the moſt favourable ſpecimen we have hitherto met with of Colonel Tarleton's literary abilities:

' Lieutenant-Colonel Tarleton having attained a poſition, which he certainly might deem advantageous on account of the vulnerable ſituation of the enemy, and the ſuppoſed vicinity of the two Britiſh corps on the eaſt and weſt of Broad River, did not heſitate to undertake thoſe meaſures which the inſtructions of his commanding officer impoſed, and his own judgment, under the preſent appearances, equally recommended. He ordered the legion dragoons to drive in the militia parties who covered the front, that General Morgan's diſpoſition might be conveniently and diſtinctly inſpected. He diſcovered that the American commander had formed a front line of about one thouſand militia, and had compoſed his ſecond line and reſerve of five hundred continental light infantry, one hundred and twenty of Waſhington's cavalry, and three hundred back woodſmen. This accurate knowledge being obtained, Tarleton deſired the Britiſh infantry to diſencumber themſelves of every thing, except their arms and ammunition: the light infantry were then ordered to file to the right till they became equal to the flank of the American front line: the legion infantry were added to their left; and, under the fire of a three-pounder, this part of the Britiſh troops was inſtructed to advance within three hundred yards of the enemy. This ſituation being acquired, the ſeventh regiment was commanded to form upon the left of the legion infantry, and the other three-pounder was given to the right diviſion of the ſeventh; a captain, with fifty dragoons, was placed on each flank of the corps, who formed the Britiſh front line, to protect their own, and threaten the flanks of the enemy; the firſt battalion of the ſeventy-firſt was deſired to extend a little to the left of the ſeventh regiment, and to remain one hundred and fifty yards in the rear. This body of infantry, and near two hundred cavalry, compoſed the reſerve. During the execution of theſe arrangements, the animation of the officers, and the alacrity of the ſoldiers, afforded the

* Ramſay's Hiſt. Carolin. p. 42, 46.

moſt promiſing aſſurances of ſucceſs. The diſpoſition being completed, the front line received orders to advance; a fire from ſome of the recruits of the ſeventh regiment was ſuppreſſed, and the troops moved on in as good a line as troops could move at open files; the militia, after a ſhort conteſt, were diſlodged, and the Britiſh approached the continentals. The fire on both ſides was well ſupported, and produced much ſlaughter; the cavalry on the right were directed to charge the enemy's left; they executed the order with great gallantry, but were drove back by the fire of the reſerve, and by a charge of Colonel Waſhington's cavalry.

'As the conteſt between the Britiſh infantry in the front line and the continentals ſeemed equally balanced, neither retreating, Lieutenant-Colonel Tarleton thought the advance of the ſeventy-firſt into line, and a movement of the cavalry in reſerve to threaten the enemy's right flank, would put a victorious period to the action. No time was loſt in performing this manœuvre. The ſeventy-firſt were deſired to paſs the ſeventh before they gave their fire, and were directed not to entangle their right flank with the left of the other battalion. The cavalry were ordered to incline to the left, and to form a line, which would embrace the whole of the enemy's right flank. Upon the advance of the ſeventy-firſt all the infantry again moved on; the continentals and back-woodſmen gave ground; the Britiſh ruſhed forwards; an order was diſpatched to the cavalry to charge; an unexpected fire at this inſtant from the Americans, who came about as they were retreating, ſtopped the Britiſh, and threw them into confuſion. Exertions to make them advance were uſeleſs. The part of the cavalry which had not been engaged fell likewiſe into diſorder, and an unaccountable panic extended itſelf along the whole line. The Americans, who before thought they had loſt the action, taking advantage of the preſent ſituation, advanced upon the Britiſh troops, and augmented their aſtoniſhment. A general flight enſued. Tarleton ſent directions to his cavalry to form about four hundred yards to the right of the enemy, in order to check them, whilſt he endeavoured to rally the infantry to protect the guns. The cavalry did not comply with the order, and the effort to collect the infantry was ineffectual; neither promiſes nor threats could gain their attention; they ſurrendered or diſperſed, and abandoned the guns to the artillery-men, who defended them for ſome time with exemplary reſolution. In this laſt ſtage of defeat Lieutenant-Colonel Tarleton made another ſtruggle to bring his cavalry to the charge. The weight of ſuch an attack might yet retrieve the day, the enemy being much broken by their late rapid advance; but all attempts to reſtore order, recollection, or courage, proved fruitleſs. Above two hundred dragoons forſook their leader, and left the field of battle. Fourteen officers and forty horſemen were, however, not unmindful of their own reputation, or the ſituation of their commanding officer. Colonel Waſhington's cavalry were charged, and driven back into the continental infantry by this handful of brave men. Another party of the Americans, who had ſeized upon the baggage of the Britiſh troops on the road from the late encampment, were diſperſed, and this detachment retired towards Broad River unmoleſted. On the route Tarleton heard,

heard, with infinite grief and aſtoniſhment, that the main army had not advanced beyond Turkey Creek; he therefore directed his courſe to the ſouth-eaſt, in order to reach Hamilton's Ford, near the mouth of Bullock's Creek, whence he might communicate with Earl Cornwallis.

'The number of the killed and wounded, in the action at the Cowpens, amounted to near three hundred on both ſides, officers and men incluſive: this loſs was almoſt equally ſhared; but the Americans took two pieces of cannon, the colours of the ſeventh regiment, and near four hundred priſoners.'

To this narrative, which is not deficient in artifice, our author adds two obſervations, in which he endeavours to vindicate his own conduct with regard to the unhappy iſſue of this engagement, and imputes the blame of the overthrow at Cowpens to the total miſbehaviour of the troops, and to the failure of Lord Cornwallis in arriving at a concerted point, and weakening the force of the enemy by co-operative movements. But an author, who ſerved in the campaigns 1780 and 1781, and who has written "Strictures on Colonel Tarleton's Hiſtory," has expoſed the futility of his vindication *. The opinion of Dr. Ramſay on the event of this engagement is worthy of attention: "Lieutenant-Colonel "Tarleton had hitherto acquired diſtinguiſhed reputation; "but he was greatly indebted for his military fame to good "fortune and accident. In all his previous engagements he "either had the advantage of ſurpriſing an incautious "enemy; of attacking them when panic-ſtruck after re- "cent defeats; or of being oppoſed to undiſciplined mi- "litia. He had gathered no laurels by hard fighting againſt "an equal force; his repulſe on this occaſion (Cowpens) "did more eſſential injury to the Britiſh intereſt than was "compenſated by all his victories. Tarleton's defeat was "the firſt link, in a grand chain of cauſes, which finally "drew down ruin, both in North and South-Carolina, on "the royal intereſt †."

Upon the whole, "The Hiſtory of the Campaigns in America of 1780 and 1781" is written with uncommon ſpirit and elegance for a temporary production, ſuch as this undoubtedly will prove. But the author is too much the hero of his own tale, and brings his own figure too often into the foreground of the picture. In the hiſtory of events ſo recent and ſo important, Colonel Tarleton might have reflected that there were many military critics to diſpute his pretended

* Mr. Mackenzie. Vide the next Article.

† Ramſ. Hiſt. Carolin. Vol. II. p. 200.

merits, and controvert his ſuppoſed facts. Both worlds indeed have given their evidence againſt him; the hiſtorians of America, as well as of Britain, contradict his raſh narrative, and his unbluſhing aſſertions. His attacks on Lord Cornwallis, malignant, though concealed, will fall to the ground. That general was not without defects; but one of the chief of theſe was his partiality for Colonel Tarleton; a partiality which was equally offenſive to the Engliſh and to the loyal Americans.

As the compiler of a quarto volume, our author poſſeſſes no ſmall ſhare of diſcernment. He has republiſhed in his appendix three letters from Lord Rawdon, three letters from General Green, one from Colonel Stuart, one from Colonel Balfour, and another from General Marion, which are well known in this country. The extracts from the Remembrancer and the Annual Regiſter form alſo a copious part of this collection; as if the compoſer had ſuppoſed that a great volume neceſſarily indicates a great author. The ſtyle and manner of Julius Ceſar in his Commentaries, which is imitated in this production, is amuſing at firſt, but afterwards becomes offenſive and diſguſting. There is a remarkable difference between a hero and a mere adventurer; and Alexander the Great ought never to be confounded with Alexander the Copperſmith.

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ART. II. *Strictures on Lieutenant-Colonel Tarleton's "Hiſtory "of the Campaigns of 1780 and 1781 in the Southern Provinces of North-America." Wherein military Characters and Corps are vindicated from injurious Aſperſions, and ſeveral important Tranſactions placed in their proper Point of View. In a Series of Letters to a Friend. By Roderick Mackenzie, late Lieutenant in the Seventy-firſt Regiment. To which is added, a Detail of the Siege of Ninety Six, and the Recapture of the Iſland of New-Providence.* 8vo. 4s. boards. Faulder, London, 1787.

FRANCISCO Lopez de Gomara, the domeſtic chaplain of Cortez, publiſhed in 1554 a Chronicle of New Spain, the chief object of which was to celebrate the exploits, and magnify the merits, of his patron. When Bernal Diaz del Caſtillo found, on the peruſal of the work, that neither he himſelf nor many of his fellow-ſoldiers were once mentioned by Gomara, but that the fame of all their exploits was aſcribed to Cortez, the gallant veteran laid hold of his pen with indignation, and compoſed his true hiſtory of the conqueſt

conqueſt of New Spain, in which he does juſtice to himſelf and his brave aſſociates. Although he poſſeſſes no remarkable ſkill in compoſition, and writes more like a ſoldier than a ſcholar, yet, as he relates tranſactions of which he was a witneſs, and in which he performed a conſiderable part, his accounts bear all the marks of authenticity, and are accompanied with ſuch a pleaſant *naiveté*, and ſuch intereſting details, as render his book one of the moſt ſingular and curious that is to be found in any language. In like manner Mr. Mackenzie, (the author of the work before us) who ſerved in Lord Cornwallis's army, and was wounded at the battle of Cowpens, ſtruck with the many errors and miſrepreſentations contained in Tarleton's hiſtory, has ſeized the pen of retribution, and, with a manly ſpirit of truth, has detected the fallacy of the vain-glorious journaliſt, vindicated the injured honour of his countrymen, and rendered juſtice to ſome of the firſt characters in the Britiſh army. Colonel Tarleton's memoirs have been read with an avidity proportionate to the ideas once formed of his military talents; and, as the public has been deceived by conſummate artifice, it became neceſſary to detect the ſophiſtry which produced the deception. After having expoſed Colonel Tarleton's erroneous ſtatement of the conſequences which reſulted from the ſucceſsful defence of Savannah, Mr. Mackenzie attacks him in one of the leading principles of his book:

'It is generally admitted, that the love of fame is, or ought to be, the ruling paſſion of every ſoldier; and perhaps it has, in a greater or leſs degree, had a manifeſt influence in impelling this order of men to glorious actions, from a Leonidas at Thermopylæ to our immortal Wolfe at the Heights of Abraham. Of this the Corſican chief Paoli, when defending his native iſland from the attacks of a mercenary republic, appeared truly ſenſible: "He deviſed an excellent method of promoting bravery among his countrymen. He wrote a circular letter to the prieſts of every pariſh in the iſland, deſiring a liſt to be made out of all thoſe who had fallen in battle. No inſtitution was better contrived; it might be adopted by every nation, as it would give double courage to ſoldiers, who would have their fame preſerved, and at the ſame time leave to their relatives the valuable legacy of a claim to the kindneſs of the ſtate." In addition to this firſt principle, it certainly affords a melancholy ſatisfaction to find in the page of hiſtory that juſtice is done to the memory of the dead; it mingles ſympathy with the tears of the widow and orphan; it may encourage future ſoldiers to emulate the actions of their predeceſſors, whoſe lives may have been ſacrificed in the ſervice of their country; it alſo gives to the relations of theſe brave men that claim to the kindneſs of the ſtate which the Corſican hiſtorian has deſcribed. Liberal minds only are influenced by theſe exalted maxims. But let us conſider the light in which

which they have been viewed by the journaliſt of the Southern American campaigns.'

Theſe obſervations do equal honour to the underſtanding and the heart of our author. But what has been the conduct of Colonel Tarleton as a hiſtorian? Dazzled with his own merit, and having his attention entirely abſorbed with his own exploits, he endeavours to caſt a ſhade over thoſe of others. He has paſſed over in ſilence ſome of the moſt diſtinguiſhed examples of bravery in the campaigns which he records, and has not even mentioned the glorious death of many gallant officers who fell in the cauſe of their country. He has been equally indifferent to the fate of many American loyaliſts; men of incorruptible integrity and undaunted valour, who ſacrificed their private intereſt to public good; and who, though they knew that the peace of their families was deſtroyed by the ravages of war, fought and bled with a manly ſpirit, and maintained their allegiance to their lateſt moments.

No charge of omiſſion, however, can be brought againſt him in relating his own atchievements, and the adventures of his corps. Every horſe that ſickened or died makes a figure in his journal. In p. 17 we find "five *horſes* killed "and wounded." Page 20, "the Britiſh dragoons loſt two "men and four *horſes*; and the ſame evening twenty *horſes* "expired with fatigue." Page 30, "thirty-one *horſes* killed "and wounded," Page 115, "twenty *horſes* were killed "and wounded," Page 180, "with thirty *horſes* killed and "wounded." Page 226, "twenty *horſes* fell." Page 287, "three men wounded, and a few *horſes*."

An author beſtowing a ſuperior attention to the wounds and death of *horſes* belonging to his own corps to the fall of OFFICERS of equal or ſuperior merit to himſelf, preſents us with the idea of a Yahoo writing the hiſtory of the Houhhnyms.

The errors which Colonel Tarleton committed at the unfortunate engagement at Cowpens, and which ſeem to decide his *military* character, are judiciouſly pointed out by Mr. Mackenzie:

'The firſt error in judgment to be imputed to Lieutenant-Colonel Tarleton, on the morning of the 17th of January 1781, is, the not halting his troops before he engaged the enemy. Had he done ſo, it was evident that the following advantages would have been the reſult of his conduct: General Morgan's force and ſituation might have been diſtinctly viewed under cover of a very ſuperior cavalry; the Britiſh infantry, fatigued with rapid marches, day and night, for ſome time paſt, as has been already obſerved, might have had reſt and refreſhment; a detachment from the ſeveral corps left with the baggage,

baggage, together with battmen and officers servants, would have had time to come up and join in the action. The artillery all this time might have been playing upon the enemy's front, or either flank, without risk or insult; the commandants of regiments, Majors M'Arthur and Newmarsh, officers who held commissions long before our author was born, and who had reputations to this day unimpeached, might have been consulted; and, not to dwell on the enumeration of all the advantages which would have accrued from so judicious a delay, time would have been given for the approach of Earl Cornwallis to the preconcerted point, for the attainment of which he has been so much and so unjustly censured.

'The second error was, the unofficer-like impetuosity of directing the line to advance before it was properly formed, and before the reserve had taken its ground; in consequence of which, as might have been expected, the attack was premature, confused, and irregular.

'The third error in this ruinous business was, the omission of giving discretional powers to that judicious veteran M'Arthur to advance with the reserve at the time that the front line was in pursuit of the militia, by which means the connection, so necessary to troops engaged in the field, was not preserved.

'His fourth error was, ordering Captain Ogilvie, with a troop consisting of no more than forty men, to charge before any impression was made on the continentals, and before Washington's cavalry had been engaged.

'The next, and the most destructive, for I will not pretend to follow him through all his errors, was, in not bringing up a column of cavalry, and completing the route, which, by his own acknowledgement, had commenced through the whole American infantry.'

Upon the whole, these "Strictures" are in the true spirit of military criticism. Mr. Mackenzie has drawn his pen, as he did his sword, for the honour of his country, and has vindicated eminent names that had been injured by misrepresentation. To render justice to great characters that have suffered from obloquy or detraction, is to partake of their glory; to rescue honourable atchievements from oblivion, and place them in the fairest light, is next to the praise of performing them.

Our author modestly apologizes for his style, and informs the reader that he is not to expect elegant or polished diction. Plain observations, deduced from such stubborn facts as impress the mind with conviction, stand in need of no rhetorical ornaments. But in truth his composition requires no apology; and, notwithstanding some incorrect expressions, is manly, nervous, and animated. It possesses beauties which rhetoric cannot confer, the noble plainness of amiable sincerity, and the honest warmth of undissembled probity.

To

To these Strictures are subjoined "A Detail of the Siege of Ninety-Six, and an Account of the Recapture of New-Providence;" in which there is much curious and important information.

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ART. III. *Comparative Reflections on the past and present Political, Commercial, and Civil State of Great-Britain; with some Thoughts concerning Emigration. By Richard Champion, Esq. late Deputy Paymaster-General of his Majesty's Forces, and Author of Considerations on the Situation of Great-Britain with Respect to the United States of America.* 8vo. 5s. boards. Debrett. London, 1787.

THE subjects of this author's investigation are of great political importance, and require to be treated with the utmost degree of discernment, impartiality, and candour. These, however, are qualifications which, in the present case, seem not evidently applicable to the writer now under consideration. Mr. Champion, though a native, we believe, of this country, professes an almost enthusiastic attachment to America, which he had long been desirous of visiting. It appears that, immediately on the administration of the Duke of Portland being declared, he solicited for the station of Consul to the United States of America; and the minister put into his hands some papers relative to the American trade, with a desire to have his sentiments upon them. By the dismission of the Portland administration his schemes proved abortive, and next year he retired as a voluntary exile to those States which he lately had expected to visit in an official capacity. He now, if we mistake not, occupies a distinguished rank in the American magistracy; and in this situation, at the distance of some thousand miles, we find him arrogating the sagacity of deciding, with unerring judgment, on the present state of Great-Britain.

The first object of Mr. Champion's Reflections is the national debt, concerning which he proceeds in the common style of those writers who view it in the most ominous light; and, while he pretends to adhere to facts, his conclusions are contradicted by experience. In the year 1784, the time when his observations are dated, he considers a decrease of the national revenue as an event extremely probable; but, had he continued his inquiry through the period since that time, he might have been convinced that there was reason for changing his opinion on this subject.

The

The third letter contains an account of what the author calls the new ſyſtem of government introduced in the preſent reign; and which he affirms to have been arranged in the family of the late Princeſs Dowager of Wales. In treating of this part of his ſubject Mr. Champion diſcovers not only the partiality of a partizan, but the prejudices of an opponent. "The characteriſtic of almoſt every adminiſtration under this reign," ſays he, "has been an heterogeneous mixture of debility and inſolence, tyranny and corruption. Lord Rockingham and the Duke of Portland, who governed, during the very ſhort period of their adminiſtration, upon the old ſyſtem, are the only exceptions." It ought to be obſerved, however, that the time when the author made theſe obſervations was in October 1784. What his ſentiments are on the adminiſtration ſince that period we can only infer from a knowledge of his political attachments.

In a ſubſequent letter the author treats of the coalition, the motives of the whig leaders in forming it, and the event which followed it. Mr. Champion ſeems to be deeply tinctured with all the prejudices which have ariſen from the antiquated diſcrimination of whigs and tories; but, unfortunately for his ſagacity as a politician, he endeavours to account for facts upon principles which never have been evinced by any uniform ſyſtem of public conduct. He is, however, more conſiſtent in prejudice than in opinion; and when he urges the neceſſity of veſting the adminiſtration of government in an able and vigorous miniſter, he is at great pains in diſplaying the talents of the perſon whom alone he thinks qualified for the ſtation. He has the modeſty not to name the object of his predilection; but, from the declamatory deſcription which he exhibits, it can be applied to no other than Mr. F—x.

Mr. Champion afterwards conſiders the ſtate of the commerce of Great-Britain before the war, and ſince the peace; the former and the preſent manners of the people of Great-Britain; with a compariſon of the manners of Rome and London. The whole of the repreſentation, as may be imagined, is unfavourable to this country, which the author profeſſes to regard as a nation devoted to ruin. Aſſuming, at laſt, the tone of a prophet, he admoniſhes his countrymen of their danger; and, to thoſe who are deſirous of eſcaping the dreadful evils which wait them, gives the following information: "The remedy is emigration; the road, "America."

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As a ſpecimen of this author's ſtyle and manner we ſhall preſent our readers with an extract from the only part of the work which is not disfigured with political prejudices:

'A deſcription of our riches is a glorious but dangerous exhibition. The grandeur of our plate, the ſparkling of our jewels, the gaudy ſhew of our equipages, the ſilver decorations of our horſes, the ſplendour of our public places, our highly-finiſhed and coſtly houſes, and the luxurious elegance of our tables, all proclaim the magnificence of the ſubjects of Britain. The buſtle in our ſtreets, the abundance of our wealth, and the taſte with which it is diſplayed in our ſhops, muſt ſtrike a ſtranger with aſtoniſhment; and, ſhould he enter into the houſes of the middling ſort of people, he muſt view with equal admiration the apparently rich ſideboard of plate, the beautiful furniture, and the plentiful and expenſive diſhes which ſmoke upon the table. The whole is attended with an enjoyment of comfort unknown to other countries.

'This magnificence, and this appearance of comfort, ſtill remain, notwithſtanding all that we have ſuffered: and, in point of ſhew, they even exceed thoſe times in which the wealth of nations poured in upon us, and enabled us to purchaſe them. Strangers, therefore, who only view the general ſituation of the Engliſh, pronounce them to be the richeſt and happieſt people in the univerſe; but thoſe who have a more perfect knowledge of the country, who are acquainted with the ſprings of the government, the extent of its revenues, and the preſent actual reſources of the ſtate, find all theſe appearances to be merely ſuperficial. They are made by the gentleman upon the ſtrength of an eſtate, the greater part of which is already ſeized upon by the mercileſs fangs of the monied man. They are made by the merchants and tradeſmen upon the ſtrength of the debts due to them upon their books, the far greater part of which will for ever remain there.

'England has been a rich and happy country. She is capable of affording the higheſt enjoyments; but, alas! ſhe was not ſenſible of the excellence of her condition. Like a froward child, ſhe has been ſpoiled by indulgence; a ſelf-devoted ſacrifice to her pride and ill-humour, ſhe has been herſelf the murderer of her reputation, the murderer of her peace.

'Theſe are the natural conſequences of luxury. Increaſing the deſires of a people, they make them leſs ſcrupulous of obtaining them. The ſoldier, who had been plundered of his money, fought bravely, and received from his general praiſe and reward; but the recovery of his money gave him other deſires than thoſe which had animated him to action. The glory of his country was no longer his object; and when a poſt of danger was aſſigned him, he replied, "General, I have found my purſe."

'This great and aſtoniſhing diſplay of wealth recals ſtrongly to our recollection the latter days of ancient Rome. There is, however, this difference between us and that famous people; the character of the Romans was more ſanguinary than the modern Europeans; their mode of life yet more diſſolute. This ſanguinary temper aroſe not only from the ſpirit of conqueſt, which familiariſed their citizens to ſcenes

ſcenes of blood, but from their having no other attendants on their perſons, or labourers upon their lands, than ſlaves, which made their habits of life harſh and auſtere. Their diſſolute manners were occaſioned by the poſſeſſion of vaſt dominions, comprehending almoſt the whole of the then known world, which contained all kinds of abundant productions that could amuſe the eye, gratify the ear, or indulge the taſte. Theſe, as the inhabitants of the provinces were kept in a ſtate of ſevere ſubjection, filled Rome with every ſpecies of luxury, producing an unbounded licentiouſneſs too powerful for the laws to reſtrain.

'Inattentive as we are to the duties which our religion inculcates, the mildneſs of Chriſtianity has at length aboliſhed theſe harſh and ſanguinary cuſtoms, and has produced habits amongſt us which render us leſs corrupt in our manners, and leſs cruel in our diſpoſitions. Theſe habits having been thus effected, ſlavery has been generally aboliſhed in Europe, the rigour of war has been ſoftened, the communication between nation and nation made eaſy, and our manners in general conſequently more ſocial.

'I may perhaps be charged with miſrepreſentation when I ſpeak of the abolition of ſlavery, and that this great and beneficial change in our manners has been effected by Chriſtianity, ſince there are Chriſtians who are ſtill in the practice of this horrid cuſtom. I can only ſay, I am ſorry that there are ſuch. But I did not mean to miſrepreſent; I ſpoke generally of the Chriſtians of Europe. I ſhould feel the higheſt gratification could I ſay the ſame of the Chriſtians of America.

'But though the Chriſtians of our days have arrived at a high pitch of luxury by more gentle means than the Romans, chiefly by thoſe of commerce, yet our inordinate deſires, our unbridled licentiouſneſs, have been introduced in the ſame manner, and upon the ſame principles. The provinces from whence the luxuries of Rome were brought groaned under their government. The Eaſt-Indies, from whence our luxuries have ariſen, groan under a Chriſtian, and that of a Britiſh government. The right to each is founded upon the ſame ground, that of conqueſt: not merely of conqueſt; there might then have been ſome humanity, but of ferocious conqueſt.

'Whatever was the cauſe, nearly the ſame effects have been produced. London is now in the ſame ſituation, with reſpect to her defence, as Rome was at the time of her fall. In deſcribing the one, I very nearly deſcribe the other.'

All the letters in this collection were written at ſea, during Mr. Champion's voyage from Britain to America, in the year 1784. Admitting, therefore, that they even contain a juſt repreſentation of the ſtate of Great-Britain at that period, which we think they do not, the author's account is ſo diſſimilar, as well as ſtrongly marked with the ſpirit of party, as to be utterly inapplicable to the preſent ſituation of this country. His obſervations are antiquated, and his ſyſtematical principles of government ſuch as ought likewiſe

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to be exploded by all political inquirers who are not influenced by vulgar prejudices, which have too long continued to diſgrace the underſtanding of the nation.

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ART. IV. *A Provincial Gloſſary, with a Collection of local Proverbs and popular Superſtitions. By Francis Groſe, Eſq. F.A.S.* 8vo. 5s. boards. Hooper. London, 1787.

*THE uſe of old words* is mentioned, both by Cicero and Quintilian, as one of the ſources from which the ornaments of ſtyle may be drawn. Their approbation of this practice is grounded, as uſual, on the *authorities* of ſucceſsful orators and poets; for philoſophy was not then introduced into criticiſm. The reaſon of the rule, however, is no difficult diſcovery. Vernacular terms and phraſes which have "the ſtamp of antiquity upon them," are received by the mind without heſitation or doubt, like old acquaintances after long abſence; and having been the firſt ſigns of our ideas, they ſtill excite thoſe ideas with more facility and energy than other terms more recently adopted, and of more faſhionable uſe. Accordingly the greateſt poets, from the impulſe of nature doubtleſs, have taken copious ſupplies from this ſource. Homer flies through all the Grecian dialects with unbounded licenſe. Virgil, more correct, (more tame, perhaps) yet ventures at times to adopt the expreſſions of Ennius. In our own country, Spenſer, Shakeſpeare, and Milton, are remarkable for the ſame practice; to ſuch a degree, indeed, that many of their divineſt ſtrains are not underſtood by readers of mere modern Engliſh.

Later writers have taken a different route. Abandoning the ſtudy of our own venerable claſſics, and ignorant of the rich ſtores of expreſſion which our own language contains, they have dreamed of adding to its copiouſneſs, and improving the harmony of its cadence, by the introduction of long lumbering compounds from the Greek and Latin. This is unnatural, and therefore cannot laſt. Preciſion and energy are infinitely more valuable than ſmoothneſs and flow of ſound. The one may be compared to thoſe villas in the Grecian ſtyle which our 'ſquires of improved taſte erect; neat, elegant, and well enough for the "piping "times of peace;" the other, to the Gothic towers and ponderous battlements wherein their forefathers dwelt; ſecure, ſtrong, ſublime, and awful, defying alike the attacks of the foe and the tempeſts of the ſky.

Signs

Signs begin to appear, (and we hail their appearance) portending the total extinction of the finical and lexiphanic ſtyle. To accelerate an event ſo deſirable, the ſtudy of our earlier claſſics ought to be recommended, and every poſſible method taken to render that ſtudy as eaſy as it will be found entertaining and uſeful. In this view the work of Mr. Groſe, now before us, deſerves conſiderable approbation. Though neither full nor accurate, it is a laudable beginning, which may be improved. In one diviſion of his provincial explanations he appears to us frequently erroneous; and we dread leſt readers, equally familiar with the other diviſions, ſhould find the ſame cauſe of complaint.

The Gloſſary is followed by a Collection of local Proverbs, to which is ſubjoined an account of ſome Popular Superſtitions. This laſt is by much too hurried and brief. A ſubject which exhibits the human mind in ſome of its ſtrangeſt vagaries, muſt be always intereſting; and Mr. Groſe ſeems abundantly qualified to have treated it more at large. We ſhall ſelect his account of the ſecond-ſight, about which ſo much has been ſaid by Dr. Johnſon, his friends, and his enemies:

'The ſecond-ſight is ſo called from its being a ſupplemental faculty of ſight, added to that of common viſion, whereby certain appearances, predictive of future events, preſent themſelves ſuddenly and ſpontaneouſly before perſons ſo gifted, without any endeavour or deſire on their part to ſee them.

'Accounts differ much reſpecting this faculty; ſome make it hereditary, which is denied by others. The ſame difference ariſes reſpecting the power of communicating it. But, according to an account from a gentleman at Straths-pay to Mr. Aubrey, ſome of the ſeers acknowledged the poſſibility of teaching it. This gift, or faculty, is in general rather troubleſome than agreeable to the poſſeſſors of it, who are chiefly found among the inhabitants of the Highlands of Scotland, thoſe of the Weſtern Iſles, of the Iſle of Man, and of Ireland. The account ſent to Mr. Aubrey ſays, "In the Iſle of Sky, eſpecially before the goſpel came thither, ſeveral families had it by ſucceſſion, deſcending from parents to children; and as yet there are many that have it that way; and the only way to be freed from it is, when a woman hath it herſelf, and is married to a man that hath it alſo, if, in the very act of delivery, upon the firſt ſight of the child's head, it be baptized, the ſame is free from it; if not, he hath it all his life."

'Theſe viſions are not confined to ſolemn or important events. The future viſit of a mountebank, or piper; a plentiful draught of fiſh; the arrival of common travellers; or, if poſſible, ſtill more trifling matters than theſe are foreſeen by the ſeers.

'Not only aged men and women have the ſecond-ſight, but alſo children, horſes, and cows. Children endowed with that faculty

manifeſt it by crying aloud at the very time that a corpſe appears to a ſeer; of this many inſtances could be given. That horſes poſſeſs it is likewiſe plain, from their violent and ſudden ſtarting when their rider, or a ſeer in company with him, ſees a viſion of any kind, by night or by day. It is obſervable of a horſe, that he will not go forwards towards the apparition, but muſt be led round, at ſome diſtance from the common road; his terror is evident from his becoming all over in a profuſe ſweat, although quite cool a moment before. Balaam's aſs ſeems to have poſſeſſed this power, or faculty; and perhaps what we improperly ſtyle a ſtartliſh horſe, may be one who has the gift of the ſecond-ſight. That cows have the ſecond-ſight is proved by the following circumſtance: If a woman, whilſt milking a cow, happen to have a viſion of that kind, the cow runs away in a great fright at the ſame inſtant, and cannot, for ſome time, be brought to ſtand quietly.

'To judge of the meaning of many viſions, or the time in which they will be accompliſhed, requires obſervation and experience. In general, the time of accompliſhment bears ſome relation to the time of the day in which they are ſeen. Thus viſions ſeen early in the morning (which ſeldom happens), will be much ſooner accompliſhed than thoſe appearing at noon; and thoſe ſeen at noon will take place in a much ſhorter time than thoſe happening at night; ſometimes the accompliſhment of the laſt does not fall out within a year or more.

'The appearance of a perſon wrapt in a ſhroud is, in general, a prognoſtic of the death of the party. The time when it will happen, may be judged from the height it reaches; for if it be not ſeen above the middle, death is not to be expected for a year or more; but when the ſhroud appears cloſed about the head, the accompliſhment is not many hours diſtant.

'If in a viſion a woman is ſeen ſtanding near a man's left hand, ſhe will become his wife; if there are two or three about him, he will marry them all in ſucceſſion, according to their proximity. A ſpark of fire falling on the belly of a married woman, predicts her delivery of a dead child; the like ſpark, falling on her arm, betokens ſhe ſhall ſhortly carry a dead child. If a ſeat, in which a perſon is ſitting, ſuddenly appears empty, although he hath not moved, this is a certain preſage that ſuch perſon will very ſhortly die.

'Perſons who have not long been gifted with ſecond-ſight, after ſeeing a viſion without doors, on coming into a houſe, and approaching the fire, will immediately fall into a ſwoon. All thoſe that have the ſecond-ſight do not ſee theſe appearances at the ſame time; but if one having this faculty deſignedly touches his fellow ſeer, at the inſtant that a viſion appears to him, in that caſe it will be ſeen by both.

'During the appearance of a viſion, the eyelids of ſome of the ſeers are ſo erected and diſtended that they cannot cloſe them otherwiſe than by drawing them down with their fingers, or by employing others to do it for them.'

Theſe,

Theſe, indeed, are moſt contemptible whimſies. Yet the credulity of the Scottiſh mountaineers can afford us ſmall cauſe of exultation, while "Mr. P. L. ſtudent in "aſtrology," as he informs us in his hand-bills, "ſtill "reſides in Plumtree-Court, St. Giles's, where he continues "to caſt nativities, and reſolve lawful queſtions, on more "liberal principles than any other practitioner of that ſub-"lime ſcience in Great-Britain.——Beware of ignorant "pretenders!"

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ART. V. *An Account of ſome of the moſt remarkable Events of the War between the Pruſſians, Auſtrians, and Ruſſians, from* 1756 *to* 1763; *and a Treatiſe on ſeveral Branches of the Military Art, with Plans and Maps. Tranſlated from the Second Edition of the German Original of J. G. Tielke, by Captain C. Craufurd, of the Queen's Regiment of Dragoon Guards, and Captain R. Craufurd, on the Half-pay Liſt of the* 101*ſt Regiment.* 8vo. 6s. boards, Walter. London, 1787.

"*La guerre en tous les temps fut le premier des arts,*" is the maxim of a maſterly author who has written on this ſubject, and will hardly be controverted. So many ideas of dignity are connected with an art which decides the fate of mankind, and preſerves their ſecurity by occaſionally diſturbing their tranquillity, that nothing ſo powerfully rouſes the feelings, and commands the admiration, of human nature as its operations and economy. The changes and improvements which have been made in it ſince its origin, form a ſubject full of curioſity, and worthy of inveſtigation. Among hunting or paſtoral tribes, in the early ſtages of ſociety, every man is a warrior as well as a hunter or a ſhepherd. An army of hunters can never be formidable, as they can ſeldom exceed two or three hundred men. An army of ſhepherds may often be fatal to the neighbouring nations, as they ſometimes amount to two or three hundred thouſand. Nothing can be more contemptible than an Indian war in North-America; or more dreadful than a Tartar invaſion has often been in Aſia, and once in Europe. The judgment of Thucydides, that both Europe and Aſia could not reſiſt the force of the Scythians united, has been verified in the page of univerſal hiſtory.

In a more advanced ſtate of ſociety, when men begin to cultivate the ground, a different arrangement takes place. Agriculture, in its loweſt ſtate, ſuppoſes a permanent ſet-

tlement, a fixed habitation, which cannot be forſaken without detriment to the proprietor or poſſeſſor. When a nation of huſbandmen, therefore, go to war, the men of military age, amounting to a fourth or fifth part of the community, only take the field. As the labours of agriculture can be performed by the permanent part of the ſociety, the ſoldier ſerves without pay, and is contented with his probable ſhare of booty and plunder. In ancient Greece the citizens of all the different ſtates ſerved in this manner till after the ſecond Perſian war. The Roman people under their kings, and during the firſt ages of the republic, went to war at their own expence; it was not till the ſiege of Veii that pay was introduced among the troops. In the feudal monarchies of modern Europe, the great lords and their dependants fought the battles of the ſovereign without any ſtipend or pay.

In the progreſs of civilization, when manufactures are cultivated, and the art of war becomes an intricate and complicated ſcience, it becomes neceſſary that they who ſerve in war ſhould be maintained at the public expence. The labours of the mechanic and the manufacturer muſt be totally ſuſpended during his abſence; and when wars, no longer determined as formerly by a ſingle engagement, are protracted through ſeveral different campaigns, it becomes neceſſary that the ſtate ſhould defray the expences of the army. Accordingly we find that, after the ſecond Perſian war, the armies of Athens were compoſed of mercenary troops. From the ſiege of Veii the armies of Rome received pay for their ſervice while they remained in the field. Under the feudal governments the military ſervice of the barons and their dependants, after a certain period, was univerſally exchanged for a payment in money.

In this change of ſociety a ſtate may provide for the public defence, either by a militia or a ſtanding army. The former, however well-diſciplined or exerciſed, muſt always be inferior to the latter, not only in the manual exerciſe, but in the habit of ready and inſtant obedience, which are of much importance in war.

The firſt ſtanding army of which we have any well-authenticated account, is that of Philip of Macedon. His frequent wars with the Thracians, Illyrians, and the Greek cities in the neighbourhood of Macedon, gradually formed his troops to the exact diſcipline of an eſtabliſhed military corps. The fall of the Greek republics and of the Perſian empire, which was the conſequence of the irreſiſtible ſuperiority which a ſtanding army poſſeſſes over every ſort of militia,

militia, is one of the firſt great revolutions in the world of which hiſtory has preſerved any diſtinct or circumſtantial account. The fall of Carthage, the fall of Rome, when her armies, degenerating into a feeble militia, were unable to reſiſt the militia of the barbarous nations, and every ſubſequent event in hiſtory, illuſtrate and confirm the poſition.

The invention of fire-arms and of artillery has introduced another revolution in the military world. In ancient times opulent and civiliſed nations found it difficult to defend themſelves againſt the attacks of poor and barbarous nations. In modern times the caſe is reverſed; opulent and civiliſed nations poſſeſs a ſuperiority over the barbarous; and the revolution in the art of war, introduced by the invention of fire-arms, has contributed to a greater revolution, favourable to the permanency and the extent of civiliſation.

Notwithſtanding the improvements in the modern military art, founded on the experience and collective wiſdom of paſt ages, a wide field is ſtill open to ingenuity and invention. There are few, and only a few, departments in civil ſociety, in which genius is indiſpenſably requiſite in order to make a figure, or to approach towards perfection. The ordinary profeſſions of life can be filled by ordinary men, who enjoy the benefit of paſt experience and preſent obſervation. But to form a great poet, a great philoſopher, or a great general, that combination and ſplendour of talents which we call genius, is eſſentially neceſſary. It was owing to this aſcendant, not of the planet Mars in the hour of his nativity, but of intellectual illumination, that the late King of Pruſſia made a total revolution in the art of war, and gave a new code of military rules to the nations of Europe.

Germany, in a particular manner, has continued to tread in his footſteps, and to extend his progreſs. J. G. Tielke, whoſe work is now the ſubject of our review, has enlightened his countrymen, and may diffuſe improvements among the neighbouring nations.

The war which broke out in the year 1756, in a hiſtorical point of view, is extremely intereſting to readers in general; and a detail of the campaigns is replete with inſtruction for officers. The ſix volumes of Mr. J. G. Tielke on this ſubject, of which the firſt only is tranſlated, form a complete treatiſe on every branch of field fortification, combined with, and adapted to, the principles of tactics. The volume before us contains a deſcription of the affair of Maxen, with remarks on the poſition, and a treatiſe on the attack and defence of unfortified heights, on the profiles of poſitions, and

the placing of batteries on hilly ſituations, with plans. In the firſt ſection our author gives a particular and detailed deſcription of the affair of Maxen; and, after his own account, adds the Auſtrian relation, that of the army of the empire, and the Pruſſian.

In the ſecond ſection our author treats of the profiles of a poſition, and delineates a method of aſcertaining and drawing them. Profiles may be taken in three different manners: 1. with inſtruments; 2. by pacing; 3. a coup d'œil. From the two firſt we can give no extracts, as they refer to plates and figures. The laſt is thus deſcribed;

'*Third Method.*

'This is the true military coup d'œil, to which moſt of the good generals have been indebted for their reputation. There are ſome men ſo happy as to be born, as it were, with this talent: however, with the generality of people, the attaining any degree of perfection in it has been the fruit of much pains and practice. Thoſe who are deſtined to the military profeſſion ſhould begin in their youth to endeavour to acquire a juſt coup d'œil; and they can take an opportunity of doing this whenever they ride or walk out. For inſtance: you fix on ſome houſe, tree, hillock, or other object, and gueſs how far it is diſtant from you; and then you walk ſtraight to it, count the number of paces you take, or (if you know exactly the number of ſteps you make in a minute) the number of minutes; and by comparing this number with the number you gueſſed it to be, the difference ſhews you how much you have been miſtaken. In the beginning this difference will be very great; but perſevere, and you will at length not fail fifty paces in a thouſand, and your eye will in time become ſo juſt, that, without previouſly meaſuring or pacing out a poſition, you will be able to ſay, with a great degree of certainty, from ſuch a point to ſuch another are ſo many thouſand paces, or ſuch a number of battalions would have room to form on that ſpace. When an officer has acquired this readineſs in judging of diſtances, and of the relative command of the different heights, and ſuch a knowledge of the advantages and diſadvantages of their different profiles, as to be able to judge at once whether they defend each other or not, and what ſort of troops or artillery are proper for their attack or defence, then, and no ſooner, is he capable of reconnoitring a country with real advantage; either, if commander of a corps or army, to chooſe a poſition in it, or, if in an inferior ſtation, to make a juſt and well-grounded report to his general.'

"That ſome men are born with this talent," is a poetical rather than a philoſophical expreſſion. Whoever is in the leaſt degree acquainted with optics knows that, at firſt, all objects appear cloſe to the eye; it is only from experience that we learn to judge of diſtances. I know from meaſurement that a field contains ſix acres; another field, which preſents

preſents a ſimilar appearance to the eye, I judge to be of the ſame ſize. The method which Mr. Tielke preſcribes for acquiring the military *coup d'œil*, is juſt and rational.

To this ſection the tranſlators ſubjoin a method of their own of taking profiles, which diſplays much military knowledge and acute reaſoning.

The third ſection contains rules for the attack and defence of unfortified heights. It requires greater abilities, and a more extenſive knowledge in the art of war, to conduct military operations in a mountainous than in an open champain country. In the former, ſuperiority in numbers is by no means ſo deciſive. A ſmall army may poſt itſelf ſo advantageouſly as to render an attack upon it impracticable, even to an enemy of twice its ſtrength. It is difficult to obtain an accurate knowledge, and form a juſt idea, of a hilly, interſected country. Any given tract preſents itſelf ſo differently from different points, that it can hardly be known to be the ſame. As our author had ſhewn, in his Field Engineer, how an accurate knowledge of theſe circumſtances is to be gained, and in what manner a particular poſition and its environs are to be reconnoitred, he treats here of the method of employing the different kinds of troops to the beſt advantage in hilly ſituations. Theſe include, 1. light infantry; 2. regular infantry of the line; 3. light cavalry; 4. heavy cavalry; 5. artillery.

As "the attack of heights by light infantry" refers to no plates, and can be more eaſily detached from the work than any other part of it, we ſhall extract it, to give our readers an idea of this learned and curious performance:

'*The Attack of Heights by Light Infantry.*

'For theſe no hill muſt be too ſteep, no rock too rugged. The chaſſeurs in Tirol ſay, as a proverb, "Where a goat can go, a man muſt go." Military hiſtory, particularly that of the ancients, and above all that of Alexander the Great, affords ſufficient proofs of the truth of this ſaying.

'It appears, therefore, that light infantry are the beſt adapted to aſcend and attack rugged and ſteep heights; but they muſt be ſupported by regular infantry of the line, otherwiſe they would not ſo eaſily maintain a poſt after having carried it. Their attack or charge ſhould not be made quite regularly and in cloſe order, but *a la debandade*, and in a full run. If on the face of the hill there are dips, hollow ways, &c. that can cover them from the enemy's fire, they ſhould make a ſhort halt in them, particularly if they have nearly reached the enemy, in order that they may be freſh and not blown when they charge him.

'All firing with ſmall arms muſt be forbid on pain of death. The bayonet muſt here determine every thing. Firing, in this caſe, is the

refuge of the faint-hearted, who are afraid of closing with the enemy; it has hardly any effect, and wastes time, which is so precious to the assailants. The advancing slowly exposes the troops to much greater danger; for,

'1. You remain longer under the enemy's fire.

'2. The courage of the soldiers cools when they have time to reflect on the melancholy fate of their comrades, who are either grievously wounded or killed by their side; whereas, by advancing with rapidity they have not time to think, and soon lose sight of those objects which might serve to damp their spirits.

'3. Further, by advancing quickly you are more likely to intimidate the enemy, and you give him no time to think of opposing you by clever offensive movements on his part. His courage sinks with every step you take, which is both natural to the human mind, and consistent with reason; for, in proportion as you advance does his danger draw nearer; and it is very certain that the danger which you see is approaching, and which you cannot avoid, operates much more forcibly on the mind than that into which you voluntarily plunge yourself.

'We imagine that the possession of a fortress, intrenchment, or strong post, gives us a decided advantage over our enemy, or perhaps that it entirely secures us from his attack. But if he proves bold enough to attack us, we cannot suppose that he does it without having well considered his undertaking, and without a confident hope of success. We conclude, therefore, that he is far superior to us, either in force or in bravery, or we lose our confidence in our post, and those who made choice of it. The natural consequence of either is fear, which must be productive of our destruction.

'If the nature of the ground is such that you cannot make the attack on the enemy's flank, but must advance straight up the hill in his front, the light troops, as soon as they have ascended, should endeavour to throw themselves with impetuosity on one or both of his flanks, and, if possible, get in his rear. If this attack is supported by regular infantry or grenadiers, who advance against the enemy's front, the light troops, who have manœuvred so as to get into his rear, must keep up a brisk fire, which will contribute much towards creating confusion in his line, and probably occasion its total disorder and flight. If the enemy should not have secured his flanks and rear, and moreover should be so imprudent and stupid as to remain immoveable on the summit, and not advance to the edge of the declivity in order to oppose your ascending by raking with his fire the whole face of the height, you may be certain of the victory. The greatest difficulty is already overcome, and the mere shock of the attack will probably not cost you much. You have not above one or at most two fires to sustain, and these will be given without much aim, and by troops whom your rapid advance has already intimidated.

'If the enemy is provided with cavalry, the troops, even the light infantry, must form again as soon as they have ascended the height, and make the attack connectedly, and in close compact order; and if they fire at least half must always remain loaded and

ready

ready to fire, in order to oppoſe the attack of the cavalry. The bayonet I conſider as the beſt weapon to uſe in attacking infantry; but, on the other hand, infantry muſt defend itſelf againſt cavalry by fire.

'If the enemy gives way, the light infantry muſt purſue him briſkly, and keep firing upon him, in order that he may not recover from his diſorder, and form again; but ſhould there be regular infantry of the line joined in the attack, theſe will of courſe advance on the enemy as he retreats; and the light infantry muſt in that caſe endeavour to be beforehand in occupying the defiles, bridges, fords, &c. that he muſt paſs in his retreat, and by this means cut off part of his troops, and deliver them into the hands of the corps which is purſuing them. Villages, particularly thoſe which have church-yards, and ſtone-walls round the gardens, are extremely adapted to this purpoſe. You occupy them, and diſpute the paſſage with the enemy. No intrenchments or previous preparations are neceſſary on this occaſion; for, neither has a beaten enemy courage, nor do the purſuing troops allow him time to make a regular attack; the ſudden check ſurpriſes him; he endeavours perhaps to move to a flank and avoid the village, &c. but inſtead of ſaving himſelf by this, he either unavoidably approaches his purſuers, or at leaſt gives them an opportunity of coming up with him.

'As long as the enemy is not entirely beaten, you ſhould not ſtop to take priſoners, but only ſecure the officers, and make the reſt, as they ſurrender, throw their arms away; otherwiſe you will advance too ſlow in the purſuit, and weaken yourſelf too much by the guards you ſend back with thoſe who are taken; at the ſame time, if you have a reſerve, you direct ſuch as throw down their arms to deliver themſelves up to it. By this method, it is true, you will not take ſo many priſoners; but ſurely that is not to be put in compariſon with a deciſive victory, which you will moſt likely gain if you purſue briſkly; when, on the other hand, if you ſtop and diſperſe to plunder and take priſoners, the enemy will form again, and in all probability regain the loſt advantage.'

There are many books written on tactics, and the different branches of the military art, which poſſeſs much merit, and high reputation; but moſt of them are merely calculated for officers of much experience, and contain ſo much ſcience, and ſo little practical information, that the unexperienced officer ſeldom finds himſelf much better for his ſtudy when he takes the field. The rules and examples are not adapted to the ſpecies of the troops, and the nature of the ground; and what is laid down is ſo confined in its application, that, in a hundred campaigns perhaps, there may not occur one inſtance in which it can be put in practice. Mr. J. G. Tielke avoids theſe diſadvantages by treating of particular occurrences in a real campaign. By ſelecting and juſtly delineating the moſt important and inſtructive events, he furniſhes materials to the future hiſtorian, and affords a

fund

fund of inſtruction to the officer to regulate his conduct in ſimilar ſituations in the field.

The tranſlation is perſpicuous, unaffected, and, we are told, literal. The plans in the appendix are elegantly engraved.

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ART. VI. *Aeropaidia: containing the Narrative of a Balloon Excurſion from Cheſter the 8th of September, 1785, taken from Minutes made during the Voyage; Hints on the Improvement of Balloons, and Mode of Inflation by Steam; Means to prevent their Deſcent over Water; occaſional Inquiries into the State of the Atmoſphere favouring their Direction: with various philoſophical Obſervations and Conjectures. To which is ſubjoined, Menſuration of Heights by the Barometer made Plain; with extenſive Tables. The whole ſerving as an Introduction to Aerial Navigation. With a copious Index. By Thomas Baldwin, Eſq. A. M.* 8vo. 7s. 6d. boards. Fletcher, Cheſter; Lowndes, London. 1787.

THERE are three modern diſcoveries that would have aſtoniſhed the ancients in the moſt enlightened periods of their hiſtory. The powers of the magnet to conduct the mariner with certainty through the unbounded Ocean during the darkeſt night; the electrical inventions that enable man to produce thunder and lightening, to avert their deſtructive exploſions, and to wield the artillery of the ſkies; and the navigation of the atmoſphere, in a floating caſtle, would have ſtruck them with as much amazement as if they had been ſuddenly tranſlated to another planet. Had a traveller from India or Egypt reported theſe extraordinary phenomena of human art, he would have been liſtened to with admiration, but with the ſame degree of ſceptical faith that a Cherokee or a Topinambou gives to the lectures of a miſſionary, or a modern infidel to the ſermons of a biſhop.

The ſlow progreſs by which the firſt and ſecond of theſe diſcoveries attained to any degree of perfection ought to encourage our hopes with regard to the laſt. The ancients knew that excited amber attracted ſtraws, and other light ſubſtances; but thouſands of years were to revolve before electricity became a ſcience, was applied ſucceſsfully to medical purpoſes, and employed as a preſervative from the effects of lightening. They had likewiſe attended to the properties of the magnet, and knew that it attracted iron; but

but it was reſerved to the moderns to diſcover its polarity, and to employ it as the unerring guide of navigation. The progreſs already made in the improvement of balloons, ſince their firſt invention, about four years ago, is far ſuperior to the improvements in every other art. Who knows what farther improvements may ariſe in a *future ſtate* of philoſophy? It is perhaps fully more aſtoniſhing that a little two-legged animal ſhould wreſt the thunderbolt from the flaming arm of Jove, than that he ſhould ſail on the ethereal ocean in an aeroſtatic ſhip, make the tour of the ſkies, and circumnavigate the globe!

Of all the aeronauts who have recorded their travels through the upper regions, the author before us is beyond compariſon the beſt. Balloon voyagers have been generally deficient in their deſcriptions of aerial ſcenes and proſpects; thoſe ſcenes of majeſtic grandeur which the unnumbered and ever-changing volumes of encircling clouds, in fantaſtic forms and of various hues, diſplay to a ſpectator placed as in the center of the blue ſerene above, and contemplating at ſome miles diſtance below, an exquiſite and ever-varying picture of the works of nature, and of man. Such ſcenes conſtitute the true ſublime and beautiful, and raiſe the moſt careleſs obſerver to a high degree, not only of pleaſure, but of rapture and enthuſiaſm. In tracing landſcapes of this kind, our aerial navigator has ſtudied to excel, as the next quotation will evince. After deſcribing the progreſs of his aſcenſion into the higher regions, he draws the following portrait of inferior nature:

'Things taking a favourable turn he ſtood up, but with knees a little bent, more eaſily to conform to accidental motions, as ſailors when they walk the deck, and took a full gaze before and below him.

'But what ſcenes of grandeur and beauty!

'A tear of pure delight flaſhed in his eye; of pure and exquiſite delight and rapture; to look down on the unexpected change already wrought in the works of art and nature, contracted to a ſpan by the new perſpective, diminiſhed almoſt beyond the bounds of credibility.

'Yet ſo far were the objects from loſing their beauty that each was brought up in a new manner to the eye, and diſtinguiſhed by a ſtrength of colouring, a neatneſs and elegance of boundary, above deſcription charming!

'The endleſs variety of objects, minute, diſtinct, and ſeparate, though apparently on the ſame plain or level, at once ſtriking the eye without a change of its poſition, aſtoniſhed and enchanted. Their beauty was unparalleled. The imagination itſelf was more than gratified; it was overwhelmed.

'The

'The gay ſcene was Fairy-Land and Cheſter Lilliput.

'He tried his voice, and ſhouted for joy. His voice was unknown to himſelf, ſhrill and feeble.

'There was no echo.

'40. He then returned to an employment which, though irkſome, he imagined would contribute to the amuſement and information of ſpectators below, if it could be completed while he continued in ſight; as it would furniſh them with ideas of height and diſtance, altogether new and intereſting, as will be ſeen in their proper place; and unwound half the reel, the white flag hanging out to the length of 440 yards, or a quarter of a mile.

'41. The circular motion of the balloon was communicated to the loop in the middle of one ſide of the lath or reel, round which from end to end the twine was wrapped, and by which it hung on his finger, and preſſed it to a degree of pain.

'The work was again ſuſpended.

'He could not long withſtand the temptation of indulging his eye with a view of the glorious and enchanting proſpect.

'42. But the beautiful among the objects below was ſtill more attractive than the ſublime among thoſe around.

'On looking down ſouth by weſt, the balloon often turning gently to the right and left, and giving the aironaut an opportunity of enjoying the circular view without a change of attitude, innumerable rays of light darted on the eye as it glanced along the ground; which, though of a gay green colour, appeared like an inverted firmament glittering with ſtars of the firſt magnitude.

'43. This ſplendid appearance was owing to the rays of the ſun reflected from certain pits or ponds of water, of which there is one at leaſt in moſt fields or incloſures throughout the county; but particularly in the low grounds of Leach-Eye and Dodleſton.

'The object that next drew his attention, while aſcending, was the Overley turnpike-road, which is remarkably wide, (reſembling the Emilian Way acroſs the Atrian Fens, between Bononia and Ferrara in Italy) raiſed over Saltney-Marſh, leading to North-Wales and Holyhead; compoſed of ſea-ſand caſt up above high-water mark. This appeared like a narrow foot-path well trodden, of a *white* colour, and ſtraight, as if drawn by a line.

'44. Nothing, however, raiſed his curioſity more than the change in colour of the river Dee, Avon ddû, (i. e. Thee) which, in the Britiſh language, ſignifies the Black River, from the appearance of its waters, when ſeen from an eminence, running into their deep channel between the mountains of Wales; but which glides by Cheſter with a ſilver ſtream. This river, thanks to the cool climate, not like the green Mincius of Virgil, had now acquired the unvaried colour of red lead. Nor could he diſcover even the appearance of water, but merely that of a broad red line, twining in meanders infinitely more ſerpentine than are expreſſed in maps.

'Whether the change aroſe from the tranſparency of its waters, when ſeen at the height, which was apparently ſeven miles, as will be noticed hereafter, though the barometer made it ſcarcely a mile and half, is uncertain. He was at firſt inclined to think that the rays, having

having ſuffered a double refraction, were reflected to the eye from the reddiſh ſand which forms their bottom, though at the depth of ſeven yards at an average, above the cauſeway, or artificial caſcade, near Cheſter bridge; or poſſibly the water of rivers, when ſeen at a certain diſtance, may act as water compoſing clouds, when viewed from below, at a certain height and angle; reflecting only the red rays, the reſt being refracted or abſorbed.

'The colours of objects ſhone more brilliant and lively at that amazing height than if ſeen on a level with themſelves.

'Nor did the eye ſeem to want the aid of glaſſes, as every thing, that could be ſeen at all, was ſeen diſtinct.

'45. The redneſs of the river Dee was curiouſly contracted by a change equally novel, but more pleaſing, in the colour of the city of Cheſter, when ſeen directly from above, on a ſcale not larger than the plan of it in Burdett's map.

'The town was entirely blue.

'The higheſt buildings had no apparent height; their ſummits were reduced to the common level of the ground. Nor was the cathedral diſtinguiſhed, nor any tower or ſpire diſcerned.

'The whole had a beautiful and rich look, not like a model, but a coloured map.

'The roofs of all the houſes appeared as if covered with lead in the moſt elegant taſte.

'Strangers may wiſh to be informed that, in moſt of the northern counties, the buildings are covered with blue ſtones, called ſlates, found in the mountains, inſtead of artificial red tiles, as in London and the ſouth of England.'

This deſcription is rich and glowing; nor is our author leſs ſucceſsful in his deſcription of aerial ſcenes:

'The perſpective of the clouds was entirely new, and remarkable both for beauty and grandeur.

'The loweſt bed of vapour that firſt put on the appearance of cloud was of a pure white, in detached fleeces, increaſing as they roſe. They preſently coaleſced, and were aggrandized into a ſea of cotton, but more white and dazzling, tufted here and there by the light play of air, and gentle breezes in every direction; but, where undiſturbed, the whole became an extended firmament, or white floor, of thin cloud, through whoſe intervals the ſun muſt ſhine with fiercer gleam. The upper ſurface was quite even, not blended with the air above, but defined and ſeparated with the utmoſt exactneſs, being condenſed by the coolneſs, and checked in their aſcent by the levity, of the ſuperior regions.

'Through this white floor uproſe in ſplendid majeſty and awful grandeur, at great and unequal diſtances, a vaſt aſſemblage of thunder-clouds, each congeries conſiſting of whole acres in the denſeſt form.

'Their conglomerate and fringed tops riſing, at different diſtances, in circular order, one above the other, to the number of thirty, till they become imperceptible from their remote ſituation, the eye commanding an extent above them of ſeventy-ſeven miles.

'Their

'Their form was as if pieces of ordnance were diſcharged perpendicularly upwards into the air, and that the ſmoke had conſolidated, at the inſtant of exploſion, into maſſes of ſnow or hail, had penetrated through the upper ſurface, or white floor, of common clouds, and there remained viſible and at reſt.

'Some indeed had not wholly loſt their motion, continuing ſtill to be lifted up. Others, ponderous and ſleepy, nodded, by mere weight, their monſtrous heads. It ſeemed as if they had perſiſted in mounting upwards till they could riſe no higher, their lower parts preſſing perpendicularly againſt the upper, which gradually ſwelled them out on all ſides. By partial and temporary movements of the air, ſome broad unwieldy caps loſt the vertical direction of their columns. The columns likewiſe underwent a ſimilar and gradual change, rolling from their pedeſtals or ſpiral baſes, and at times aſſuming every organized ſhape that fancy could ſuggeſt.'

Theſe enormous maſſes beheld by our ethereal traveller, reflected ſome of the ſun's rays, and tranſmitted others in a variety of colouring. The parts next the ſun were of ſnowy whiteneſs, then of a bright yellow, and afterwards of a purple. When the rays were tranſmitted through the ſubſtance of the cloud, it ſeemed to be of a tranſparent blue, like the onyx. When the balloon began to decline, he traced its ſhadow over the tops of the clouds below. It was at firſt ſmall, and of an oval ſhape, but ſoon increaſed to the magnitude of the ſun's diſk. But his attention was ſuddenly called to another appearance equally novel but more captivating, an Iris encircling the whole ſhadow, at ſome diſtance round it, of which the colours were remarkably brilliant. An Iris of a ſimilar kind is ſeen round the moon in a mild evening, when thin light clouds move ſlowly under it; and Ulloa, in his voyage to South-America, relates that, paſſing over the deſerts, an Iris is frequently ſeen by the traveller round his own head as the center of the Iris, and viſible only to himſelf.

Our ingenious aeronaut treats, in his ſixty-fifth chapter on the utility of balloons. It has been a favourite queſtion, among the ſceptical part of the public, To what purpoſe do balloon voyages tend? If a voyage could be made to our tributary ſubjects in the moon, or to our allies in the Georgium Sidus, or to any of the primary or ſecondary planets, our knowledge of nature would be extended, and the map of the world conſiderably enlarged. But, alas! our atmoſphere does not exceed a hundred * miles in height;

* Commonly ſuppoſed to be fifty.

and

and we cannot breathe without air. Could balloons be converted into waggons or ſtage-coaches, they would leſſen the number of expenſive quadrupeds, and diminiſh the price of that grain "which in England is given to horſes, "and in Scotland ſupports the men." But to what purpoſe do they ſerve at preſent, but to riſk the necks of individuals, and to rob the public of its property?

In anſwer to theſe interrogatories of infidelity, it may be obſerved that utility is not confined to the ideas of profit and loſs. Men of liberal minds conſider every thing that adds to the ſtores of knowledge, or enlarges the ſcene of elegant pleaſure, as an acquiſition to humanity. Atmoſpherical navigation opens a new and unbounded field for philoſophical diſcoveries. The temperature of the air at different heights may be aſcertained; the variations of the barometer may be obſerved with accuracy; new experiments on viſion and ſound may be made; the direction and velocity of the currents of wind in the higher regions of the atmoſphere may be marked; the electricity of the air, and the formation of meteors, may be illuſtrated; the aereal phenomena of colours, irides, coronæ, and haloes, may be inveſtigated on the ſpot; and by unveiling the *celeſtial bed* of nature, and tracing her progreſs in the formation of hail and rain, of thunder and lighting, an elegant and entertaining appendix may be ſubjoined to the hiſtory of the heavens.

Upon the whole, we are much indebted to our aereal navigator for the narrative of his excurſion into the blue ſerene, as it is by far the moſt philoſophical, the moſt elegant, and the moſt agreeable of the celeſtial voyages which hitherto have been publiſhed. There is a great deal of rapture, and ſome affectation, in the ſtyle and manner of writing; but ſome indulgence is due to an author who has *juſt dropt down from the ſkies.*

ART.

ART. VII. *Observations on some Parts of Natural History; to which is prefixed an Account of several remarkable Vestiges of an ancient Date, which have been discovered in different Parts of North-America. Part I. By Benjamin Smith Barton, Member of the Royal Medical Society of Edinburgh, &c.* 8vo. 2s. stitched. Dilly. London, 1787.

THE observations submitted to the public by this author relate to some artificial remains discovered in the interior parts of America, by different travellers, and applied by Mr. Barton towards determining from what quarter of the world the population of that continent had its origin. The writers on whose authority he chiefly proceeds are Kalm, Filson, and Carver; concerning the authenticity of the information delivered by the latter of whom he very justly expresses some doubts. Admitting, however, that the evidence of Carver should even be entirely rejected, that of the other travellers, of unquestionable credit, is sufficient to evince the existence of various American monuments, particularly specified by Mr. Barton. These are of the following kinds, viz. stone-walls, tiles, and other pottery unglazed, large mounds of earth, and a combination of these with the walls, suspected to have been fortifications. Of this kind of remains one is particularly mentioned as remarkable. It is situated near the banks of the Muskingum, about a mile above the junction of that river with the Ohio, and a hundred and forty miles below Fort Pitt. The following is the description given by our author of this object, which in the work is accompanied with a plate:

'These remarkable remains are situated about one mile above the junction of that river with the Ohio, and one hundred and sixty miles below Fort Pitt.

'They consist of a number of walls and other elevations, of ditches, &c. together occupying a space of ground about three hundred perches in length, and from about one hundred and fifty to twenty-five or twenty in breadth.

'The town, as it has been called, is a large level, encompassed by walls, nearly in form of a square, the sides of which are from ninety-six to eighty-six perches in length. These walls are, in general, about ten feet in height, above the level on which they stand, and about twenty feet in diameter at the base, but at the top they are much narrower; they are at present overgrown with vegetables of different kinds, and, among others, with trees of several feet diameter.

'The

'The chaſms, or openings in the walls, were probably intended for gateways; they are three in number at each ſide, beſides the ſmaller openings in the angles.

'Within the walls there are three elevations, each about ſix feet in height, with regular aſcents to them.'

Mr. Barton, from obſerving that the artificial mounds of earth in America are ſimilar to numerous eminences in Ireland, which have been aſcribed to the Danes, would, partly at leaſt, attribute the original population of America to that people, who were remarkable for a ſpirit of naval enterprize long before the Norman invaſion. But, as more forcible arguments countenance the opinion that America owed its original inhabitants rather to the ſouthern than the north-eaſt part of Europe, we cannot regard Mr. Barton's conjecture as in any degree deciſive of the diſpute. From the laudable ſpirit, however, of inquiry which he diſcovers, we hope that, in the ſubſequent parts of his undertaking, much valuable information will be collected, and, in the end, a more ſtrong and ſatisfactory light be thrown on this intereſting ſubject. In the mean time, it affords us pleaſure to find that he is by no means dogmatical in his own hypotheſis, but ſeems intent to proſecute his reſearches, uninfluenced by the prejudice which ariſes from any attachment to ſyſtem.

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ART. VIII. *A Defence of the Stadtholderſhip; wherein the Neceſſity of that Office in the United Provinces is demonſtrated; and the Deſigns and Conduct of the Party that oppoſes it are examined. With a Review of the pernicious Conſequences that have attended the Alliances and Connections of the United Provinces with France; and the Dangers to which they are expoſed from their preſent Situation. By John Andrews, LL.D.* 8vo. 2s. ſtitched. Richardſon. London, 1787.

THE agitation that has lately prevailed, and which ſtill, in ſome meaſure, prevails in the Seven United Provinces, has thrown light on their civil conſtitution in the ſame manner that the materials of a houſe are beſt known by pulling it to pieces; and that earthquakes and volcanos diſcover the hidden ſtrata of the mineral world. What has lately happened, and ſtill paſſes before our eyes in the celebrated republic of Holland, juſtifies the opinion of Sir William Temple, that it is a ſtate which

is kept together and conſolidated into one body by the dread of foreign power; of Spain at one period, of France at another. This apprehenſion acts in reality for the ſafety and preſervation of the United Provinces; for being looſened, as it has lately been, the whole fabric ſhakes, and is threatened with diſſolution. This point has afforded much matter of reflection on the ſubject which Dr. Andrews has undertaken to illuſtrate; and, upon the whole, he has accompliſhed his object in a very able and convincing manner. From the deductions and obſervations of the author it appears that the office of ſtadtholder is neceſſary to the proſperity of the United Provinces; and that the moſt brilliant periods of Dutch hiſtory are thoſe in which it has been unconnected, and even in a ſtate of hoſtility with France. The origin, progreſs, viciſſitudes, and preſent ſtate and views of the Louveſtein, or antiſtadtholderian faction, are deduced and deſcribed with equal candour and information. The following extract will convey a favourable and juſt idea of this performance. Dr. Andrews, having enumerated the inconveniencies that have uniformly ariſen, and that muſt, in fact, ariſe from a ſuſpenſion of the ſtadtholder from his office in the conſtitution, ſays,

'Prejudice and partiality alone can heſitate about the efficacy of the ſtadtholderſhip in obviating moſt, if not all, theſe inconveniences. By preſiding perſonally in the different meetings where national affairs are diſcuſſed, the weight of his preſence alone is often able to cruſh an undue oppoſition to ſalutary meaſures, before it has gained ground; it encourages thoſe whoſe intentions are fair and honourable, and intimidates thoſe who harbour evil deſigns. The reſpect which he commands lays a foundation for unanimity, by inclining people to grant him thoſe requiſitions he lays before them for the common ſervice. Whatever privileges may be claimed by individuals in theory, they ſeldom are apt to bring them into practice, when diſagreeable to others, unleſs a great and abſolute neceſſity compels them. Thus we find that men, however fond of immunities that are peculiar to the body of which they are members, ſhew no unwillingneſs to ſuſpend the enjoyment of them, in order to accommodate themſelves to the general wiſh of the major part of the community. By the ſame rule, when perſons of great rank and dignity ſignify their deſires to an aſſembly, over which they lawfully preſide, they are uſually liſtened to with deference, while theſe deſires appear not evidently unreaſonable; the natural inclination in moſt men to avoid variances leading them to compliance.

'Happy the nation where this inclination to oblige the directing power is not carried to exceſs; but more unhappy ſtill that people where a punctilious jealouſy renders individuals unneceſſarily diſtruſtful of every man in power. Such a diſpoſition, in the management of a

few factious perſons, is able to ſour the temper of the whole community, and to keep the body politic in a ferment, which, if not cooled in time, breaks out into ſerious diſſenſions. It is certainly wiſer, for this reaſon, to give way to the ruling power, when its demands on the public interfere with none of its eſſential rights, and are manifeſtly founded on no inimical or pernicious principle. According to the ſame maxim, if the admiſſion of ſuch a preponderating power carries with it no evil conſequence to thoſe over whom it is to preſide, it ought, in conſideration of the manifold advantages reſulting from it, to be received as a conſtitutional part of their government; eſpecially when they have been taught by experience that its utility is continual and important, and the flaws to which, like all human devices, it may be liable, are but accidental, and eaſily remedied or prevented.

'Such were the ſentiments that prevailed two centuries ago, at the period which gave birth to the Dutch republic. The brave anceſtors of the preſent inhabitants of Holland certainly knew what liberty conſiſted in as well as their deſcendants; yet we do not find any outrageous zeal in them againſt the proper authority of a chief ruler or director. Had Philip of Spain contented himſelf with the juſt rights of royalty, he might unto his dying hour have remained their king, and tranſmitted the ſceptre to his poſterity; but he was a tyrant in principle, and it was his tyranny alone which they oppoſed. To ſovereignty over them they ſhewed themſelves at no time to be foes. They repeatedly tendered their allegiance to that prince upon equitable terms; but his haughtineſs would accept of nothing ſhort of deſpotic ſway. When diſappointed in their applications to him, ſtill they retained a due reſpect for monarchy. Influenced ſolely by this reſpect, they ſought in the ſincerity of their hearts for kings to govern them. The world well knows the advantageous offers they made to the courts of France and of England.

'In default of a monarch, they wiſely determined that an oſtenſible head ſhould preſide over them, whoſe power, though not regal in every inſtance, ſhould ſtill reſemble it in moſt.

'For this reaſon, the States inveſted William, the founder of the republic, with a degree of authority amounting almoſt to ſovereignty; and of which he was to retain the poſſeſſion ſo long as they ſhould continue in war and under arms.

'In the inſtrument by which the States conferred this ſovereign authority upon that prince, it was declared as a fundamental maxim of the government they were about to eſtabliſh, "That all republics and communities, depending for their proſperity and preſervation upon unanimity, which it was impoſſible to maintain in ſuch a diverſity of ſentiments and inclinations as often prevailed in their aſſemblies; it was therefore neceſſary that their government ſhould be placed in the hands of one ſingle chief magiſtrate."

'This declaration was long conſidered by the Dutch as the indiſpenſable rule of their conduct in all conſtitutional matters. They were ſo intimately convinced of the neceſſity of adhering to it in the moſt implicit and literal ſenſe of its meaning, that, on the barbarous aſſaſſination of William the Firſt abovementioned, they conferred all his

dignities upon his ſon Mauritius, a youth of no more than eighteen years. So ſtrongly were they impreſſed with the propriety of what they had done upon this occaſion, that they repeated the ſame precedent in the perſon of William the Second, ſon to Henry, the brother and ſucceſſor of Mauritius in the ſtadtholderſhip.

'Examples of ſuch a nature prove how much that dignity was believed to be inſeparable from the conſtitution of Holland; and that, notwithſtanding the diſputes that had unfortunately happened between Mauritius and Barnevelt, the Dutch were invincibly attached to the office of ſtadtholder, and conſidered the differences between theſe two great men as perſonal, and, though prejudicial to the republic through their ill conſequences, yet as no ways affecting the principles of its conſtitution.'

If Dr. Andrews has not ſpeculated ſo much as ſome general or philoſophical politicians might have wiſhed him to do on the connecting principle of the Dutch republic, yet he has ſhewn clearly that, if the Dutch underſtand their intereſt, a jealouſy and dread of France will, at the preſent moment, unite their views, and predominate in their councils.

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ART. IX. *Report of the Commiſſioners appointed to inquire into the State of the Woods, &c. of the Crown.*

THIS Report contains a conciſe deſcription of all the landed poſſeſſions and revenues of the crown in England and Wales, ſo far as appears to the ſurveyor-general, which are held by leaſes or grants, for the remainder of long terms paſſed prior to the paſſing of the civil-liſt act of the firſt year of Queen Anne, and not yet expired; or under leaſes granted, ſince that period, for terms not exceeding thirty-one years, or three lives, excepting in caſes of meſſuages and tenements, which are allowed to be granted for the term of fifty years, or three lives.

The ſchedule is methodically arranged in columns. The firſt gives the counties in alphabetical order, with a brief deſcription of the lands, houſes, or other hereditaments, demiſed in each county; then follow the leſſees names, the dates of the laſt leaſes, the terms thereby granted, and periods of expiration; the value of the premiſes by the lateſt ſurvey or eſtimate, the fines received on renewal, the old rents formerly reſerved, and the increaſed and new rents.

We find it is ſuggeſted by the ſurveyor-general that, beſides the landed eſtates deſcribed in the ſchedule, he has reaſon to believe there are others not entered in the records of his office, which were granted by the crown for long terms,

terms, prior to the acceſſion of Queen Anne. Theſe eſtates, though they have been long out of view, will of courſe revert to the crown at the expiration of the reſpective terms for which they were granted. But, as the particulars of ſuch grants could not be ſtated by the ſurveyor-general, the commiſſioners declare, in their Report, which is dated the 25th of January laſt, that they ſhall cauſe ſtrict ſearch to be made in the offices where they conceive the ſame to be enrolled, and uſe their utmoſt diligence to obtain information of them. We are glad to find that an inquiry into ſo important an object as that of the crown lands is now conſiderably advanced. The proſecution of it cannot fail of being attended with great advantage to the public.

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ART. X. *A Practical Eſſay on the Death of Jeſus Chriſt. By William M'Gill, D.D. one of the Miniſters of Ayr.* 8vo. 6s. Mundle and Wilſon, Edinburgh. 1787.

THIS work conſiſts of two parts. The firſt treats of the hiſtory, the ſecond of the doctrine and death of Chriſt. The introduction concludes with the following very ſolemn addreſs: "I would ſpeak the truth in love; and at the "ſame time with the freedom which becomes its dignity, "hoping to approve myſelf to thee, O Father of lights and "judge of all! who knoweſt with what views I engage in "this undertaking; and to thee, in the name of Chriſt thy "dear ſon, I lift up my ſoul in humble ſupplication for "ſome portion of that wiſdom which is from above. Be "thou pleaſed to enlighten my mind with the knowledge "of the truth, and to draw my heart to the love and obe-"dience of it. Preſerve me, O God! from a vain and cri-"minal curioſity, and from every attempt to be wiſe above "what is written. Suffer me not to be tainted with any "degree of a proud, wrathful, and contentious ſpirit; but "give me the ſpirit of power, and of love, and of a ſound "mind; and diſpoſe me, with due humility and attention, "to conſult, receive, and obey thy holy oracles, for thy "glory and my eternal happineſs. Amen."

In conſequence of an introduction ſo very ſtriking, we proceeded with great ſerioufneſs, and even with awe, to the peruſal of the work; nor were we diſappointed in the expectations which we had formed concerning it.

We underſtand it has excited a good deal of attention in Scotland; and the author has been repeatedly charged with Socinianiſm. But, if ſuch are his opinions, he has the merit

of advancing them with great moderation of expreſſion, and much candour of repreſentation. His hereſy, if we may venture to call him heretical, is, in the manner at leaſt, very inoffenſive. Yet we meet with one ſection, in the beginning of his work, which, without entering into the Socinian controverſy, we cannot approve; it is where the author treats of the probable cauſes of our Saviour's agony in the garden. We confeſs, indeed, we have never met with any thing that gave us ſatisfaction on the ſubject. Even according to the Socinian view, the expreſſions of pain and agony do not ſeem conſiſtent with the uncommon fortitude, patience, underſtanding, and pious confidence, attributed to the diſtinguiſhed ſufferer. According to any other view, they are utterly incomprehenſible. Why, therefore, will not our divines treat that appearance as one of the myſteries of redemption? For we may ſay ſo without offence, ſince there are particulars in the Chriſtian diſpenſation which are confeſſedly beyond the comprehenſion of the human mind;—particulars which even "angels deſire "to look into." Of this ſort may be the nature and cauſes of our Saviour's agony and ſufferings; a ſubject which, in our humble opinion, ought never to be treated of wantonly; never deſcribed, or even mentioned, but with reſerve, diffidence, and veneration.

As a ſpecimen of our author's manner of reaſoning and writing, we ſelect the following paſſage on a ſubject that ought to be highly intereſting to Chriſtians of every denomination:

'The reſurrection of Jeſus Chriſt is the great hinge on which the truth of his religion turns. "If Chriſt is not riſen," ſays the apoſtle, "then is our preaching vain, and your faith is alſo vain." For, ſince he often foretold that he ſhould riſe, and referred the Jews to this fact as the capital proof of his being the Meſſiah, it would have been impoſſible to free him from the charge of impoſture if he had not riſen: but, by his reſurrection from the dead, Jeſus "was declared to be the Son of God with power."

'The evidence of Chriſt's reſurrection, then, being eſſential in the Chriſtian ſcheme, it was previouſly neceſſary that we ſhould be well aſſured of his death, without which there could have been no reſurrection in the caſe: and hence it is that the evangeliſts are ſo minute and pointed in relating the proofs of both theſe events. The certainty of his death is eſtabliſhed beyond all poſſibility of doubt, becauſe he died publicly, in the preſence of thouſands of ſpectators, moſt of whom were his inveterate enemies; becauſe, even after he expired, a wound was made in his ſide, which would have infallibly killed any man, though in full health and vigour; becauſe Pilate would not allow the friends of Jeſus to take him down from the croſs till he was aſſured of his death by the Roman centurion, who attended with a party

party of ſoldiers at the crucifixion; and finally, becauſe his body was anointed, ſhrouded, and laid in the tomb, as known to be truly dead. With regard to his reſurrection, that there might be no fraud in it, the tomb which received his body was a new tomb, where no perſon had ever been laid before, and conſequently no other could come out of it; it was a cavity hewn in the ſide of a rock, to which the only entrance was ſhut up with a large and ponderous ſtone; and, for farther ſecurity, the ſtone was ſealed, and a watch appointed to guard it.

'These two laſt precautions were taken at the expreſs deſire of the chief prieſts and phariſees; who, knowing that Jeſus had promiſed, as the grand proof of his divine miſſion, to riſe in three days after his death, and affecting to be apprehenſive that his diſciples would attempt to make the people believe his reſurrection, though conſcious in their own hearts of its falſity, reſolved at once to load them with the imputation of that fooliſh and wicked deſign, and to take effectual meaſures for preventing the execution of it. The next day, therefore, after our Saviour's burial, that is, on the morning of the Jewiſh ſabbath, a reſpectable deputation from them went to Pilate; and, intimating to him their ſuſpicions that the diſciples of Jeſus would come by night and ſteal away the body out of the ſepulchre, and then give it out that he was riſen from the dead, whereby the people ſhould be more dangerouſly deluded than they were at any time by the impoſtor himſelf; for theſe reaſons they petitioned the governor for a guard of armed men to be ſet upon the ſepulchre for three days; at the end of which time it is likely they intended to expoſe the dead body of Jeſus publicly to the view of the people, and thus to give them convincing proofs of the vanity of his pretenſions. Theſe cautious politicians ſeem to have entertained no doubt of the ſucceſs of their project; but they were not aware of what they became bound to, in caſe the other alternative took place: for, if it ſhould appear that, before the end of the time ſpecified, the body of Jeſus was removed without any human hands, what was the conſequence? From Pilate they eaſily obtained as ſtrong a guard as they pleaſed, with which they went in perſon to the ſepulchre; and, having fully ſatisfied themſelves to the ſoldiers that the body was not already carried away, they put a ſeal on the door-ſtone, to prevent the poſſibility of the ſepulchre's being opened and ſhut again, on any pretence whatever, without their knowledge; and then left the guard there with ſtrict orders to keep it in that ſtate till recalled. Thus they blindly laboured to promote the cauſe they meant to ruin, and to render their own ſubſequent infidelity more inexcuſeable, &c.—It has been aſked, by way of objection againſt the goſpel, Why did not Chriſt, after he roſe, ſhew himſelf publicly to the Jews who crucified him? To which many good anſwers have been given. But this hiſtory ſupplies us with one altogether ſufficient and deciſive, though there were no other, namely, that the Jewiſh rulers were, or ought to have been, convinced of his reſurrection upon their own principles, and had preciſely the evidence for it which they themſelves required.'

The author's learning, in the subjects of his inquiry, appears respectable. His sentiments are considerably remote from those that are commonly entertained by Calvinists. As a reasoner, he is plain and forcible; as a writer, if he does not rise to elegance, he does not sink to vulgarity; and, as a Christian, he is pious without ostentation, and earnest without enthusiasm.

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ART. XI. *A Dissertation on the Government, Manners, and Spirit of Asia.* 4to. 1s. 6d. stitched. Creech, Edinburgh; Murray, London. 1787.

BY an advertisement prefixed to this publication we are informed that it is one of the lectures on history delivered by the Rev. Mr. Logan at Edinburgh, in 1780, to a learned and respectable audience. We know that his lectures, at that time, met with approbation, and cannot help regretting that Mr. Logan has not hitherto thought proper to give the public an opportunity of confirming the reputation he at that time acquired.

Guided by the discernment of a philosophic mind, the author brings forward the distinguishing features of his object, and expresses his conceptions with precision and elegance. He has compressed within narrow bounds almost whatever can be said on the characteristics of Asia. The reader will here find what he may long search for in vain in many an unwieldy volume of dull detail; he will find the life of history, instead of those enormous skeletons which so often present themselves.

The writer sets out with considering the physical appearance of this quarter of the globe, and justly observes that it strikes us with an air of antiquity and immutability not discoverable in the other portions of the earth:

'An air of antiquity, stability, duration, is imprinted on these elevated regions. The form of Asia, like its manners and customs, appears immutable. No phenomena mark, no history records, those violent convulsions of nature, which, on the other sides of this planet have parted the globe into fragments, and, sweeping away the works and memorials of mankind, have made a revolution in time, and a ruin of the world.'

As the stamp of *immutability* is impressed upon the face of the country, it is equally discernible in the form of government, the laws, the character, manners, and spirit of the people. While the other divisions of our planet exhibit a constant state of fluctuation, produced by causes either moral

moral or phyſical, the rigid ſpirit of Aſia remains for ever the ſame, unchanged by conqueſt, unſhaken by the moſt violent convulſions. But it is a dreary immutability—the mind recoils from the contemplation of the unchangeableneſs of inſenſibility, as the wearied eye is averted from the joyleſs ſameneſs of an Arabian deſert. To diſguſt is added pity and indignation when we find, from the records of hiſtory, that *deſpotiſm* has univerſally prevailed in the Eaſt; and that *ſovereign* and *ſlave* compoſe there the "only diſtinction "of ranks."—In ſuch a government, ſays our elegant and manly author,

'The human race appear a depreſſed and degraded ſpecies. The natural rights of men are never recognized; the ſupreme authority of the laws never eſtabliſhed; the nod of the monarch diſpoſes of fortune and life; human blood flows on the pavement of the palace, and ſends no cry to the heavens; the word mankind is without a meaning; the power of the prince is every thing, the rights of the people nothing.'

The ſupreme ruler, from his plenitude of power, delegates an authority unlimited and uncontrolled, except by the will of the deſpot, to every ſubordinate officer of the ſtate; tyranny pervades and ſurveys the whole. Private life is governed by the ſame principle. "The father of a family "is a deſpot, and a huſband is the maſter of ſlaves." Of law, juſtice, liberty, the rights of mankind, an Aſiatic can form no idea; they are to him unknown and inconceiveable. Hence, "a monarch without glory, the great without am-"bition, a people without ſpirit, compoſe the empires of "the Eaſt." Every manly exertion being checked, and their precarious ſituation conſtantly before their eyes, the pleaſures of ſenſe are, to that degraded people, the ſole object of purſuit; in them they place their utmoſt felicity here, and can form to themſelves no higher idea of a future paradiſe *.

* Such is the character which Aſia has invariably preſerved. Though ſubdued at various periods by conquerors, of manners the moſt oppoſite, the ſpirit of this ſingular country has braved repeated and violent revolutions, and compelled its moſt ſtubborn conquerors to bend beneath its faſcinating yoke;

'The conquerors aſſume at once the manners of the conquered people, and a revolution effects only a change in the reigning family. The wild Scythian was at once civiliſed, and a wandering horde adopted the manners of a refined nation. Even the Grecian virtue gave way to the luxury and voluptuouſneſs of the Eaſt. The diſciple of Ariſtotle relinquiſhed his philoſophy; the hero of Greece grew an Aſiatic; and the ſon of Jove became the ſucceſſor of Sardanapalus.'

The

The ſame unchangeableneſs and miſtaken grandeur are likewiſe perceiveable in the *arts* of Aſia. There *magnitude* has ever ſupplied the place of true *greatneſs*, and a profuſion of *ill-arranged ornament* the happy aſſemblage and chaſtity of *taſte*. Aſiatic beauty is only glitter, and its ſublime, exaggeration and extravagance.

Mr. Logan, having given us a maſterly delineation of the government, manners, and ſpirit of Aſia, concludes with laying before the reader the principal cauſes which firſt produced the characteriſtic of the Eaſt, and have preſerved it unchanged from age to age. He very juſtly obſerves that, as the ſame ſpirit has uniformly appeared, the *cauſe* which produces it muſt be fixed and permanent, not temporary or accidental.

The vaſt *plains* into which Aſia is divided fit it for the yoke of deſpotiſm. The *climate* of that continent, and the extreme *fertility* of the ſoil, diſpoſe to languor, indolence, and voluptuouſneſs, and check every manly energy of mind: any change, therefore, that requires the ſlighteſt exertion, is dreaded as an evil, and repoſe conſidered as the ſummit of happineſs. Man, in that ſituation, *muſt* be a ſlave, and unalterably ſo; no improvement is to be expected from him. His ſcanty reaſon is only like a ſort of inſtinct, which guides him round the narrow circle in which he moves, but is incapable of expanſion, and will never lead him to burſt his contracted boundaries.

The deſpotiſm and unchangeable manners of the Eaſt receive a moſt effectual ſupport from that mightieſt of engines, *religion*. "In Aſia the altar has always been joined "to the throne, and a kind of theocracy has taken place." The conſequence is obvious. "Whenever the decrees of "the prince are conſidered as the commands of the Divinity, "it is not only rebellion, but impiety, to oppoſe his will. "Submiſſion becomes a duty of religion, and diſobedience "is reckoned an inſult to the Deity; the ſubject not only "obeys, but trembles!"

We have endeavoured to give the reader ſome idea of this performance; but, without peruſing the work itſelf, he can form no juſt conception of the judgment, taſte, and eloquence of the author. It may be neceſſary, however, to take notice that this publication does not appear under the immediate auſpices of the author, but is printed from a ſhort-hand copy taken by one of his hearers: this accounts for ſome verbal inaccuracies, which are not to be attributed to Mr. Logan.

ART.

ART. XII. *The Families of Plants, with their natural Characters, according to the Number, Figure, Situation, and Proportion of all the Parts of Fructification. Tranſlated from the laſt Edition (as publiſhed by Dr. Reichard) of the Genera Plantarum, and of the Mantiſſæ Plantarum of the elder Linnæus; and from the Supplementum Plantarum of the younger Linnæus; with all the new Families of Plants from Thunberg and L'Heritier. To which is prefixed an accented Catalogue of the Names of Plants, with the Adjectives applied to them, and other Botanic Terms, for the Purpoſe of teaching their right Pronunciation. By a Botanical Society at Lichfield.* 8vo. 2 vols. 16s. boards. Balfour, Edinburgh; Byrne, Dublin; Johnſon, London. 1787.

THE lovers of botanical knowledge were greatly indebted to the Lichfield Society for its tranſlation of The Syſtem of Vegetables of Linnæus; and the obligation is now farther increaſed by the preſent verſion of the Genera Plantarum, or, Families of Plants, of the ſame celebrated naturaliſt. After the original of this work had undergone ſeveral editions, the illuſtrious author added two mantiſſas of plants, which have ſince been diſtributed in their proper places in a new edition of the Genera Plantarum, by Dr. Reichard, printed at Frankfort in the year 1778. Beſides the improvements introduced by Dr. Reichard, the members of the Society have judiciouſly availed themſelves of thoſe of Dr. Murray, publiſhed at Gottingen in 1784; and have added the natural characters of all the plants from the Supplementum Plantarum of the younger Linnæus; diſtinguiſhing the improvements of each author reſpectively by the initial letter of his name. But this is not all which has been effected by the members of the Lichfield Society. They have added a tranſlation of the natural characters of the new families of plants from the Flora Japonica, and from the Nova Genera Plantarum of Thunberg; as well as from the Stirpes Novæ Plantarum of L'Heritier.

The authors of the preſent work have ſubjoined to the different articles the Engliſh generic names, which, however unneceſſary in foreign botanical ſyſtems, and however likewiſe inferior, both in appoſiteneſs and comprehenſion, to the Latin nomenclature, are undoubtedly proper, as well as uſeful, in a catalogue of the plants of Britiſh growth. On the whole, the Lichfield Society has, by this tranſlation, and the numerous technical obſervations with which it is enriched, not to mention the utility of the index, performed a taſk

a taſk no leſs acceptable to the ſtudents of botany, than happily calculated for extending a more preciſe and intimate knowledge of that ſcience. The plan of the tranſlation was wiſely ſuggeſted, and is executed with ability and attention.

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ART. XIII. *An Eſſay on the Gift of Tongues; proving that it was not the Gift of Languages. In a Letter to a Friend.* 8vo. 2s. 6d. Johnſon. London, 1787.

THE object of this curious performance is to prove that, ſince the days of the apoſtles, the whole Chriſtian world has been deceived in a moſt eſſential article of faith; and that a diſtinguiſhed feſtival is ſtill celebrated in commemoration of a miracle which had no exiſtence. It has been the common belief that the *gift of tongues* was the gift of underſtanding and ſpeaking languages without having learnt them. Of this miracle, however, Cyprian, Eraſmus, and others, have entertained various notions, which never had many advocates, and are now univerſally abandoned. The author of the eſſay before us undertakes to defend a moſt ſingular one, ſtruck out by Mr. Byrom *, who, in a note to one of his poems, ſays that *ſpeaking in tongues* means ſpeaking in *tones*, *tunes*, or *muſical notes*; in other words, that the gift communicated by the effuſion of the Holy Ghoſt on the apoſtles was no other than the art of *canting*.

Religious people, it is certain, long after the apoſtolic age, made uſe of inarticulate ſounds, in their paroxyſms of pious fervour, to give vent to thoſe emotions for which human ſpeech afforded no adequate expreſſion. St. Auguſtin mentions the practice, and ſeems to approve of it. "The "perfections of God," ſays that luminary of the church, "are incomprehenſible by the human underſtanding, and "therefore cannot be expreſſed by human ſpeech; conſe- "quently, in celebrating them, *inarticulate ſounds* are pro- "per to be uſed." Accordingly, in a certain portion of the church-ſervice, ſuch ſounds were uſed, when the whole congregation joined in the utterance of *tones* (not very muſical we apprehend), inſpired by their religious fervour. Our author has not noticed this, but obſerves that, of thoſe who have ſpoken in *tones* ſince the days of the apoſtles, the moſt diſtinguiſhed are the *Quakers*. He might have named

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* Author of the Eſſay on Short-hand.

other

other ſects, in this *religious* kingdom, equally eminent in the arts of *ſnuffling*, *twanging*, and *grunting*; but, as the commendation is ironical, he has beſtowed it where there was the leaſt danger of a retort. His whole performance, notwithſtanding ſome artful inſinuations, is evidently inimical to the Chriſtian cauſe.

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ART. XIV. *The Battle of Haſtings*; *an Heroic Poem.* 4to. 2s. 6d. Kearſley. London, 1787.

FROM this title an unwary reader may expect a deſcription of the fatal field where the gallant Harold loſt his life, and his countrymen their liberty; inſtead of which, we are preſented with an account of

——— 'The tumult and the ſtir
On the grim plains of bloody Weſtmin*ſter*.'

This rich and admirable rhyme creates a lively attention and hope of entertainment, which, in the ſequel, is fully ſatisfied. The firſt chief deſcribed is one

——'Who high Indoſtan's ſtandard rear'd,
Great Haſtings he.'—

Laviſh offerings are preſented by this worthy to conciliate the favour of the ſuperior powers, which are ſpecified in the following lines, equally remarkable for ſmooth verſification and correct grammar:

'Then to the thunderer a bulſe he brings,
*To obtain* the favour of the King of kings;
And *to* the goddeſs of the beauteous noſe
A robe, beſpangled o'er with gems, beſtows.'

This done, he mounts a "ſcornful elephant," and rides on. Mr. Pitt beholds his approach, and triumphantly exclaims

'A haughty chief appears in our defence,
Millions, billions, and trillions, are his pence!'

But the adverſe troops behold this without rage, every boſom burns, and every eye flaſhes fire:

'Twas then great Fox ſtept foremoſt from the reſt,
A Lybian lion's ſkin adorn'd his breaſt;

On

On his broad ſhield Meduſa's terror glow'd,
And Pallas bleſs'd him as his accents flow'd.
Pitt's gaping troops beheld the gorgon ray,
And trembling took him for the god of day.'

Here we perceive and lament, not only the puſilanimity of "Pitt's troops," but alſo their deplorable ignorance, at leaſt in claſſical matters. They miſtake Mr. Fox, with a lion's hide and gorgon's head, for Apollo. Their "tremblings" may be excuſed, (for this figure was truly formidable), but their ignorance cannot. What! ſhall free-born Engliſhmen be governed by a ſet of people who have not read Tooke's Pantheon?

Mr. Fox having harangued his troops, in the manner of ancient leaders, falls back into the ranks, and forthwith advances glorious on the plain "indignant Burke," wrapt in a "Roman toga." He launches a javelin, which rends the ſhield of Mr. Haſtings, and, glancing downwards, penetrates among his guts. He tumbles from his elephant, while Mr. Pitt ſprings forward, and covers him with the "miniſterial ſhield:"

'From Fox's battle then ruſh'd out a man,
The muſe's fav'rite, gallant Sheridan!
For ſenſe, for poetry, for pointed glee,
And manly elocution, fam'd was he.
For five long hours he *twang'd* the deadly ſtring,
The feather'd deaths to Haſtings' boſom ſpring,' &c.

In concluſion, Mr. Pitt, finding it impoſſible to defend the fallen hero, ſounds a retreat, and leaves him to the mercy of the enemy, who bear him off in triumph, and commit him ſtruggling to the arms of Themis.

Such is the *fable* of this admirable epic poem. From the ſpecimens we have given, our readers will judge of the ſtyle and verſification. The poet's favourite heroes will no doubt feel uncommon ſatisfaction in the peruſal of his wonderful lays.

ART.

ART. XV. *Poems on various Subjects. By John Thelwall.* 2 vols. 12mo. 6s. boards. Denis. London, 1787.

THE author of these Poems informs us that he is a stranger to Greek and Roman *lore*; that he never heard Homer play on the harp; nor quaffed the wines of Chios with Anacreon; nor drank tea and passed the evening with Sappho. Besides this prodigious misfortune, the trammels of an occupation equally discordant to his inclinations and irreconcileable to literature, have prevented him from making such extensive observations on the various and instructive scenes of nature which might, in some degree, make amends for his want of learning. Authors and authoresses of this description, that is, of low degree, have frequently of late years *made a demand* on the public. The same hands that thresh wheat by day, have tagged rhymes by night; the voice that carried milk through the streets, has invoked the muse in a corner; and tobacco pipes and blank verse have been prepared by the same manufacturer. Methodistical teachers have invaded the established church of Parnassus, who, pretending to an inward light and preternatural inspiration, have disputed the divine mission of the regular hierarchy of Apollo. A strong inclination to write, however, is not always a proof of inspiration; nor does the mechanical art of making verses, confer a title to fame or immortality. A real natural genius, unassisted by art or education, will always be a phenomenon in the literary world. But while we admire "the woodnotes wild" of the Silvan songsters, we distinguish between the nightingale and the cuckoo; and in the outfields of Parnassus we are as likely to meet with a *lead mine* as a vein of *gold* or *silver*.

The first volume of the poems before us consists of tales attempted to be written in the antique style, like those in Piercy's Collection. The following specimen is sufficiently *simple* *:

> 'The Mercian throne, when Kenwulph held,
> My father did *preside*;
> A valiant soldier in the field,
> And in the council tried.
> Of all the children of his bride,
> But only *me* survived;
> Young Alwin woo'd me from his side,
> But nought his passion thrived.

* Page 8.

When

When that my angry father heard
Where we had lived ſo long——
He ſwore the life he would not ſpare
Of him my deareſt lord,
For wedding thus his daughter fair
Againſt his *known accord.*
Behind the houſe a foreſt ſtood;
And much my lord I pray'd
That thro' the ſame eſcape he would
And take our *little maid.*

Theſe verſes very much reſemble the well-known ones of Dr. Johnſon:

I put my hat upon my head,
And walk'd into the Strand,
And there I met another man
Whoſe hat was in his hand;

or a diſtich well known at Edinburgh before Dr. Johnſon was born:

As walking forth to take the air
Upon the Caſtle-hill,
I looked o'er the Norloch *,
And ſaw the Canon-mill.

The "Hermit of the Ruined Palace," which deſcribes the ſeduction of a country girl, poſſeſſes an *equal* degree of merit:

'There did I ſpy the ruffian lord,
Elfrida in his arms—
He ſtrove without her *free accord*
To riſle all her charms.
But ſoon to earth I felled the *loon*,
And *eaſed* the maiden's fears;
And, *driving him the cottage*, ſoon
I kiſſed away her tears.
I ſeized the bluſhing prize,
I preſs—I triumph o'er her heart:
Ah me! how oft my ſoul
Has pined in *uſeleſs dole!*'

The poem, in five cantos, entitled, "The Seducer †, which relates a ſeduction of a ſimilar kind, is by far the beſt in the collection, and contains ſome excellent verſes, particularly "The Triumph of Love over Innocence," in p. 126, &c.

* North lake. † Page 54.

The

The second volume begins with a tragedy, or dramatic poem, founded on facts recorded in the Reports of the Humane Society. This drama is formed on the Grecian model, and written according to the rules of Ariſtotle, for it has a beginning, a middle, and an end. In the beginning the heroine is debauched by the hero of the play; and, after repeatedly calling upon him to reſtore her virginity, which he poſitively refuſed, ſhe hangs herſelf, which forms the middle; but, being recovered by one of Dr. Lettſom's diſciples, ſhe is married to her inamorato, and made an *honeſt woman* at the concluſion.

We come next to a collection of elegies. The ſecond turns on a ſubject truly melancholy, in which the poet complaineth of diſappointed love, and *a pain in his ſtomach*:

> 'Tho' ſcarce I breathe, or breathe with toil and pain,
> *Intemperate pulſes* all *unequal beat*;
> And tho' my fainting lungs can ſcarce ſuſtain
> Their wonted taſk, oppreſs'd with *inward heat*,
> I ſeek not ſhelter from the ſhady trees
> When *bright Meridian* darts his ſcorching ray.'

*Qu.* Who is bright Meridian?

He then reſolves to tune his *ſober* lyre to roſy health, and to invoke her preſence with a *ſprightly* ſtrain. Nothing can be more *natural* and *ſimple* than the following interrogation:

> 'And why *can* Delia never, never *ſmile*?'

We proteſt we do not know the cauſe. But if Delia has learned to *read*, and can peruſe this elegy without *ſmiling*, ſhe poſſeſſes a very uncommon command of her *gelaſtic* powers.

To put Delia in good humour *he has found out a gift for his fair* of a very extraordinary kind; not turtles or blackbirds, but a—*lion* and a *hyena!*

> 'Pleas'd o'er Numidia's burning ſands I'd fly
> To chace the furious lion with my ſpear;
> Or hunt *hyenas* 'neath the frigid ſky,
> The toil-bought guerdon would my Delia ſhare.'

He is ſtill, however, attentive to his cattle:

> 'My goats I'll gather from unſhelter'd rocks,
> When ſcorching Leo *fries* the gaping ground.'

In the next ſtanza he is out of the *frying pan* into the *fire*, for he promiſes not only to *drive* but to *draw* the plough:

> 'For thee I'll gladly riſe at early dawn
> To delve the glebe *or do the oxens toil.*'

He next prepares to write an epic poem, and beat Virgil hollow:

> 'In epic verse a lasting work prepare
> May place with Maro's my yet humble name.
> Let trumpet's sonorous *bellow* in the strain!
> Let sanguine war in all its horrors rage!
> Cleave heav'n's sacred vault, and drench the thirsty plain,
> While spreading discord thunders thro' the page,
> Sing mighty battles, and great *derring-does!*'

"Mighty battles" have been sung by the common run of epic poets, such as Homer, Virgil, Tasso, and Milton, but "great derring-does" are reserved to our incomparable author.

After lamenting, in the next elegy, "that no far-grazing "cattle *call him lord*," he gives a piteous picture of his own person:

> 'The head *propended* as he droops along,
> The dress neglected, and the *slighted* air,
> (The faithful *indicates* of fervent love)
> Disgust the fancy of the thoughtless fair,
> And the *preventions* of his *fortune* prove.'

This informs us, by the way, that his passion was *prudent* as well as *poetical*, and was founded on Delia's *fortune* as well as her beauty. This gives it a *double* claim to our sympathy.

Amidst all his distresses and calamities arising from the frown of Delia, he comforts himself with his successful passion for poetic lore:

> 'Blest be the hour when first the love of song
> Stole on my heart, and fired my youthful mind;
> For verse can sooth whom love and fortune wrong,
> And passion's force in friendly fetters bind.'

But as poets and lovers are

> 'Constant in nothing but inconstancy,'

in the third succeeding stanza he utters the following ejaculation:

> 'Curs'd be the muse! and curs'd the fatal hour,
> When first I listened to her syren tongue!
> Resign'd my bosom to her pleasing power,
> And by her tuneful influence was undone.
> Curs'd be the love of science!' &c. *

* Page 106.

After

After pouring forth two or three more execrations on ſcience, ſenſibility, and ſpirit, he ſtill holds it better to be a *man* than a *beaſt*;

> 'For ſtill I hold 'twere better far to be
> A man oppreſs'd with grief and miſery,
> Than the moſt happy, grovelling, ſenſual *brute**.'

In the "Elegy on New-Year's Night," with great propriety he orders a general *ſilence* among the elements, to prepare the reader to hear the *muſic* of the *moon!*

> 'Now *ſilence* reigns, and thro' the miſty cloud
> The *plaintive* moon diſplays her yellow face†.'

After ſuch a rich banquet of tales, tragedies, and elegies, our author preſents us with a *deſert*, conſiſting of paſtorals and ſongs. The "Lamentation of Hobbinol for the Death of Lubin, alias Mr. Philip Bonafous," is truly dolorous:

> 'Hard by a buſhy dell was Hobbin ſeen
> In bitter *ſtour*, and *ſhent* with doleful *teen*.'

Obſerving him in this piteous plight, Cuddy very properly ſalutes him with the following ſpeech:

> 'Why, what's the hap? Why Hobbinol, my *lad*,
> *Thee* art bewitch'd, I *trow*, or *ganging mad*.'

Afterwards the boldeſt figure is introduced that we remember to have met with in poetry. The deceaſed hero, ſays the ſhepherd, had ſo much deep ſapience, mirthſome wit, and manly lore, that at his death the whole world ought to have —hanged themſelves!

> 'Then ſicker *all* have cauſe to weep and wail,
> And eke like me to—*hang*.'

Poetry ſo *exquiſite in its kind* as this, of which we have preſented a ſpecimen to the reader, no commentary can illuſtrate, and no criticiſm improve.

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* Page 109. † Page 114.

## FOREIGN LITERATURE.

ART. XVI. *La Religion considérée comme l'unique Base du Bonheur et de la Véritable Philosophie. Ouvrage fait pour servir à l'Education des Enfans de S. A. S. Monseigneur le Duc d'Orléans, et dans lequel on expose et l'on réfute les Principes des prétendus Philosophes Modernes. Par Madame la Marquise de Sillery, ci-devant Madame la Comtesse de Genlis.* Octavo et Duodecimo. Orleans, 1787.

ART. XVI. *Religion considered as the only Source of Happiness and of true Philosophy, &c. &c. &c.*

[ *Concluded from our last.* ]

IT is scarcely an object of wonder that, as Madame de Genlis has treated with such indiscriminate condemnation the bold and spirited way of thinking upon abstract subjects of the writers we have named, she should be equally hostile to their sentiments in favour of the liberty and the rights of mankind. Some of her most pointed severities, under this head, fall to the share of the Abbe de Raynal. His principles she considers as little less pernicious upon politics than upon religion; and she characterises his history of the East and West-Indies as "a monstrous work, in "which an equal outrage is committed upon the Creator "of the world and the monarchs of the earth." She dignifies one of her chapters, in which this subject is treated, with the title of *Philosophical Fanaticism*; and in this chapter she has collected a number of passages which she considers as specimens of the seditious and enormous principles of these authors. It would be endless to cite all the passages thus branded; one of them is as follows: "The people, in "every nation of the world, ought to be taught that go-"vernment is a mere power delegated by the society; that "it is established only for the public good; and that of "consequence the society at large always possesses a power "paramount to that of its magistrates; that it is compe-"tent to revoke its delegation, to extend or diminish the "prerogatives of its servants, and to change its form of go-"vernment whenever its interest shall demand it."

Madame de Genlis is not a little severe upon the writers of the modern philosophy for having undertaken, with so much ceremony and labour, the extinction of prejudices. For herself, she knows of no prejudices of any consequence, except

except those which exist among philosophers. "Prejudices "of another sort are perfectly innocent; and it was scarcely "worthy of so much parade to undertake to convince the "world that they ought not to be terrified at the spilling "of salt; that Friday is not a day consecrated to misfortune; "and that the *ignes fatui*, which sometimes lead the pea- "sants into a bog, are not in reality little malicious fairies." The prejudices, indeed, of the philosophers are of a much more serious character. "Their ideas respecting the value "which each individual ought to attach to his personal li- "berty are false, and highly worthy of censure. Accord- "ing to them, there can be no true glory, no mental "tranquillity, no genuine happiness, without liberty. An "elevated spirit, penetrated with the sentiment of its own "dignity, ought to prefer its liberty to fortune, to rank, "and to honours. There are chains which are brilliant, "but there are no chains which are light." Upon this subject, indeed, the ridicule of Madame de Genlis is inex- haustible. "I once knew a philosopher who united with a "mild and virtuous disposition talents of no common ex- "cellence. In the mean time, his situation was not happy; "and he reduced himself to mere necessaries in order to "support two infirm sisters, who had no other dependence "than upon him. He lived alone in a small house near "Paris. Some persons, touched with his merit, exerted "themselves with success to procure a change in his condi- "tion. They offered him a lucrative and respectable em- "ployment, which he obstinately refused, in order, as he "said, to preserve his independence. In the mean time, "this independence, which he valued so highly, was by no "means able to make him happy. His manners were con- "stantly marked with the melancholy feeling of his situ- "ation; and he frequently lamented with bitterness the "hardness of his fortune."

If there is any mode of writing that calls upon us for our severest condemnation, it is undoubtedly that which is contained in the preceding passages. It is to be feared there is not much danger that men should love their independence too well; or that they should be disposed to sacrifice what- ever pampers the sense, or gratifies the appetite, to the barren consciousness of integrity and rectitude. We live in a period of society when the race of manly and heroic characters is almost extinct, and when every thing is in a manner swallowed up in the vortex of fashion, and false modesty and sensuality. No species of sophistry can there- fore be better entitled to our detestation than that which

would ſtill farther degrade the dignity of the human character; and it is inexpreſſibly aſtoniſhing that any one ſhould have the effrontery to impoſe upon us arguments of this ſort under the ſacred name of religion. But Madame de Genlis is conſcious to nothing of all this. She is exaſperated beyond meaſure that the writers of "The Modern Philoſophy" ſhould conſider the commerce of the great as a ſource of contamination. For herſelf, ſhe regards the atmoſphere of a court as the habitation of purity; and ſhe aſſures us, with an exemplary ſerioufneſs, that venality and duplicity, and corruption, could never yet find admittance to the levee of a prince.

Having mentioned, early in the preſent article, our author's maxims of criticiſm, we feel ourſelves diſpoſed to preſent our readers with one example of her practice in this reſpectable art. This we the rather do, as the inſtance we ſhall ſelect relates to a work which has excited ſome attention in the different countries of Europe, and which we are perſuaded, from the ſingularity and importance of its contents, will long form one of the ſtandard treatiſes of modern politics; we mean the Life of Turgot by the Marquis de Condorcet. Madame de Genlis commences her obſervations in the following manner:

'The people of faſhion are commonly gay, frivolous, and ſuperficial; but they have, in general, a ſort of delicacy and good taſte which inſpires them with an invincible averſion to every thing pedantic and dogmatical. Accordingly one of the circumſtances which has principally contributed to diminiſh their enthuſiaſtical attachment for the modern philoſophers has originated in the imperious and prophetical ſtyle of their compoſitions. The philoſophical principles of the cabal they have retained on account of their convenience; but they have been irreſiſtibly inſtigated to laugh at the perſons by whom theſe principles have been moſt ſedulouſly diſſeminated. It muſt indeed be acknowledged that the pride of theſe men is beyond meaſure extravagant and intolerable. In no ſpecies of compoſition did preſumption ever unveil itſelf with ſo little artifice and management, or expreſs itſelf with ſo much haughtineſs and arrogance. When a perſon has poſſeſſed neither office nor employment; when he has neither ſtudied the laws, nor been exerciſed in the negociations of his country; what right has he to arraign the operations of government, to trace out plans of legiſlation, and to ſet himſelf up for a reformer of the ſtate? This ridiculous abſurdity has been revived in the year 1786. An anonymous ſcribbler has detailed to us in a pamphlet

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a complete plan of legiſlation; at the ſame time aſſuring us, with much gravity, that his plan, new, wiſe, and incomparable, has no other inconvenience than that of being too ſublime for the age in which it has been produced. The author obſerves, that his hero, the etymology of whoſe name is derived from the god *Thor*, "was one of the moſt extraordinary perſons that human nature has yet produced; that the qualities of his mind conſtituted a whole which is perhaps unique in the hiſtory of the ſpecies; that his hiſtory is calculated to intereſt the attention of all ages and all nations; and that his genius ſo far outran the progreſs of his contemporaries as to be continually expoſed to miſrepreſentation and miſtake."—'We knew,' adds Madame de Genlis, 'that M. Turgot was an intelligent, and, what is better, an honeſt man; but, unaſſiſted by the writer of this life, we ſhould ſcarcely have ſuſpected that he was *the moſt extraordinary man that human nature had yet produced.* What! more extraordinary than all the great kings, all the great miniſters, all the legiſlators, all the politicians, all the men of learning or ſuperior genius, that have appeared from the creation of the world to the year 1786?'

Is it not, by the way, in a high degree unaccountable that a woman of ſo general information ſhould find it ſingular or extraordinary that a man of ſuperior genius ſhould have *outran the age in which he lived!* Did not Roger Bacon, even in the darkeſt ages of popery, penetrate into the ſecret of making gunpowder, and a thouſand other myſteries reſerved to enlighten ſucceſſive centuries? Did not Galileo diſcover the annual circuit of the earth at a time when, ſo far from being prepared for this ſublime truth, his contemporaries thruſt him into the priſon of the inquiſition for having ventured to propagate it? Did not Lord Verulam deſcribe beforehand, with that *prophetic ſpirit* ſo offenſive to Madame de Genlis, the diſcoveries of Sir Iſaac Newton? If Roger Bacon, or Galileo, or Lord Verulam, had lived in the eighteenth century, and had turned their attention to the ſcience of politics, they would probably have made all the diſcoveries that were reſerved for M. Turgot. It is impoſſible that the diſcoveries of a genius of the preſent age ſhould not extend the bounds of ſcience farther than they were carried two centuries ago, and ſhould not appear more novel and more extraordinary, in an impartial eſtimate, than thoſe of the writers of a preceding period, though once the aſtoniſhment of the world, are now become familiar even to our children.

We had intended to have proceeded farther in our extracts from this criticism. It is all in the same style of execrable buffoonery, which, at the same time that it endeavours to throw contempt upon the author against which it is pointed, rebounds with tenfold effect upon his ignorant and malicious antagonist. But peace to the manes of the preceptress of Monseigneur the Duc de Chartres! We owe her much gratitude for the pleasure she has afforded us by her former productions, and the valuable addition she has made to the resources of virtuous education; and we cannot form a more benevolent wish in her favour than that the absurdities and illiberalities of the Marchioness de Sillery may be forgotten in the pathetic and interesting beauties of our elder and tried friend, the Countess de Genlis.

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ART. XVII. *The Astronomy of Manilius, translated into French by M. Pingre, Canon Regular and Librarian of St. Genvieva, Chancellor of the University of Paris, one of the Royal Academy of Sciences.* 2 vols. 8vo. Paris; Rue et Hotel Serpente, 1786.

IT were to be wished that, in literature as in law, men were always judged by their peers. We should not then see so many giant geniuses metamorphosed into pigmies; nor lose the purity of the source in the foulness of the channel. Some names of eminence excepted, there are few translators who have approached the fane of learning with the torch of genius. It gives us, however, no small pleasure to see a poet and philosopher of the Augustan age translated, embellished, and illustrated, by a learned chancellor of the university of Paris. The example gives dignity to the name of translator; and, it is to be hoped, will excite imitation.

M. Pingré had scarce published his large and important work on comets, and calculated the eclipses of a thousand years to come, in the Memoirs of the Academy of Inscriptions, than he enriched the learned world with the present translation.

Manilius wrote towards the latter end of the reign of Augustus. The subject he has chosen makes his style appear less smooth and pleasing than that of his contemporaries: there is, nevertheless, great energy, apposite expression, and plenitude of idea, throughout the whole of what he has left us; for the work seems incomplete. And it is difficult to determine why it should have remained till the time of Constan-

Conſtantine in obliyion; for it was only then that Firmicus made it known to the world; ſo that, from his wayward deſtiny, Manilius has only, in ſome diſtant and tranſitory gleams, penetrated the clouds of obſcurity. True it is that many of his expreſſions are warrantable only from his ſubject; and many turns of his language are peculiar to himſelf; but ſtill it is eaſy to be perceived that with regret he drops the poet, even for a moment, to take up the aſtronomer.

His poem conſiſts of five books. The tranſlation is not only accurately juſt to the original; but with notes and illuſtrations M. Pingré has beautified and cleared up numerous paſſages, which never had been underſtood by any former commentator.

The firſt book of Manilius treats of the ſphere: the deſcription of its circles, and of the diurnal motion, is as exact as it is elegant;

'Aera per gelidum tenuis deducitur axis
Libratumque regit diverſo cardine mundum
Sidereus circà medium quem volvitur orbis,
Æthereoſque rotat curſus immotus,' &c.

I ſhall give M. Pingré's tranſlation as near as our language will permit;

'An axis ſtript of denſity originates in the center of the frozen regions, and balances the univerſe, of which it is the pivot. The celeſtial world rolls round it; every thing is there in perpetual motion, itſelf immoveable.'

He afterwards ſhews why the earth and planets do not fall, and deſcribes them penſile in the vaſt ſpace;

'Nec verò tibi natura admiranda videri
Pendantis terræ debet, cum pendeat ipſe
Mundus, et in nullo ponat veſtigia fundo
Quod patet ex ipſo motu curſuque volantis.
Cùm ſuſpenſus eat Phæbus curruſque reflectat
Huc illùc agiles, et ſervet in æthere metas
Cùm Luna et Stellæ volitent per inania mundi
Terra quoque, aëreas leges imitata, pependit.'

'However, it need not create wonder that the earth ſhould thus be ſuſpended in the firmament; is not heaven itſelf ſo too? It has neither near it, nor around it, foundation or prop. Its motion, the rapidity of its courſe, is a convincing proof of this. The ſun, penſile like the reſt, urges his light courſes within the bounds of the career preſcribed to him. The moon and ſtars fly through the wide

wide ſpace; and the earth, following theſe heavenly laws, is ſuſpended there, like the other bodies.'

The ſecond book contains the influences of the heavenly aſpects; the riſing and ſetting of the different ſigns, and the parts of animal life that belong to each fill up the third. In the fourth the poet enumerates the pernicious degrees of each ſign, and gives a geographical deſcription of the then known world, with the ſigns that preſide over every region. The fifth treats of the ſtars and conſtellations. It is in this book we meet with the enchanting epiſode of Andromeda, equal to any thing in Virgil. It may not be unpleaſing to quote a few of thoſe beautiful lines;

> 'Ac ſimul infeſti ventum eſt ad littora ponti
> Mollia perduras panduntur bractria cautes.
> Aſtrinxere pedes ſcopulis injectaque vincla:
> Et cruce virgineâ moritura puella pependit.
> Servatur tamen in pœna cultuſque pudorque.
> Supplicia ipſa decent. Niſeâ cervice reclinis
> Molliter ipſa, ſuæ cuſtos eſt ipſa figuræ.
> Defluxere ſinus humeris, fugitque lacertos
> Veſtis et effuſi ſcopulis luſere capilli.'

'As ſoon as they arrived on the ſhore of that dreadful ſea, they ſtretched her tender arms on a hard rock; they bound her feet to it, and loaded her with chains: ſhe appears as if tied to a croſs, upon which ſhe is to expire. In all this preparation of torture they, however, took care that nothing ſhould offend her decency, or alarm her virgin modeſty. Her ſituation adds to her beauty; her head ſoftly bends upon a boſom of dazzling white; abandoned by all, ſhe alone is her own guardian; a part of her raiment has dropt from her ivory ſhoulders, her arms are expoſed, and her diſhevelled treſſes wave around her beauteous neck,' &c.

M. de Lalande makes an obſervation upon this poet worthy of being attended to. He ſays that Manilius has given the true ſenſe of a paſſage in Virgil which never was underſtood. The place alluded to is where Virgil ſpeaks of the riſing of the bull as announcing the ſpring:

> 'Candidus auratis aperit cum cornibus annum
> Taurus, et *averſo* cedens canis occidit aſtro.'
>
> GEORG. I. 217.

The ſenſe of the word *averſo* has been long diſputed; but, in the opinion of M. de Lalande, never hit upon till now. Manilius, in many places, calls the bull *averſus*, becauſe it riſes upſide

upſide down, or the head undermoſt: it becomes, therefore, eaſy to conceive that Virgil meant to ſay that the dog-ſtar, when ſetting, makes room for the bull, who appears backwards, or with his back turned towards the dog-ſtar; and indeed Syrius, or the dog-ſtar, enters into the rays of the ſun, and ſets heliacally, when the bull begins to get clear of them at his heliacal riſing. The horns of the bull do not appear firſt, but beginning by the ſetting of the dog-ſtar, which happens in the month of April, and is followed by the riſing of the bull in the month of May, the paſſage of Virgil is exact, and is thus eaſily underſtood and accounted for by the help of Manilius.

The ſecond volume of M. Pingré's publication contains the "Phenomena of Aratus," a poem ſo much admired by the ancients that Germanicus, Ceſar, Feſtus Avienus, and even Cicero himſelf, have given their ſeveral tranſlations of it. M. Pingré has, for reaſons that he alleges, followed that of Cicero, though made in his youth, and probably for the purpoſe of acquiring aſtronomy and Greek at the ſame time. This verſion is as accurate as that of Manilius, but more intereſting from its novelty than utility. The poem, in the original, conſiſts of ſeven hundred and ſixty-nine lines, the object of all which is the enumeration of the conſtellations and circles of a ſphere, which was in vogue three hundred years before our era; I mean that of Eudoxus.

Upon the whole, much is due to M. Pingré for the labour he has undergone, and the intention he, no doubt, had of encouraging the muſes to ſtrew flowers in the paths of ſcience.

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ART. XVIII. *Verſeuch einer ſchmelz-kunſt mit Feuer-luft.*

ART. XVIII. *An Attempt to point out a Method of Fuſion by the Help of Vital Air. By Profeſſor Ehrmann.* 8vo. Straſburg, 1786.

THIS work contains a number of accurate and well-imagined experiments upon a ſubject which has been often treated, but generally with little ſucceſs, upon an eaſily practicable mode of employing vital air to fuſe refractory ſubſtances. The author firſt endeavours to diſcover the cheapeſt and beſt method of procuring this kind of gas. After having tried a great variety of ſubſtances, he fixed upon a well-connected Heſſian crucible as the moſt eligible.

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One cubic inch of nitre, in his way, yields from 600 to 800 of air; and the retort will ſerve eight times. It is probable Mr. Wedgwood's newly-invented retorts would ſerve the purpoſe ſtill better. Inſtead of making the vital air paſs through the flame of a lamp or candle, he directs it upon charcoal, the dazzling light being intolerable to the naked eye; and if coloured glaſs is uſed, the operator is prevented from ſeeing the phenomena accurately.

The author goes regularly with his experiments through the metallic ſubſtances, their calces, the ores, and earths. Of a book conſiſting of a great number of facts relative to the comparative fuſibility of ſo many bodies, it is impoſſible to give a ſatisfactory abſtract. The work itſelf will not only be read, but ſerve as a ſtandard book of reference to the practical chymiſt; and fortunately an improved French edition has been lately publiſhed, which will render it much more extenſively uſeful.

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## ARTICLE XIX.

*A Specimen of the Vocabulary which is to ſerve for a Compariſon of all Languages*, and which was undertaken by Profeſſor Pallas at the command of the Empreſs of Ruſſia, has been printed at Peterſburgh, and diſtributed. We are not given to underſtand whether the whole work is to be executed in this way, or whether what has appeared is deſigned to give an idea of the paper, typography, &c. If the former is the caſe, thoſe high expectations which have been formed of the work will be miſerably diſappointed; nor will it be at all ſuperior to thoſe common vocabularies in which the words of two or three different languages are placed oppoſite each other, in ſo many columns. We have, for inſtance, a ſeries of Ruſſian words diſpoſed, not in alphabetical order, but according to certain general heads, and over againſt them the Latin, French, and German, words which ſignify the ſame thing, as *God, father, mother, ſon, daughter, brother, ſiſter*, &c.

ART.

ART. XX. *Obſervations on the Formation of Baſaltes. In German.* 8vo. Leipſic, 1787.

THE author of this valuable little work is Mr. Veltheim, who has been for ſeveral years at the head of the Hanoverian and Brunſwick mines and works. His opinion coincides very nearly with that of Mr. Hamilton, and with that which we believe to have been propoſed to the Royal Society of Edinburgh by Dr. Hutton, whoſe "Obſervations on the Natural Hiſtory of the Earth" are eagerly expected by the public. He ſuppoſes the Baſaltic columns, of which the appearance is ſo ſtriking, even to the uninſtructed, and of which the origin has been ſo much ſought after by philoſophers, to have been formed in this manner. A quantity of pyrites, very rich in iron, is fuſed along with the contiguous earths into a thin maſs, by the fire of a volcano. If an eruption take place, that part which is brought into contact with the air, and cooled too ſuddenly to aſſume a regular form; but when it remains quiet in the bowels of the mountain it cools ſlowly, and is left without interruption to form cryſtals, or rather, by the gradual diminution of bulk, to ſplit into regular pillars, which are now expoſed in conſequence of the dilapidation of thoſe mountains which originally covered them.

The chief arguments by which the author endeavours to ſupport his theory are, 1. That Sir W. Hamilton has mentioned ſome baſaltes which were thrown up during an eruption of Mount Veſuvius. 2. That Faliaſi has given a view of an extinguiſhed volcano with pillars in the crater; to which are ſubjoined ſeveral other obſervations to the ſame effect. 3. Mr. Kier's cryſtals of glaſs, as deſcribed in the Philoſophical Tranſactions, are adduced, with ſome other experiments of a like tendency. 4. A black ſcoriæ, reſembling baſaltes both in ſtructure and compoſition, may be made by fuſing clay and ſiliceous earth, or granite, with pyrites not decompounded. 5. We can imitate, by art, the garnets which are found about volcanic mountains.

To theſe arguments are added many obſervations evidently the reſult of great experience in the more extenſive operations of chymiſtry, and of long attention to the appearances exhibited by mines and mountains.

MONTHLY

# MONTHLY CATALOGUE

## [ *For* DECEMBER 1787. ]

### MISCELLANEOUS.

ART. 21. *Memoirs of a French Officer who eſcaped from Slavery.* Small 8vo. 2s. Rivingtons. London, 1786.

THE officer, whoſe diſaſtrous adventure is related in theſe Memoirs, was ſhipwrecked on the coaſt of Africa, where he remained a long time in the ſituation of a ſlave, until, by the interpoſition of the vice-conſul of France, he was at laſt ſet at liberty, with ſeveral of his unfortunate companions. The narrative affords a lively deſcription of the manners of the ſavages, and the various diſtreſſes ſuffered by the officer during the time of his captivity. It is one of thoſe intereſting productions which, while they gratify curioſity, give ſcope to the tender and ſympathizing ſenſations of the heart. We nevertheleſs ſuſpect that *this* ſtory is not real but fabricated.

ART. 22. *Sketches of a Day.* 4to. 3s. Debrett. London, 1787.

This poem is intended as a ſatire on the manners of the times; but thoſe manners are neither deſcribed with juſtneſs, nor placed in a light that expoſes them properly as objects of reprehenſion. We meet not in theſe Sketches with any thing like the pleaſantry of Horace, or the moral auſterity of Juvenal. In ſentiment and poetry, the whole is a feeble attempt; confined to a day in its ſubject, and bounded with the day in its duration.

ART. 23. *The Ears of Lord Cheſterfield and Parſon Goodman. Tranſlated from the French of M. Voltaire, by J. Knight.* Kearſley. London, 1787.

If this be really the production of Voltaire, of which, however, we are doubtful, it exhibits that veteran enemy of the ſacred doctrines in the dotage of infidelity. It preſents us with the hackneied arguments of the modern deiſt againſt the exiſtence of a ſoul, and other important tenets of the Chriſtian religion, in a ſtyle and manner unworthy of Voltaire in the warmeſt fits of his ſceptical raillery. The incident on which the title is founded gives the author no great pretenſions to ingenuity of invention. A poor clergyman applies to Lord Cheſterfield for a living. His lordſhip, whoſe ſenſe of hearing was become very imperfect, knew him to be afflicted with the ſtone, and ſuppoſing that his application was on that account, humanely recommends him to Mr. Sidrac, an eminent operator in lithotomy. The ſeveral dialogues are maintained between Goodman, Sidrac, and Dr. Grew. Lord Cheſterfield, thinking he had been ſufficiently liberal by procuring ſurgical aſſiſtance to his dependent, gave the living to another; by which means Goodman loſt not only the rectory but

his mistress. But he regains both by the expedient of resigning the *nominal* possession of the latter to his lordship's steward, as a separation had, in the mean time, taken place between the married couple.

ART. 24. *Victoria; a Novel. In Two Volumes. The Characters taken from real Life. By Susannah Haswell.* 5s. sewed. Bew. London, 1786.

The design of this novel is to inculcate filial piety, which the authoress pathetically recommends by a number of well-chosen tales. In a production that is calculated chiefly for youth, it would be invidious to expose any other faults than such as should be unfavourable to virtue. Against this charge Mrs. Susannah Haswell may bid defiance to criticism; and we therefore absolve her from our tribunal.

ART. 25. *Socrates and Xantippe; a Burlesque Tale. By William Walbeck.* 4to. 2s. Bew. London, 1786.

That Xantippe, the wife of Socrates, was a remarkable shrew, is well known to all who are acquainted with the history of that celebrated philosopher. The author of the present tale delineates, in a whimsical manner, the domestic intercourse of the two parties, from the commencement of their courtship to a period subsequent to their marriage; when there ensues a curtain-lecture, which terminates with a ludicrous incident, not much to the honour of Xantippe's delicacy. The tale is not destitute of humour; and is printed with a degree of elegance more suitable to the dignity of Socrates than to the nature of the subject.

ART. 26. *Advice to the Clergy of every Denomination and Degree; with the Evulgation of the Resolutions of a late Congress held in Germany for the Purpose of abolishing Christianity throughout Europe. Supposed to be written by the Author of the Patriad.* Small 8vo. 3s. sewed. Baldwin. London, 1786.

This is evidently the production of a person who is conversant with the manners of the times. It is written after the model of Swift's Advice to Servants; and contains much pointed satire on ignorance, licentiousness, and depravity, in the clerical order. So far as well-directed irony can operate towards the regulation of morals, the advices of this author, rightly interpreted, merit the attention, and will always correspond with the practice, of those who are guided by a regard for the principles of decency and virtue.

ART. 27. *The Life of the Count Cagliostro; containing an authentic Relation of the uncommon Incidents that befel him during his Residence in England in the Years 1776 and 1777; his Arrival in France; his Commitment to the Bastile; his Trial, Acquittal, and Banishment; his Return to England in 1786; particular Anecdotes of him till 1787; and, lastly, a Detail of the Circumstances which occasioned his Departure for Switzerland. Dedicated to Madame la Comtesse de Cagliostro.* 8vo. 3s. 6d. Hookham. London, 1787.

In this book we are presented with a defence of this well-known character. It is the fate of all impostors to be treated with a severity beyond

beyond the exact proportion of their delinquencies. Perhaps it is right that it should be so; and though we may not approve of it in the individual instance, it may afford a beneficial example to deter future pretenders. It is somewhat singular that any person should think it worth his while to become the vindicator of Cagliostro after his precipitate retreat from London. His own publications, both the *Memoire* published in his behalf while confined in the Bastile, and the *Lettre au Peuple Anglois*, were fraught with amusement and energy. The essay before us adds little to the information they contained, and carefully subtracts in the metamorphosis every thing that might indirectly allure and prepossess the reader in favour of the hero.

ART. 28. *The Polite Reasoner. In Letters addressed to a young Lady at a Boarding-School in Hoddesdon, Hertfordshire.* 12mo. 2s. 6d. Bent. London, 1787.

ART. 29. *The Juvenile Speaker; or, Dialogues and Miscellaneous Pieces, in Prose and Verse, for the Instruction of Youth in the Art of Reading. By the Author of the Polite Reasoner.* 12mo. 2s. Bent. London, 1787.

These performances deserve the attention of the curious observer who is desirous of remarking the phenomena of literature. Here is a writer who has the vanity to enter the lists with M. de Berquin and the Countess de Genlis, without having one single pretension to observation or common sense. Though he is not yet sufficiently learned to spell his own title page, yet conceit and self-sufficiency stamp every page of his performance: and he can invent no motive more cogent to animate the ambition of his daughter, than by reminding her how much disgrace her ill-breeding and ignorance would reflect upon her father, and what a contrast they would form to the peculiar advantages of education with which heaven has blessed her.

ART. 30. *An Account of the Loss of his Majesty's Ship Deal Castle, commanded by Captain James Hawkins, off the Island of Porto Rico, during the Hurricane in the West-Indies in the Year* 1780. 8vo. 1s. Murray. London, 1787.

This account of the loss of the Deal-Castle, and of the hardships which the crew underwent, cannot be read without exciting the liveliest emotions of pity for the unfortunate sufferers.

ART. 31. *The Nimor; or, History of George O'Nial, Esq. In Two Volumes.* 12mo. 5s. Lane. London, 1788.

We would earnestly recommend it to the keepers of circulating libraries to consider of an academy for novel writers, in imitation of the Marine-Society, and the Military Academy at Woolwich. As such an institution would be something in the nature of a hotbed, we would not require more than that they should learn to read, (and this is the most essential article of all) to write, to spell, and to distinguish between a noun and a verb. This, to the historian of Mr. O'Nial, may perhaps in prospect appear an inexhaustible labour; but we would

not have him be too ſuddenly diſcouraged. Socrates, it has been ſaid, learned to dance at fifty; and we have known many a learned man who at forty did not ſo much as know his letters.

ART. 32. *Characters of the Kings and Queens of England, ſelected from different Hiſtories; with Obſervations and Reflections chiefly adapted to common Life; and particularly intended for the Inſtruction of Youth. To which are added, Notes Hiſtorical. By J. Holt. The Second Volume.* 12mo. 2s. 6d. Robinſons. London, 1787.

The compiler of this performance appears to us to have greatly miſtaken his object. Books intended for the uſe of children ought to be written with that expreſs view; and the philoſophical acuteneſs of Homer, the lettered diſquiſitions of Lyttelton, and the antiquarian minuteneſs of Henry, in no ſort conſtitute the proper means for their initiation in Engliſh hiſtory. At firſt ſight then, Mr. Holt appears to have been guilty of a capital error: but, upon farther inquiry, it is worſe than this. His book is alſo adorned with *notes hiſtorical and critical*; and from theſe, that the reader may judge for himſelf, we will extract the very firſt in the volume:

'A. D. 1378, John, Duke of Bretagne, had put his caſtle of Breſt into the hands of Richard II. until peace ſhould be *ſettled* with France; and, in conſideration thereof, that duke was to be put in poſſeſſion of a convenient caſtle in England, with a yearly land-rent of ſeven hundred marks. Whereupon this year Richard ſent to Breſt great quantities of bows and arrows, croſs bows, iron, ſteel, nails, boards, *ſalpetre*, *ſulphur*, and *charcoal*, (the three laſt probably for making of gunpowder) ſaws, axes, pickaxes, and proviſions; alſo two great and two leſſer engines called cannons, together with ſix thouſand ſtone bullets for thoſe cannons, the only bullets then in uſe.'

From this ſpecimen it will be imagined that Mr. Holt had rather in view the uſe of the antiquary than of the ſchoolboy.

## POETRY.

ART. 33. *The Rape of Helen; from the Greek of Coluthus: with Miſcellaneous Notes.* 4to. 2s. 6d. Egertons. London, 1786.

Coluthus is ſaid to have been a native of Lycopolis, in Egypt, where the original of this poem was found by Beſſarion, a learned cardinal, who flouriſhed in the fifteenth century. He is ſuppoſed to have been contemporary with his countryman Tryphiodorus, who wrote a poem on the deſtruction of Troy. Both theſe authors have endeavoured to form their diction upon the model of Homer; but neither of them diſcovers any great degree of poetical merit. The tranſlation is executed in a ſtyle of mediocrity; and, from the preface and annotations of the tranſlator, he appears to be a gentleman of ingenuity.

ART. 34. *The Commemoration of Handel; a Poem. Second Edition.* 1s. Cadell. London, 1786.

The ſtyle of this poem is eaſy, and the verſification harmonious; but the author is ſometimes not ſufficiently preciſe in the expreſſion of ſentiment; and there are ſome inſtances where an affectation of *the emphatic* has betrayed him into impropriety.

ART. 35. *Paulina, or, the Ruſſian Daughter; a Poem, in Two Books. By Robert Merry, Eſq. Member of the Royal Academy of Florence, late la Cruſca.* 4to. 3s. Robſon and Clarke. London, 1787.

The ſubject of this poem is the diſtreſſes of a young lady, whom the rigour of parental authority drives into infamy and wretchedneſs. The ſtory is ſaid to be founded on a real fact, and is related in a flowing and pathetic ſtrain of elegant poetry.

DIVINITY.

ART. 36. *A Series of Prints of Scripture-Hiſtory; deſigned as Ornaments for thoſe Apartments in which Children receive the firſt Rudiments of their Education.* Price 10d. Marſhal. London, 1787.

ART. 37. *Deſcription of a Set of Prints of Scripture-Hiſtory, contained in a Set of Eaſy Leſſons.* Price 4d. Marſhal. London, 1787.

This publication is founded upon an idea of Madame de Genlis, who, in her *Adele and Theodore*, has recommended, as a contrivance in education, the hanging pictures, repreſenting ſome of the moſt ſtriking events of ancient and modern hiſtory, round the walls of the nurſery. Theſe pictures might become, without difficulty, a ſubject of curioſity and diſcuſſion; and thus, by a ſkilful preceptreſs, the outlines of the nobleſt of ſciences might, in the way of amuſement, be indelibly impreſſed upon the minds of the pupil. The authority of Madame de Genlis has always great weight with us; and we think ſhe is peculiarly happy in the hint we have deſcribed. We hope Mr. Marſhal will proceed in ſo meritorious a plan; and, having exhauſted the heroes of ſacred ſtory, will not exclude from the ſphere of juvenile admiration the glorious and never-fading achievements of Greece, of Rome, and of Britain.

ART. 38. *A Juſtification of the Tenets of the Roman Catholic Religion, and a Refutation of the Charges brought againſt the Clergy by the Right Reverend Lord Biſhop of Cloyne. By Dr. James Butler.* 8vo. 2s. 6d. Coghlan. London, 1787.

The writer of this pamphlet is the titular or popiſh archbiſhop of Caſhel, and primate of Munſter. He enters the liſts with the Biſhop of Cloyne, and convicts that maſterly writer of prejudice and miſrepreſentation. He proves indiſputably that the inſurrections of the Right Boys bore no reſemblance to a conſpiracy of catholics; that they were inſtigated by poverty and diſtreſs, and perhaps countenanced by ſome political leaders. Dr. Butler has no pretenſions to the graces of ſtyle; but he writes with the plainneſs and ſimplicity that ſo well become a miniſter of peace refuting the aſperſions of miſconſtruction and calumny.

ART.

ART. 39. *A Sermon preached at Hammersmith Chapel and St. Giles's in the Fields, on Account of the Death of the Rev. Thomas Manning, A. M. By the Rev. Jonas Comins, A. B.* 8vo. 1s. Rivingtons. London, 1787.

A plain, useful discourse; in which the necessity of a preparation for death is shewn not to be inconsistent with a proper attention to the concerns of the present life.

MEDICAL.

ART. 40. *Moyen's De rendre les Hopitaux utiles et de Perfectionner la Medicine.* Paris, 1787.

The author of this treatise is M. Dulaurens, physician to the army and navy of the French king. He takes a comprehensive view of the subject relative to hospitals; stating the situation proper for such public edifices, the disposition of the wards and other apartments, the domestic economy, the duty of the different officers, and the method of instructing pupils in hospitals. His observations are judicious, and merit the attention of those who are immediately concerned in the direction of such charities.

ART. 41. *Observations on the inefficacious Use of Irons in Cases of Luxations and Distortions of the Ancle-Joint, and Children born with deformed or crooked Feet; a much more agreeable and effectual Mode of Treatment being pursued. Illustrated with Cases. By William Jackson.* 8vo. 1s. Symonds. London, 1787.

It is certain that irons are too often ineffectual in removing distortions of the feet; but if Mr. Jackson knows a better way, as he affirms, he cannot be said to act as a good citizen in withholding it from the public. The whole of this pamphlet savours extremely of empyricism.

ART. 42. *An important Address to the Parishioners of St. George's, Hanover-Square; with the Appeal against the whole of the Poor-Rate.* 8vo. 6d. Faulder. London, 1787.

Great complaints have for some time subsisted respecting the management of the parochial affairs in this district; and it appears, from some recent transactions, that they rather increase than abate. The complaining inhabitants of this parish have formed themselves into a committee, for the purpose of annihilating what they consider as an unjust, oppressive, and illegal poor-rate, made upon a system of admeasurement. This point was solemnly litigated at the last Easter sessions, when the rate was quashed by authority; but, on account of the high rank of the respondents, the complaining inhabitants entertain an apprehension that the prosecution which has been commenced by the parish will yet be frustrated in its farther progress. They complain, in particular, that, notwithstanding great expences already incurred, or intended to be levied on the parish for building, the wards in Mount-Street have been rendered infinitely more unwholesome and close by the late injudicious new buildings, not in-

tended for the uſe of the poor, but which are charged to the poor-account; that the courts and airing-grounds in Mount-Street are filled up with timber and other materials ſo as to prevent the paupers from taking their neceſſary exerciſe; and, in fine, that the paupers are in a wretched and loathſome condition, occaſioned entirely by the preſent ſyſtem of management. Unfortunately there are inconveniencies attending the adminiſtration of parochial affairs in whatever hands they are entruſted. If men in the lower rank of life conduct the buſineſs of the veſtry, it is well known that a great part of the poor-rate is embezzled in entertainments. If, on the other hand, this office be occupied by men of fortune, they are not likely to take ſo much trouble as may be neceſſary for diſcharging it with general advantage to the pariſh. This advantage, however, ought doubtleſs to be a principal object; and it is therefore to be hoped that men of liberal minds, when duly apprized of the bad conſequences of negligence or miſmanagement, will not continue to exerciſe, without proper attention, an authority with which they are inveſted for the benefit alone of the pariſh.

ART. 43. *A General Plan of Parochial and Provincial Police; with Inſtructions to Overſeers and Conſtables for better regulating their reſpective Pariſhes; Monitions concerning Alehouſe Keepers; the Surveyor's Appointment and Guide; and alſo his Majeſty's Proclamation againſt Vice, Profaneneſs, and Immorality; Lord Sydney's Letter to the ſeveral High-Sheriffs of England; and the Reſolutions of the Quarter-Seſſions for the County of Surrey, holden at Guildford, in July* 1787. *By William Man Godſchall, Eſq. of Weſton Houſe, in Surrey, one of his Majeſty's Juſtices of the Peace for that County.* 8vo. 2s. ſtitched. Payne and Son. London, 1787.

If ever the defects of parochial, and eſpecially of provincial police, ſhall be accurately inveſtigated, it muſt be by thoſe only who are well acquainted with the method in which, at preſent, it is generally conducted in theſe departments. We are therefore glad to find a plan of this nature become an object of attention to one who is converſant with the ſubject, and who writes from his own obſervation. That the author of this pamphlet anſwers the deſcription now ſpecified, we do not infer ſo much from his public ſituation as a juſtice of the peace, as from the whole tenor of his plan, and the judicious remarks which he makes in the different parts of his ſubject. Mr. Godſchall obſerves, that the licentiouſneſs deſigned to be obviated by the royal proclamation has its ſource in a want of attention to the conduct of the lower claſs of the people, a want of diſcipline and employment for the adult, and of inſtruction for the infant poor. On this account, he thinks that an averſion to honeſt employment the effect, if not the cauſe of depravity, muſt be remedied by confinement and compelled labour, with humane uſage; allowing a ſmall ſhare of the profits of the toil, where there are ſigns of deſert. He declares himſelf totally againſt the permiſſion of beggars; he would likewiſe extirpate petty chapmen, poachers, and ſmugglers; the vagrant act he would put into execution with the utmoſt rigour; and with reſpect to the education of youth (we ſpeak ſtill of the lower claſs), he propoſes that they

they ſhould be ſeparated early from their parents, and apprenticed. Mr. Godſchall likewiſe propoſes, and for very good reaſons, that the number of alehouſes ſhould be gradually diminiſhed, as being a great ſource of idleneſs, temptation, and profligacy. His inſtructions to the overſeers of the poor, the high conſtables and petty conſtables, as well as his monitions to alehouſe-keepers, are ſalutary and judicious; and, for the ſake of the public good, we wiſh to ſee the legiſlature take ſpeedily into conſideration a general reform of the police upon the uſeful hints and principles ſuggeſted by Mr. Godſchall, and ſome others who have treated of the ſubject.

ART. 44. *Engliſh Readings; a Comic Piece, in One Act. Inſcribed to George Colman, Eſq.* 8vo. 1s. Dilly. London, 1787.

One ſpecies of public amuſement is ever at variance with another. Readings are no friends to the ſtage; and therefore the ſtage is an enemy to readings. In this little piece the burleſque is carried to the utmoſt extent of caricature; but the humour is conſiſtent with decency, and ſome of the characters are ſufficiently laughable.

ART. 45. *Hints reſpecting the Public Police. By H. Zouch, Clerk, a Juſtice of the Peace.* 8vo. 1s. Stockdale. London, 1787.

Mr. Zouch writes with the ſpirit of a man who is zealous in promoting the intereſts of the public; and we cannot but acknowledge that his hints are well calculated for this purpoſe. After endeavouring to excite among the country gentlemen and clergy a laudable emulation for reforming every evident abuſe, he warmly recommends to them an inſpection of public houſes, many of which he juſtly conſiders as receptacles for rogues, vagabonds, night-poachers, and dangerous perſons of all kinds. He urges likewiſe, with becoming earneſtneſs, the ſuppreſſion of all common brothels and houſes of ill fame; and, as another peſt of ſociety, mentions itinerant empyrics. Mr. Zouch deſerves much commendation for his ſpirited efforts; and we hope that his uſeful hints will meet with proper attention from all thoſe who are particularly qualified by their ſituation to carry a reform into effect.

ART. 46. *Obſervations on the Corn-Bill; wherein the propoſed Alteration in the Laws for regulating Importation of Corn is fairly examined.* 8vo. 1s. Turner. London, 1787.

This pamphlet relates to ſome propoſed alterations of an act of the 21ſt of his preſent majeſty. On this ſubject there are different opinions; but the obſervations now before us will merit the attention of members of parliament, previous to the conſideration of the bill.

ART. 47. *The Age of Genius! a Satire on the Times. In a Poetical Epistle to a Friend. By Thomas Busby.* 4to. 2s. 6d. Harrison and Co. London, 1786.

This epistolary poet appears to aim chiefly at force and energy, and not unfrequently he accomplishes his aim. His periods are often happily turned; yet sometimes, by endeavouring at too great concentration of ideas, he becomes prosaic and unharmonious. The following passage exemplifies both:

'Most minds, by Nature bound to such a line,
Only within that sphere can ever shine:
Nay, even there, peep out in rays so small,
We cannot fairly say they shine at all.
Some, like the Sun, whole worlds are form'd to light;
Shine ev'ry where, and ev'ry where are bright:
Others, if o'er their boundaries they rove,
Sink, and extinguishing, mere meteors prove,
For a short space some roll their transient fire,
Just kindle to a flash, and then—expire!
Some a long course in Nature's medium shine,
Nor yet to deaden, nor to blaze, incline.
These, independent, in themselves are bright;
Those form'd but to reflect another's light:
Some, like fierce comets, rapid move, and far;
Like them again returning regular;
Relume their fire at Relaxation's sun,
And then again as wide a circuit run.'

We cannot approve of Mr. Thomas Busby's broad and undisguised censures of several *names*. The persons abused are not, indeed, the first of wits, nor even in the first row; but they will doubtless feel no small indignation in being pointed at as dunces. They may be somewhat consoled by reflecting that this Satire cannot fail far on the tide of time, for between vulgarity and oblivion the elective attraction is most powerful. Now, a more vulgar, a more detestably low pronunciation, we have never seen than this rhyme contains:

'And for some judgment, spirit, and ideas,
Only a huge, dead stock of words appears.'

ART. 48. *The Eternity of future punishments. A Sermon preached before the University of Oxford, at St. Mary's, on Sunday, April the 9th, 1786. By Isaac Crouch, M. A.* 4to. 1s. Rivingtons. London.

The doctrine of eternal fire hath been the subject of frequent dispute in the Christian church. Shocked at the dreadfully horrible picture which it presents to the imagination, many divines of eminence have attempted to mitigate its terrors, by various schemes of annihilation, restitution, &c. But Mr. Crouch is none of those who, as Shakespeare says,

'Do botch and bungle up damnation,
With patches, colours, and false forms, derived
From airy semblances of piety.'

He

He maintains ſturdily the common opinion, in it's utmoſt horror, involves it with the exiſtence of moral virtue, and with the very ſpirit and truth of Chriſtianity itſelf. We are ſorry for this, being inclined to think that morality can never be ſanctioned by any thing abſurd; and that the mild, benevolent ſpirit of the goſpel, may yet 'force reſiſtleſs way,' though not 'armed with hell-flames and fury.'

ART. 49. *A Concordance to Shakeſpeare; ſuited to all the Editions in which the diſtinguiſhed and parallel Paſſages in the Plays of that juſtly admired Writer are methodically arranged. To which are added, three Hundred Notes and Illuſtrations entirely new.* 8vo. 6s. Robinſons. London, 1787.

The firſt idea of a concordance was perhaps ſuggeſted by the veneration that was entertained by the Chriſtian world for the volume of the Scriptures. From them it was transferred to the claſſics, and has been appended, under the appellation of *Index Vocabulorum*, to Virgil, Horace, Terence, Lucretius, and the other Roman poets. Shakeſpeare is certainly entitled, both from his ſterling merit and general uſe, to this diſtinction, as well as any of the great ornaments of the Latin language.

Having given our applauſe to the project of the volume before us, it remains for us to ſpeak of its execution. In this reſpect it is greatly below mediocrity. It is neither upon the plan of the Latin indexes, nor of the ſcriptural concordances. We ſhould have been glad to have ſeen it executed upon the full and accurate ſyſtem of the latter; but even upon that of the former, it would have been greatly ſuperior to the appearance it at preſent exhibits. Had its compiler merely opened the volume of that great genius, Mr. Alexander Cruden, he would have found there an almoſt immaculate exemplar of what he ought to have done; and this ſurely was not too much to demand from a man who intrudes a volume upon the world, and who doubtleſs expected to put a competent ſum of money into his pocket as a reward for his labour. One of the paſſages which, in our office of critics, we thought it our duty to look for, we will tranſcribe at length; it is the principal ſpeech of Hamlet in the cloſet ſcene, and begins where he deſires his mother to look

> ——— ——— 'upon this picture, and on this,
> The counterfeit preſentment of two brothers.
> See what a grace is ſeated on this brow!
> Hyperion's curls, the front of Jove himſelf;
> An eye like Mars, to threaten and command;
> A ſtation like the herald Mercury
> New lighted on a heaven-riſing hill,
> A combination and a form indeed,
> Where every god did ſeem to ſet his ſeal,
> To give the world aſſurance of a man. ——
> This was your huſband!

This paſſage we ſucceſſively ſought under the following words: *picture, counterfeit, preſentment, brother, huſband, man, ſeal, god, form, combination,*

*combination, eye, station, Hyperion, Jove, Mercury, Mars*; in every instance, in vain. At length, by chance, we opened upon the word *grace*, which with us, as it might happen with twenty readers, was the only word in the passage which had escaped our memory, and the only verse in the sentence which we did not exactly know how to complete. Indeed the only use of a concordance is to find a passage which is imperfectly recollected, not a passage of which every word is present to the memory. Another speech we looked for ultimately in vain, and are unable to say whether it is at all to be found in the volume under review; it was the admirable speech in which Brutus is described as

> ——the noblest man
> That ever lived in the tide of times.

ART. 50. *Observations on the Specimen Alterum Pharmacopœiæ Londinensis, 1787; pointing out its many striking Defects, and shewing the Necessity for still further Corrections, in order to assist in constituting a Work so greatly wanted in as perfect a State as the Difficulty of the Undertaking will permit, and the Magnitude of the Subject requires: Interspersed with a Variety of Formulæ from that Publication, and other new ones introduced. In a Letter addressed to the Committee selected out of the Members of the Royal College of Physicians to reform the Old Pharmacopœia, a Proof of which Reformation is presented in the Specimen.* 8vo. 2s. 6d. stitched. Robinsons. London, 1787.

The correcting the Old London Pharmacopœia is a work which requires much attention; and, in order to its being executed with propriety, the members of the college, whose employment it is, ought certainly to avail themselves of all the assistance they can procure. Such assistance, it seems, had been voluntarily contributed, in remarks on the former specimen; and the substance of these having not been adopted in the second edition, the author now before us critiecises their production, with some asperity indeed, but, it must be confessed, with much force of argument. Considering the nature of the subject, as pertaining to a particular province, it is unnecessary for us to exhibit any of the observations to our readers; but we cannot dismiss them without expressing our opinion that, though we do not concur with the author in the whole of his remarks, they are, a very small number excepted, too much deserving of the attention of the College to be treated with any disregard.

ART. 51. *An Excursion to Margate in the Month of June 1786, interspersed with a Variety of Anecdotes of well-known Characters. By Hardwick Lewis, Esq.* Small 8vo. 2s. 6d. sewed. French. London, 1787.

This economical traveller makes his excursion in a hoy, where he embraces the opportunity of entertaining his readers with the characters, manners, and incidents common in that vehicle. On arriving at Margate, there ensues a description of the scene, with that of Kingsgate, the seat of the late Lord Holland, and some other places in the neighbourhood. Mr. Lewis appears to be a lively, facetious compa-

nion,

nion, and much leſs ſparing of his humour than his money on this popular and healthful excurſion.

ART. 52. *Roſa de Montmorien; a Novel. By Miſs Ann Hilditch.* 2 vols. 12mo. 5s. ſewed. Lane. London, 1787.

This narrative is, in many parts, conducted in ſo obſcure a manner that it becomes unintelligible; which, added to the numerous improbabilities we meet with, will not admit of its being intereſting. In point of ſentiment, it is not deſtitute; but while, in ſome places, the thoughts are natural, they are, in others, disfigured with affectation. On the whole, the peruſal of it affords but little entertainment.

ART. 53. *Probationary Odes for the Laureatſhip; with a Preliminary Diſcourſe by Sir John Hawkins. Knt.* 4to. 3s. 6d. Ridgway. London, 1787.

The idea of ſome of the moſt elevated characters in this kingdom being candidates for the laureatſhip was well calculated to afford ſcope for ridicule and ſatire. In any other country than our own, ſuch an attempt would have been fatal to thoſe who ſhould have engaged in it. We cannot therefore help admiring the privilege to which millions are entitled, though a few may occaſionally ſmart by its exerciſe and indulgence. Beſides the Odes, there is a Preliminary Diſcourſe, Thoughts on Ode Writing, Recommendatory Teſtimonies, Account of Mr. Warton's Aſcenſion, Laureat Election, &c. &c. In theſe we have looked in vain for that wit and keenneſs which ſome of the odes gave us reaſon to expect. They are probably the production of ſome auxiliary pen, which haſte obliged the poetical writer or writers to engage in their ſervice.

ART. 54. *A brief Account of a Seminary eſtabliſhed at Hampſtead for the Reception of a limited Number of young Gentlemen of a reſpectable Deſcription. By a Clergyman.* 12mo. 6d. Murray. London.

The ſyſtem of education delineated in this pamphlet is identically what we find practiſed in every academy round the metropolis. The only trace of novelty we diſcover in the whole is the *Johnſonian* manner, in which the moſt common objects are deſcribed, ſpeaking of diverſions, for example, the author recommends *the wholeſome flagellation of the top, the briſk chaſe of the hoop, or the more athletic exerciſe of cricket, trap-ball,* &c. In this inflated ſtyle the ſimpleſt things are detailed. It puts us in mind of thoſe popular declaimers who to ſtun a vulgar auditory with unmeaning ſound, mouth the moſt trivial monoſyllables, and palm on their hearers for true eloquence an ardent voice and a ſtarch demeanor.

> 'Such learned nothings in ſo ſtrange a ſtyle,
> Amaze th' unlearned, and make the learned ſmile!'

*For the ENGLISH REVIEW.*

# NATIONAL AFFAIRS

## For DECEMBER 1787.

### QUADRUPLE ALLIANCE.

THE late revolution in Holland, the moſt rapid and complete, and at the ſame time the leaſt ſanguinary and deſtructive which hiſtory records, has naturally excited an alarm among the powers on the continent. A treaty, offenſive and defenſive, in conſequence of that revolution, between the States of Holland, Pruſſia, and England, may be expected to have awakened the jealouſies of our formidable rivals, and to have induced them to co-operate in a ſimilar league for the preſervation of the balance of Europe, and the humiliation of Britain. Accordingly a quadruple alliance between France, Spain, the Emperor of Germany, and the Empreſs of Ruſſia, has been projected in the French cabinet, and propoſed to the courts of Vienna and Peterſburg. It is extremely doubtful, however, or rather altogether improbable, if ſuch an alliance will be formed, or produce any permanent effects. Though the family compact may unite the councils, as it concentrates, the intereſts of France and Spain, the imperial Joſeph and the imperial Catherine have ambitious and political plans of their own, totally different from the aggrandizement of France, or the fall of Great-Britain. The German dominions of the emperor, and his poſſeſſions in the Netherlands, will furniſh him with occupation for ſome time to come. His ſpeculative and inefficient character, which we early pointed out to public view, is at laſt underſtood by his own ſubjects; and he has now the moſt difficult part of a ſovereign to perform, to re-eſtabliſh a character which is impaired, and reaſſume an authority which is tottering. His edicts on edicts multiplied to quell oppoſition, and to ſuppreſs freedom of ſpeech and writing, mark the impotence rather than the vigour of government, and ſhew that he is affecting tyranny when he has loſt power. The early ſpecimen which he gave of his character, in his quarrel with the Dutch, has been confirmed by his ſubſequent actions; warm and zealous in the formation of his plans, but without firmneſs of mind, or deciſion of character to carry them into execution; imperatorial and overbearing in the language which he holds, weak and inactive in the meaſures which he purſues.

RUSSIA,

RUSSIA.

The attention of the Empreſs of Ruſſia too is turned to another quarter of the political hemiſphere; and her diſputes with the Ottoman Porte, in which ſhe will be reſiſted by the policy of France, will employ all the machinations of her intrigue, and the ſchemes of her ambition. Poſſeſſed of a bold and daring genius that raiſes her above the level of womankind to rank with the firſt princes of Europe, ſhe will never act a ſecondary or ſubſidiary part; but will be the prime planet of a ſyſtem, not the ſatellite of a greater orb. Although ſhe may never be ſucceſsful in expelling the Turks from Europe, and eſtabliſhing a new Greek empire, the project is ſo magnificent and ſplendid, as to make the tranſactions of European politics an inferior object of conſideration. Although ſhe poſſeſſes territories more extenſive than thoſe of the Roman empire, ſhe is purſuing an ideal ſovereignty more captivating than real dominion; and her *air-drawn Turkiſh ſceptre*, like the *air-drawn dagger* of Macbeth, will ſtimulate her mind to the objects of her ambition. If ſhe were to vary the line of her political conduct, and pay a greater attention to the *real* intereſts of the empire than to the *imaginary* grandeur of the empreſs, ſhe might gratify a nobler ambition, and gain an immortality of fairer fame than the ſplendour and deſolation of foreign conqueſt can ever confer. Although the court of Ruſſia is magnificent and polite, the people are juſt emerging from barbariſm. The country is but thinly peopled; not an eighth part of it is cultivated; and the natives are characteriſed by rudeneſs, indolence, and ferocity. In the conflicts between the Turks and Ruſſians we obſerve both nations almoſt equally brave, barbarous, and undiſciplined; poſſeſſing the ferocious courage of ſavages, rather than the deliberate and determined valour of civilized nations. Were the empreſs to turn her attention to the arts of peace, and to convert the *ſword* into the *ploughſhare*, and the *ſpear* into the *pruning-hook*, ſhe would gain a more diſtinguiſhed name than that of heroes and conquerors. To cultivate the deſerts, and people the ſolitudes of Ruſſia; to diffuſe a ſpirit of induſtry and emulation among the inhabitants, to accelerate, by gentle means, the progreſs of civiliſation and refinement, and govern an empire, already ſufficiently extended, by the rules of wiſdom and juſtice, would place the Empreſs of all the Ruſſias in the liſt of thoſe few ſovereigns who are born for the happineſs of mankind.

FRANCE.

FRANCE.

The throne of France, the centre of continental politics, has been ſhaken, in the courſe of a ſingle reign, by the imbecility of its poſſeſſor, and the intrigues of his royal conſort, more than by all the factions, rebellions, and civil wars, of paſt ages. The parliament of Paris have advanced from ſupplication to remonſtrance, and from *petitioning* for favours to *demand* rights. The baniſhment of the Duke of Orleans, during the ferment of political conteſts, by the moſt deſpotic authority which even a French monarch ever aſſumes, iſſuing *lettres de cachet*; and the arbitrary impriſonment of two leaders in parliament for the faithful diſcharge of their duty; were ſufficient to rouſe the ſpirit of indignant nature againſt the injuſtice of tyranny among a people leſs actuated by the love of freedom than the inhabitants of France are at preſent. Lewis the Sixteenth ſeems to be adopting the policy, and following the footſteps, of Charles the Firſt of England. The trial of Hambden, for nobly refuſing to pay an illegal tax of twenty ſhillings, awakened the ſpirit of the Engliſh nation to a ſenſe of their oppreſſions; and the accuſation and propoſed impeachment of the five members of parliament for imaginary treaſons, was the laſt ſtep of a train of tyrannical policy that produced the civil war. The cauſe of liberty, like the cauſe of religion, is as much indebted for its ſucceſs to its perſecutors as to its martyrs. Exertions of audacious and illegal authority are endeavoured to be atoned for by acts of condeſcenſion and humility; and it was by this kind of wavering and inconſiſtent policy that Charles was at laſt brought to the ſcaffold. We by no means intend to inſinuate that the political phenomena of France indicate the approach of any ſuch revolution. There are ſome appearances, however, that diſtinguiſh the ſpirit of innovation and of liberty, which prevails at preſent in France, from any of the tumults and inſurrections which took place in the former periods of its hiſtory. Freedom of ſpeech, of writing, and ſatirical pictures, have been the inſtruments of faction in France as well as in other countries. But a want of attachment to the long line of their ancient ſovereigns, and a want of devotion to the fair, have never characteriſed our loyal and polite neighbours till the preſent hour. A monarch, who has hitherto been deemed innocent, ſeems to have incurred the hatred as well as the contempt of his ſubjects; and a great lady, who unites the beauty and the wit, the corporeal and the mental attractions of Cleopatra, is not only purſued by public contumely, but had lately nearly fallen a victim to

to public reſentment. Paſſing in her carriage through the ſtreets of Paris, the populace dragged her out of the vehicle, and were proceeding to outrages unexampled in the moſt barbarous countries; and that day might have been her laſt had not her guards fortunately reſcued her from impending deſtruction. Upon the whole, at the preſent criſis France appears more formidable to herſelf than to her neighbours.

### AFFAIRS OF INDIA.

This ſeems to be the era of revolutions. At the general peace, which was eſtabliſhed ſoon after the acceſſion of George the Third to the throne of Great-Britain, every appearance ſeemed to indicate a general tranquillity and exemption from change, both in this and the neighbouring nations; yet no period of time has been more eventful, or furniſhed more materials for hiſtory, than the lapſe of years which has ſucceeded. Poland has been divided without the ſword being drawn; America has been emancipated from ſubjection to Britain; the catholic religion has been deprived of its principal ſupports in Germany; one revolution has been effected in Holland, and another threatened in France. But the innovation which has lately taken place with regard to the adminiſtration of India; the transfer of all the power and patronage from the India Company to one or two leading members in the Board of Control, is one of the moſt ſingular, ſilent, and remarkable revolutions that the paſt or preſent age has ever beheld. When Mr. Fox propoſed his celebrated bill, by which he intended to veſt the ſovereignty of India in a choſen ſquadron of the Houſe of Commons, the Company took the alarm, complaints and remonſtrances about the invaſion of chartered rights reſounded from one end of the kingdom to the other. What Mr. Fox attempted unſucceſsfully by generoſity, candour, and openneſs, the party who ſucceeded him in power have inſidiouſly obtained. Notwithſtanding the remarkable vote of the Houſe of Commons "That the influence of the "Crown had increaſed, was increaſing, and ought to be di-"miniſhed," the nation has beheld, not only without aſtoniſhment and horror, but with the moſt perfect indifference, the command of a hundred thouſand men, and an annual revenue of ten millions ſterling, added to the patronage of the Crown, in addition to what it formerly poſſeſſed.

### ARMY IN INDIA.

A ſubject has unexpectedly been agitated in the courſe of the preſent month, of infinite importance to the exiſtence of our Indian empire. Great diſſatisfaction prevailed, during the laſt war, amongſt the Company's officers in India; but their

their patriotiſm, their anxious zeal for the public ſervice, induced them to ſuſpend their complaints until peace and tranquillity were effectually reſtored. The grievance was then, in manly language, fully detailed, and redreſs was promiſed. Hitherto, however, it has been withheld. As the caſe now ſtands, every officer in the ſervice of the Eaſt-India Company ranks below every officer in his Majeſty's ſervice who holds the ſame commiſſion. Thus a lieutenant of this day, with a king's commiſſion, would command every lieutenant in the ſervice of the Company in India. There are above eighteen hundred officers, of various ranks, in the ſervice of the Company, and, with the four regiments now on the point of embarkation, there will be ten king's regiments in India. A diſtinction ſo odious amongſt officers, ſubjects of the ſame king, defending the ſame country, could be no longer endured; but, in order to irritate the feelings of the officers in India, if poſſible, ſtill more, a certain proportion of officers in the four regiments now going out are to be taken from the army of the Company. By this regulation the whole ſervice in India will be thrown into the utmoſt confuſion. Every evil conſequence of ſuch an arrangement has been foreſeen by the Court of Directors, and humbly, though forcibly, repreſented to government; but hitherto without effect. The tranſaction has properly been concealed from the public. The Company's officers now in London have aſſembled; they were perfectly ſatisfied with the ſteps taken by the Court of Directors to procure them redreſs; all the proceedings have ſince been read in a general court of proprietors. The well-founded apprehenſions of the Court of Directors have excited conſiderable alarm. There is no reaſon to doubt the wiſdom or the juſtice of the king's miniſters; and we truſt they will, on this occaſion, conſider that, as the Britiſh dominions in India have ever been held by the ſword, and ever muſt be held by the ſword, every well-grounded complaint coming from men who conquered, and who preſerve, ſo valuable a dominion, ought to be ſpeedily attended to, and effectually redreſſed.

The novel appointment too of Colonel Cathcart as ambaſſador to China, is a meaſure pregnant with abſurdity, and full of danger to the intereſts of the Eaſt-India Company. To a violent political fever which diſtinguiſhed the beginning of this reign, an univerſal lethargy has ſucceeded. The Court of Proprietors has ſunk into non-exiſtence, and the nation into a ſtate of inſenſibility.

THE

THE IMPEACHMENT OF SIR ELIJAH IMPEY

Would not have found a place in this article but for the very extraordinary, though not unaccountable, conduct of Mr. Pitt. At the close of the sessions of parliament in 1786, when the charge respecting Cheit Sing the Zemindar of Benares was investigated by the House of Commons, Mr. Pitt, after vindicating Mr. Hastings for every step that he had taken, found him culpable for an *intention* that was never carried into execution, and added, "that if other particulars "appeared in the same light," (i. e. as criminal as an intention that never was executed), "he would cordially vote "for the impeachment." By this equivocation and mental reservation he *appeared* to defend Mr. Hastings, while at the same time he held out to the public his *real intention* of finding him guilty. When a motion was lately made in the House of Commons for the impeachment of Sir Elijah Impey, the *immaculate* and *impeccable* premier acted a *similar* part. He professed to go cordially along with the impeachment, while at the same time he declared, "that he thought there "were legal objections to the heaviest of all the charges," and at the same time insinuated that though he concurred with the impeachment in general, he would defend Sir Elijah in every particular charge. Such a premature and unseasonable declaration of his sentiments, with regard to the two impeachments, must strike even the many-headed multitude. The severest moralist will sometimes make an apology for necessary acts of severity in a Governor General; but never for flagrant violations of equity in a Judge. But in the one case Mr. Pitt had a *rival* to fear, and *none* in the other.

THE CONVERSION OF LORD GEORGE GORDON

To the faith of Moses and Aaron, of the patriarchs and the prophets, is a phenomenon in the *natural* and perhaps in the *political* history of religion. Unlike the knights errant in the days of chivalry, the object of Lord George was not to defend the ladies but to defame them; nor was it wonderful that after attacking the whore of Babylon with all his might, he should make a transition to the two most celebrated strumpets (according to his wicked insinuations) that history has recorded since the days of Aholah and Aholiah. But that the celebrated protestant hero, and leader of the mobs in London, should sink into the insignificant and contemptible character of a Jew, is a metamorphosis not less surprising than the conversion of Saul of Tarsus into Paul the apostle. Origen, in his excellent defence of the Christian religion

religion againſt Celſus, informs us that the enemies of that apoſtle attributed his converſion to motives merely human and temporal; they inſinuated that as he was a favourite diſciple of Gamaliel, at whoſe feet he was educated according to his own confeſſion, he was captivated with the beauty of Gamaliel's daughter, and paid his addreſſes to that nonpareil of Jeruſalem. But as he was more verſant in rabbinical erudition, than in Ovid's treatiſe *de arte amandi*, and was beſides contemptible in figure and appearance, the peerleſs paragon of Iſrael treated him with the contempt ſhe thought he deſerved; that reſentment at this behaviour was the prime motive of his adopting a religion the moſt inimical to the Jewiſh religion and the Jews, was boldly aſſerted by the early oppoſers of Chriſtianity: but this is a calumny that has been long ſince conſigned to oblivion. It may however admit of a doubt whether the *cauſa teterrimæbelli, et pulcherrimæ pacis*, the ſecret mover of ſo many events may not have operated a ſimilar effect on the ſubject of this article.

It is rather humiliating to our hero that he can only be a *proſelyte* to the Jewiſh faith, for though he may be received into *Abraham's* or *Sarah's boſom*, it is altogether impoſſible that he can deſcend from *their loins*; ſo that he can neither be entitled to the benefits of the Abrahamic covenant, nor the bleſſings of the Moſaic law. With what propriety for inſtance can he repeat the confeſſion made by every Iſraelite when he preſents the wave offering, "Our Father was an "Amorite ready to periſh, and our mother an Hittite," when it is well known that neither his father nor his mother were Amorites or Hittites. It has been inſinuated that his predilection for the Moſaic economy aroſe from peruſing Dr. Warburton's Divine Legation of Moſes, in which that learned author endeavours to prove the truth of the Jewiſh religion from this argument, "That the Jews were the only "nation of the known world that did not believe in the "*immortality* of the ſoul." But he will make no proſelytes among the Chriſtians of South Britain. For however well diſpoſed many of our countrymen may be to abjure *Chriſtianity*, and even to renounce their ſouls, the Engliſh nation will never abjure *pork*, nor renounce *bacon hams*.

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*** *Communications for* THE ENGLISH REVIEW, *are requeſted to be ſent to* Mr. MURRAY, No. 32, Fleet-ſtreet, London, *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

N. B. Title and Index to Vol. X. will be given in our next Number.

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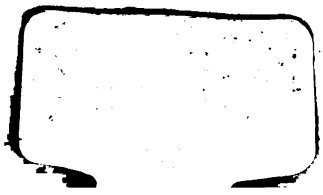
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